

THE  
CHURCH MISSIONARY  
INTELLIGENCER,  
A MONTHLY JOURNAL  
OF  
MISSIONARY INFORMATION.

VOL. II.

---

"SO IS THE KINGDOM OF GOD, AS IF A MAN SHOULD CAST SEED  
INTO THE GROUND; AND SHOULD SLEEP, AND RISE NIGHT AND DAY,  
AND THE SEED SHOULD SPRING AND GROW UP, HE KNOWETH NOT HOW."

MARK IV. 26, 27.

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# CONTENTS.

Original Communications.	Page
<b>PROSPECTS AND RETROSPECTS</b> (with a Chart showing the progress of the Church Missionary Society from its commencement in 1799)—	
New-year's Thoughts . . . . .	
Working of the Papacy . . . . .	
Rise and Progress of the Church Missionary Society . . . . .	3—5
Early Protestant Missionaries . . . . .	
The Society's Communicants . . . . .	
 <b>BUDDHISM, CONSIDERED IN CONNEXION WITH THE CEYLON MISSION</b> (with an Engraving of <i>Jaya-Sri-Maha-Bodinwahawai</i> , "the great, famous, and triumphant fig-tree")—	
Introduction . . . . .	27
The Missionary Field in Ceylon contrasted with that in New Zealand . . . . .	27, 28
Probable origin of Buddhism, and its settlement in Ceylon . . . . .	28—30
Morality of Buddhism—Its Idolatry . . . . .	30—32
Its Influence on the Singhalese . . . . .	32—37
 <b>EXPLORATORY TOUR INTO THE LABAYA COUNTRY, WEST AFRICA, BY THE REV. J. U. GRAF—</b>	
Introduction—Preparations for the journey, . . . . .	49
Departure from Sierra Leone—Madina, Mahele, Matakong, Isles de Los . . . . .	49, 50
Sierra Leone a centre for the diffusion of the Gospel . . . . .	50
Journey from Isles de Los to Burumia—Description of the place, inhabitants, &c. . . . .	50—54
Return to Sierra Leone—The Slave-trade, . . . . .	54, 55
 <b>THE WEST-AFRICAN SLAVE-TRADE</b> (with a Map to illustrate the operations of the Squadron and the present state of the trade on the West Coast)—	
Parliamentary Committees on the subject, . . . . .	73, 74
Measures adopted for the suppression of the trade since 1835 . . . . .	74, 75
Results actually attained, and progress made toward the extinction of the trade . . . . .	75, 76
The present moment one of opportunity for the good of Africa . . . . .	76—80
 <b>FUH-CHAU</b> (with a Map of China, distinguishing the five Consular Ports)—	
The Min—Position of Fuh-chau—Plain of Fuh-chau . . . . .	80—83
Description of the city and population, . . . . .	83—85
The Opium-trade . . . . .	85—87
 <b>Missionary occupation of Fuh-chau—Difficulties respecting the Missionaries' residence . . . . .</b>	87—89
<b>The Manchow Tartars . . . . .</b>	89, 90
<b>Work on history and geography, by the Lieut.-Governor of Fuhkien Province, . . . . .</b>	90—92
<b>Interview between the Lieut.-Governor and the Bishop of Victoria respecting the Shin and Shang-te controversy . . . . .</b>	92—95
 <b>DAHOMEY</b> (with an Engraving of the <i>Ek-que-noo-ah-toh-meh</i> of the <i>Hwae-noo-ee-wha</i> )—	
Need of a Christian Mission to Dahomey, . . . . .	99, 100
Sanguinary commencement and progress of the Dahomian kingdom . . . . .	100, 101
The Dahomian army . . . . .	101—103
Agricultural capabilities of Dahomey . . . . .	103
The <i>Hwae-noo-ee-wha</i> , or great Annual Feast of Dahomey . . . . .	103
The <i>Ek-que-noo-ah-toh-meh</i> , or Human Sacrifices . . . . .	104, 105
Need of making known these scenes of horror . . . . .	105—107
Visit of Commander Forbes and Mr. Consul Beecroft to Abomey, inviting the King to suppress the Slave-trade . . . . .	107
The King's intention to attack Abbeokuta, . . . . .	107, 108
 <b>PAINFUL AND APPARENTLY UNSUCCESSFUL MISSIONARY LABOURS THE PARENT SEED OF EXTENSIVE AND ENCOURAGING RESULTS</b> (with an Engraving of <i>Pipiriki</i> , on the <i>Wanganui</i> , New Zealand)—	
Comparative productiveness of foreign and naturalized cotton-seed . . . . .	123
An analogous phenomenon traceable in the origination and progress of the Society's different Missions . . . . .	123, 124
Examples of these two classes of spiritual growth—	
<i>Sierra Leone</i> : The foreign seed sown in this Mission: its prolonged dormancy, . . . . .	124, 125
Its seed-shedding time: the Yoruba Mission sown—its vigorous growth, . . . . .	125, 126
<i>New Zealand</i> : Introduction of the foreign seed: its long-delayed germination, . . . . .	126
Springing up of the naturalized seed—	
Along the Eastern Coast . . . . .	126—129
In the Otaki District . . . . .	129, 130
In the Wanganui District . . . . .	130—132
<i>North-West America</i> : Introduction and struggling growth of the foreign seed . . . . .	133, 13

# CONTENTS.

	Page		Page
Shooting forth, and early fruitfulness, of the naturalized seed at Cumberland and Lac-la-Ronge . . . . .	134	British forces in 1845—Battles of Mood-kee, Ferozeshah, &c. . . . .	152, 153
<i>Tinnevely</i> : Introduction of the foreign seed at Tranquebar; its germination, growth, and subsequent decay . . . . .	134, 135	The finger of God—England's duty . . . . .	153—155
Sowing of the naturalized seed in <i>Tinnevely</i> —its vigorous growth and fruitfulness . . . . .	135, 136	Illustrations from the physical condition of the Punjab—Arid character of its plains, and facilities for their irrigation . . . . .	155, 156
Glance at the aggregate fruits of the naturalized seed . . . . .	136	The waters of life needed by the Sikhs—Their own religion but a cloud without water . . . . .	156, 157
Similar fruits to be expected in North and Western India . . . . .	136	Entrance of American Missionaries on the Punjab—The Church Missionary Society invited, and responding . . . . .	157, 158
Comparative paucity of Church Missionary Stations in India . . . . .	136, 137	Characteristics of the field of labour—The Punjabi language . . . . .	158—160
Stations of other Protestant Missionary Societies . . . . .	137	Notices of Lahore and Amritsir—Natural capabilities and productions of the Punjab: its salt, animal kingdom, and climate . . . . .	160—162
General character of the Missionary's reception and labours . . . . .	137, 138	Alexander's lost memorial—England's opportunity for the erection of an imperishable standard . . . . .	162
Preparedness of the field of India for the reception and germination of naturalized seed—			
Testimony of Colonel Jacob . . . . .	138		
Dr. Wilson . . . . .	138		
Rev. C. G. Pfander . . . . .	138, 139		
Dr. Duff . . . . .	139		
Rev. W. Arthur . . . . .	139, 140		
The <i>lex loci</i> Act—its probable results, . . . . .	140, 141		
Conclusion—the need of earnest faith, zeal, devotedness, and AN INCREASE OF EUROPEAN MISSIONARIES . . . . .	141—143		
<b>THE PUNJAB</b> (with an Engraving of Lahore, the ancient capital)—			
Interview between Lord Auckland and Runjeet Singh in 1838 . . . . .	147		
Jeopardous position of the two Powers thus represented, eighty years before—Subsequent growth of British influence in India, and rise of the Sikh kingdom . . . . .	147		
Early history of the Punjab—Invasion by the Persians, Alexander, the Seleucidæ, the Greek-Bactrian Kingdom, the Getes, Jits, or Yü-te, &c. . . . .	147, 148		
Ravages of Mahmoud of Ghizni, Mahomed Ghouri, Genghis Khan, Timour the Tartar, &c. . . . .	148		
Rise of the Sikhs in the fifteenth century—Nanuk and his system . . . . .	148		
Successors of Nanuk—Gradual departure from his principles, and establishment of a martial system under Guru Govind, . . . . .	148, 149		
Sikh conflicts with the Mahomedan rulers of the Punjab . . . . .	149, 150		
Seizure of the country by the Sikh Sirdars—Churut Singh, Maha Singh, Runjeet Singh . . . . .	150		
Character, death, and cremation of Runjeet . . . . .	150, 151		
"Confusion worse confounded" the natural result of Runjeet's rule—Violent deaths of his successors . . . . .	151, 152		
The Sikh army—Its precipitation upon the			
		<b>THE ORIENTAL CHURCHES</b> (with Engravings of Jerusalem, from the Mount of Olives, and Nazareth, and a Map of Asia Minor)—	
		Marks of a living and of a dead Church . . . . .	171
		The Apostolic Churches—their declension even in the apostolic age . . . . .	171, 172
		Constantine—Growing corruptions agglomerating round the Romish Church . . . . .	172
		Punishment of the Western Church, and rise of the Papal Antichrist . . . . .	172, 173
		Birth of Mahomedanism, the scourge of the Eastern Church—Torrent of Saracenic invasion . . . . .	173, 174
		Rise of the Turks—Conflicts with the Greeks, and fall of Constantinople in 1453 . . . . .	174, 175
		Spurious Christianity of the Oriental Churches . . . . .	175
		Present Characteristics of the Greek and Armenian Churches . . . . .	175—177
		The decline of the Oriental Churches owing to their neglect of the Holy Scriptures, . . . . .	193, 194
		Claims of the Orientalists upon the Church of England . . . . .	194
		The two Churches contrasted—Proper mode of dealing with the Eastern Churches, . . . . .	194, 195
		Early operations of the Church Missionary Society in the Mediterranean—Greek, Arabic, Armenian, Turkish, Ethiopic, and Amharic Versions of the Scriptures . . . . .	195—199
		Other Missionary efforts—the American Board . . . . .	199
		Various manifestations of hostility to these efforts—Increased Missionary exertions . . . . .	199, 200
		Springing up of the seed sown . . . . .	200, 201
		Extension of the Missions of the American Board . . . . .	201, 202
		Antagonism of the Greek and Armenian Churches to the movement . . . . .	202, 203

# CONTENTS.

	Page		Page
Consequent deepening of the spirit of inquiry—Awakenings at Broosa, Trebizond, Nicomedia, &c. . . . .	203	Selt—Jaffa . . . . .	233, 234
New tactics of the ecclesiastical party—Oral discussions—Mr. Apisoghom Hachidorian . . . . .	203—205	Jerusalem—Bishop Gobat's annual letter, Oct. 1850 . . . . .	234, 235
Abandonment of the discussions, and continuation of hostilities through the press—Extracts from a pamphlet by Mr. Apisoghom . . . . .	205—207	Consequent Conference of the Society's Missionaries with Mr. Bowen and Bishop Gobat, at Jerusalem . . . . .	235—237
Effects of these proceedings—Renewed persecutions . . . . .	207	Second Visit of Mr. Bowen to Nazareth, 237, 238	
Interposition of the Turkish Government on behalf of the evangelical party . . . . .	207, 208	Conclusion—Urgent need of Missionary effort on behalf of these Oriental Christians, and appeal for prayer and means, 238, 239	
Formation of separate Congregations amongst them—their anomalous position . . . . .	208, 209		
History of the Protestant communities at Nicomedia . . . . .	209, 210	UNCULTIVATED FIELDS—CENTRAL INDIA—	
Commencement of the work at Aintab—Missionary efforts of the infant Church there . . . . .	210, 211	Position of the Emigrant and of the Christian Church, in their aggression upon natural and spiritual wastes, contrasted . . . . .	177, 178
Oorfa, probably the biblical Ur . . . . .	211, 212	Undone Missionary work—Central India, 178, 179	
Killia . . . . .	211, 212	Jubbulpur—Its special facilities as a Missionary Station, and earnest appeals of Christians on the spot for a Missionary . . . . .	179, 180
Aleppo—Character of the Population—Violent opposition to the Truth . . . . .	212—214	Constrained refusal of the Church Missionary Society to occupy the post . . . . .	180
Diarbekir . . . . .	214	Blessings already bestowed on Missionary labours, and unparalleled opportunities for their enlargement . . . . .	180—182
Prosperous state of the Congregation at Aintab . . . . .	214, 215	Exceeding importance of the present crisis . . . . .	182, 183
Other openings—Prospects . . . . .	215	A Plea for itinerant preachers of the Gospel . . . . .	183—185
Tolerant Policy of the Turkish Government—Imperial Charter of Protestantism, 215, 216			
Reflections on the ancient glory of Syria and Palestine—Tyre, Nineveh, Antioch, Baalbec, warnings to England . . . . .	219, 220	THE PROGRESS OF THE YORUBA MISSION (with an Engraving of a Palaver)—	
The country to the south of Lebanon . . . . .	220, 221	Varied stages of national existence . . . . .	243
Jerusalem—the pretended "holy fire" at Easter . . . . .	221, 222	A childlike course needed with reference to the Yorubas . . . . .	
Mahomedanism the dominant power—its characteristics . . . . .	222, 223	Labours of the Rev. D. Hinderer—Encouragements . . . . .	243, 244
The "one hope" for these countries, the full, simple, and pure Gospel—Opportunities and encouragements for its importance . . . . .	223, 224	Extension of the Mission to Osielle—Progress . . . . .	244—246
The Greek Church—Labours of the late Rev. J. Hartley : Hydra . . . . .	224, 225	Thomas King's impression of the new Station . . . . .	246
Commencement of Inquiry amongst the Greeks at Constantinople . . . . .	225, 226	Capt. Beecroft's visit to Abbeokuta . . . . .	246, 247
Improvement at Athens . . . . .	226, 227	Visits to the People of Osielle . . . . .	247, 248
The Church Missionary Society's Station at Syria . . . . .	227, 228	The Dahomian invasion of Abbeokuta, 248, 249	
Ditto at Smyrna—its importance . . . . .	228—230	Prospect of reaching Ibadan . . . . .	249
Brusa, Trebizond, Cæsarea, Iconium (Konia), &c. . . . .	230	Importance of Osielle—The Missionary chain across the African continent . . . . .	249, 250
Voyage of Mr. Sandreczki from Smyrna to Beirut . . . . .	230, 231	Sketch of the country to be occupied—Need of the Episcopate at Sierra Leone . . . . .	250, 251
Indications of a new epoch in Palestine—Testimony of Bishop Gobat . . . . .	231	News from Badagry—Defeat of the machinations of the slave-dealers, after great loss of life and property . . . . .	251—253
Some of the points at which these indications occur—		Arrival of Mr. Hinderer at Ibadan—God's over-ruling Providence . . . . .	253, 254
Nazareth—visit of the Rev. J. Bowen, 232			
Nablous—the Samaritans . . . . .	232, 233	THE CLAIMS OF INDIA FOR ENLARGED MISSIONARY EFFORT—	
		Enlarged opportunities and special calls for the diffusion of the Gospel . . . . .	265, 266
		Urgent Claims of India—The <i>lex loci</i> Act, 266	

# CONTENTS.

	Page		Page
Symptoms of the approaching disruption of Hinduism—		Threatened intention of Gezo to make a second attack on Abbeokuta . . .	166
Baptisms from the Bhowanipur Institution—Anti-Missionary Meeting at Calcutta—Subsequent Inquirers . . .	266—268	Death of Mr. Van Cooten at Badagry . . .	167
Other Baptisms—Babu Gyandronath Mohun Tagore . . .	263, 269		
Important Baptism at Madras . . .	269	<b>NORTH-WEST-AMERICA MISSION—</b>	
Testimony of the Scottish Free-Church Missionaries to the Movement in Calcutta . . .	269—271	Cheering accounts from this Mission—Notices of Lac-la-Ronge, Cumberland, and Manitoba . . .	254, 255
Similar up-heavings at Burdwan, in Chota Nagpur, at Bhagulpur, Benares, Agra, Mirut, Sholapur, Mangalore, Bombay, Madras, and Cuddapah . . .	271	New Station at White Dog, or Islington, Moose Lake, and Fort Pelly . . .	255
Great importance of itinerant Missionary labours—		Calls for further efforts . . .	256
Testimony of the Revs.		The Bishop of Rupert's Land's Narrative of his visit to Fairford, Manitoba—Departure from Red River, and description of the journey to Manitoba Fort . . .	256—260
C. W. Isenberg, Bombay . . .	272	Progress to the Society's Station . . .	260, 261
R. M. Lamb, Mirut . . .	272	General description of the Settlement—Translations . . .	261
J. J. Weitbrecht, Burdwan, . . .	272, 273	Sunday-school, Services, and first Adult Baptism . . .	261, 262
F. A. Kreiss, Agra . . .	273	The Farm, Fishery, Christian Village, and Boarding-school . . .	262, 263
The present moment the crisis in the attack upon Hindu idolatry . . .	273, 274	Examinations for Confirmation—Visit from the Chief, and message from the Black Duck . . .	263
Further appeal for itinerating Missionaries—Need of men specially set apart for the service . . .	274	Jummi's application for baptism—interview with him . . .	278, 279
Importance, notwithstanding, of pastoral Missionary work . . .	274, 275	Further Examinations for Confirmation, and administration of the rite . . .	279, 280
Mr. Weitbrecht's opinion on the need of special labourers—Dr. Chalmers' view, . . .	275, 276	Conference of the Indians . . .	280, 281
Primitive and apostolic example in favour of the plan . . .	276	Examination of the School . . .	281
Dr. Amos Sutton's testimony . . .	276—278	Meeting of Communicants—Visits to Indians . . .	281, 282
Conclusion—Appeal for men and prayer, . . .	278	Baptism of seventeen Indians, and marriage of two couples . . .	282—284
		New name for the Station—"Fairford" . . .	284
		The last Sunday at Fairford . . .	284, 285
		Return to Red River . . .	285, 286
		Review of the Visit . . .	286, 287
		Table of Confirmations during the first Visitation, 1850—1851 . . .	287
<b>Recent Intelligence.</b>		<b>Letters and Journals of Missionaries.</b>	
<b>ABBEOKUTA MISSION—</b>		<b>ACCOUNT OF THE MANNERS AND HABITS OF THE WAKAMBA, BY THE REV. DR. KRAFF—</b>	
Voyage of three Native Catechists from Sierra Leone to Badagry—The Cruisers and the Slave-trade . . .	37, 38	Their origin, mercantile habits, &c. . .	55, 56
		The Nigrotic and Nilotic races . . .	56
<b>REPULSE OF THE DAHOMIANS AT ABBEOKUTA—</b>		Personal appearance of the Wakamba, domestic habits, government, &c. . .	57
Successful efforts for the suppression of the Slave-trade—Consequent alarm of the Slave-traders . . .	162	Superstitions, houses and furniture, food, &c. . .	57—59
Election of Akitoye as King of Lagos—His efforts for the abandonment of the Slave-trade . . .	162	Kikamba iron—Slavery . . .	59
Expulsion of Akitoye by Kosoko, and revival of the Slave-trade at Lagos . . .	162		
Kosoko's efforts to drive the Missionaries from Abbeokuta . . .	162, 163		
Baptisms at Abbeokuta—Immediate Persecutions . . .	163		
Decline of the Persecution—Visit of the British Consul, Mr. Beecroft . . .	163, 164		
Continued machinations of Kosoko—Embarkation of Akitoye in a British vessel . . .	164, 165		
Attack of the King of Dahomey on Abbeokuta—His defeat and flight . . .	165, 166	<b>Brief Reviews of the past History of the different Missions.</b>	
Second defeat of the Dahomians—Fearful slaughter . . .	166	<b>THE HIMALAYA MISSION (with a Map showing the bearing of Kotegurh on the countries adjacent, a Map of the Byas and Parbatti Valleys, and an Engraving of Kotegurh)—</b>	
		Climatorial Features of Thibet, Upper Kanawur, Ladhak, and Chinese Tartary . . .	6, 7

# CONTENTS.

	Page
Races occurring between Tartary and Hindūstan . . . . .	7
The Lamaism of Thibet . . . . .	7—9
Means of Communication between Hindūstan and Tartary . . . . .	9, 10
The Sutlej and its Passes . . . . .	10—12
Kanawur—The Tartars and Kanawurees, 12, 13	
The Sutlej at Rampur . . . . .	13, 14
Kotegurh, the Church Missionary Society's Station—History of the Society's operations there . . . . .	14—16
Sphere of Labour at Kotegurh—	
The Hill People . . . . .	16—18
The Sikh Districts, with a narrative of a journey from Kotegurh to the source of the Byas ( <i>vide</i> Map) . . . . .	18—21
The Tartars—Formation of a road from the foot of the Hills into Tartary, . . . . .	21—23
Conclusion . . . . .	23, 24
-	
ROTORUA (with an Engraving of the Baptism of Te Ngahue, an aged New-Zealand Chief, at Te Ariki, on the Lake of Tarawera, by the Rev. T. Chapman)—	
General description of the district . . . . .	59—61
The Rotorua tribes—Introduction of the Gospel, and eventual settlement of Missionaries at Rotorua . . . . .	61—64
Interruption of their labours by the great southern war . . . . .	64—66
Re-occupation of the Stations, and gradual progress of Christianity . . . . .	66, 67
Poroake . . . . .	67—69
Further proofs of progress—Te Ngahue, 69—71	
A Lesson in the "patience of hope" . . . . .	71
THE TINNEVELLY MISSION—LETTER FROM THE BISHOP OF MADRAS, &c.—	
Varied developement of different Missions, 108	
Early Missionary Operations in Tinnevely . . . . .	108, 109
Entrance of the Church Missionary Society on the field: progress of the Gospel . . . . .	109
Character of the Population—Features of the Country . . . . .	109—111
Devil-Worship . . . . .	111—113
Continued History of the Mission—The "Rhenius" Crisis . . . . .	113, 114
Fruitless Efforts of the Enemy to extinguish Christianity in the District—Statistics of the Mission, Dec. 1850 . . . . .	114
Entire Christian Villages—Persecutions at Natchiyāpuram . . . . .	115, 116
Testimony of Bishop Spencer to the work . . . . .	116
Primary Visitation of Bishop Dealtry, Dec. 1850—Feb. 1851 . . . . .	117

	Page
Letter from the Bishop, March 7, 1851, detailing the particulars of his Primary Visitation . . . . .	117—119

## Miscellaneous.

VALEDICTORY DISMISSAL OF THE EAST-AFRICA MISSIONARIES—	
Introduction . . . . .	38, 39
Instructions of the Committee to the Rev. Dr. Krapf, and the Rev. Messrs. C. Diehlmann and C. Pfefferle . . . . .	39—45
Dr. Krapf's Reply . . . . .	45, 46
Replies of Messrs. Diehlmann and Pfefferle . . . . .	46, 47
Address of the Bishop of Bombay . . . . .	47, 48
Conclusion . . . . .	48
DISMISSAL OF SIX MISSIONARIES TO THEIR RESPECTIVE SPHERES OF LABOUR—	
Introduction—General remarks . . . . .	185—187
Instructions to the Rev. T. H. Fitzpatrick and Mrs. Fitzpatrick, and the Rev. R. Clark, proceeding to commence a Mission in the Punjab . . . . .	187, 188
Instructions to the Rev. H. Stern, appointed to the North-West Provinces of Bengal . . . . .	188, 189
Instructions to the Rev. C. C. Fenn, and the Rev. E. T. Higgins and Mrs. Higgins, proceeding to join the Ceylon Mission . . . . .	189, 190
Instructions to the Rev. A. Klein, appointed to Jerusalem . . . . .	190, 191
Conclusion . . . . .	191

## Monthly Summary of Intelligence.

West-Africa Mission . . . . .	72
Yoruba Mission . . . . .	72, 96
Mediterranean Mission . . . . .	72, 120, 144, 168
East-Africa Mission . . . . .	72, 168
Bombay and Western-India Mission, 72, 120, 144	
Calcutta and North-India Mission, 72, 96, 120	
	144, 168, 264
Madras and South-India Mission, 72, 96, 192, 264	
Ceylon Mission . . . . .	72
China Mission . . . . .	72, 192, 240
New-Zealand Mission . . . . .	96, 288
British-Guiana Mission . . . . .	72
North-West-America Mission . . . . .	96, 120, 264
Miscellaneous—The Goodwin Fund . . . . .	96
Decisions at Bombay and Madras under the <i>lex loci</i> Act . . . . .	240
Entire Abolition of Government connexion with Juggernat . . . . .	240
Baptism of Babu Gyandronath Tagore . . . . .	264
Laying the Foundation-stone of the Missionaries' Children's Home . . . . .	288

### Maps, &c.

	To face page
Chart showing the progress of the Church Missionary Society from its commencement in 1799 . . . . .	1
The bearing of Kotegurh on the adjacent countries, and the Byas and Parbatti Valleys . . . . .	1
Chart to illustrate the operations of the African Squadron, and the present state of the Slave-trade on the West Coast . . . . .	73
China, distinguishing the Five Consular Ports . . . . .	81
Asia Minor . . . . .	193
Hindustan, distinguishing the Stations of the Church Missionary Society . . . . .	265

### Illustrations.

Koteghur, the Church Missionary Society's Station in the Himalayas . . . . .	2
Jaya-Sri-Maha-Bodinwahawai (the great, famous, and triumphant fig-tree) . . . . .	26
Baptism of Te Ngahue, an aged New-Zealand Chief, at Te Ariki, on the Lake of Tarawera, by the Rev. T. Chapman . . . . .	70
The Ek-que-noo-ah-toh-meh of the Dahomian Hwae-noo-ee-wha . . . . .	98
Pipiriki, on the Wanganui, New Zealand . . . . .	122
Lahore, the ancient Capital of the Punjab . . . . .	146
Jerusalem, from the Mount of Olives . . . . .	170
Nazareth . . . . .	218
A Palaver . . . . .	242

# A.D. Chronological Chart of the Progress of the Church Missionary Society.

Authorized English Version of THE BIBLE, 1613

1661 S.P.C.K. in New Engl. founded at the instance of the Hon. R. Boyle. Eliot, preaches to the N.A. Indians, 1646.  
Eliot (the Apostle of the Indians) d. 1690, aged 86.

1698 S.P.C.K. founded.

1701 S.P.C.K. founded.

Ziegenbalg & Plutcho, arrived in India, July, 1706.

Mans Egede, landed in Greenland, 1708.

Ziegenbalg, d. 1719. S.P.C.K. adopted Danish Missions in S. India, 1710.

Schmidt, commenced Moravian Mission among the Hottentots, 1736.

Brainerd, d. 1747.

Schwartz, arrived in India, 1750.

1786 West. M.S. founded.

1792 Bapt. M.S. do.

1795 Lond. M.S. do.

1796 Scottish M.S. do.

1797 Netherlands M.S. do.

First Col. B. (Nova Scotia) 1787. Carey, arrived in India, 1793.

Schwartz, d. 1798, aged 72.

Mission founded	Income from All Sources	Associates	No. Clergy	Labourers	Scholars	Comm. Natives
			Total	Total	Total	
1799						C.M.S. founded April 12
1800	£ 911					Janicke, d.
1801						
1802	356					
1803	566					Cerick, d.
1804	611	1	2	2		BIBLE SOCIETY FOUNDED
1805	1682	1	2	2		
1806	2449	1	5	5		
1807	1974	1	5	5		Morrison arrived in China
1808	1849	1	4	4		LONDON JEWS SOC <sup>y</sup> FOUNDED
1809	2331	2	3	3		N.Zealand Miss <sup>n</sup> decided on
1810	3366	3	4	6	35	American Board of Missions
1811	2476	3	4	6	42	17
1812	2401	3	6	8		D Brown, d.
1813	3046	3	6	11	92	38
1814	11,024	7321	5	14	1	
1815	17,107	9942	8	21	2	201
1816	19,683	9464	17	34	12	1003
1817	20,087	15,423	20	43	15	1115
1818	25,783	18,862	28	95	55	3262
1819	28,965	24,174	38	123	70	5152
1820	31,058	25,684	41	201	134	6125
1821	33,066	28,158	38	217	155	6846
1822	34,144	28,135	40	252	184	9916
1823	34,913	30,400	43	286	238	12,311
1824	41,239	32,571	42	380	313	13,618
1825	43,209	34,612	46	398	321	14,090
1826	46,569	38,861	51	425	344	13,637
1827	46,473	36,972	54	407	334	13,447
1828	44,783	37,633	47	442	351	12,561
1829	54,221	45,184	51	260	206	12,419
1830	47,214	41,639	54	495	390	14,791
1831	47,795	39,661	56	550	457	15,791
1832	40,823	34,815	48	608	504	16,881
1833	49,381	41,087	46	620	504	18,318
1834	52,587	40,862	50	561	464	18,283
1835	69,582	47,759	64	593	487	18,361
1836	68,354	52,093	64	597	466	21,648
1837	71,727	54,210	81	487	344	19,706
1838	83,447	61,871	95	541	375	21,591
1839	71,306	58,522	95	607	434	26,230
1840	100,912	81,687	95	820	643	28,849
1841	91,471	69,242	97	1165	986	35,396
1842	90,821	71,986	107	1353	1179	41,335
1843	115,100	78,628	92	1263	1096	37,212
1844	104,323	75,301	93	1181	1027	35,742
1845	105,249	74,642	100	1265	1109	36,721
1846	102,458	74,337	101	1394	1233	38,482
1847	116,827	77,923	100	1435	1280	39,693
1848	101,293	74,067	102	1481	1313	39,693
1849	101,003	76,021	104	1505	1336	39,693
1850	104,273	74,355	106	1726	1549	39,693
1851						

British Slave Trade abolished March 24th 1807.

British Slave Trade abolished Aug. 1st 1834.

Slavery in the British Colonies abolished Aug. 1st 1834.







From Ratanaka Kiri to the Kara Lueha  
Pass into Iaduk. 9 marches.  
From the Pass to Iad, the Capital of  
Iaduk. 6 marches.



Massala



KOTGHUR, THE CHURCH MISSIONARY SOCIETY'S STATION IN THE HIMALAYAS.—Vide p. 14.

# Church Missionary Intelligencer.

No. 1.]

JANUARY, 1851

[VOL. II.]

## ORIGINAL COMMUNICATIONS.

### PROSPECTS AND RETROSPECTS.

THE opening of another year must ever be to mortal men a period of thoughtfulness and solemnity. We do not read the announcement on the tablet of the material universe. The sun rises as it rose yesterday. The grey uniformity of the winter sky marks not the transition which our human calendars register. But yet the transition is real. Another hour on the world's dial-plate has struck its note. Another portion of time has become a portion of that past which "God requireth." We have one year less to live and labour in; and he who loves his Master, and longs to be like Him, feels, with increased urgency, that Master's own declaration, "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work."

Such thoughts *every* new year will bring to the thoughtful, even though it found men's minds altogether stagnant and unruffled. But what emphasis do they acquire in such a stirring time as now. Who can forecast the issue of the coming months? Since the outburst of Protestant feeling in 1688, which set our present dynasty upon the throne, it may be safely said that no parallel excitement has ever possessed the national mind. It is a crisis for our country. It is a crisis for our Society. Reflecting men cannot help trembling for the ark of God. We cannot see down to the bottom of the great ocean of the future, even when no breath disturbs its surface: how much less when it is dark with storms, and turbid with the conflicts of opinion.

As regards the great Missionary Institution, whose operations these pages record, a fear has been entertained lest the agitation at home should make men lose sight of the work abroad. We know, indeed, that it ought not so to be. If ever there was a time when, with the waves before and the Egyptians behind, the voice of God to His chosen was emphatically "Go forward," that time is the present. Progression is the law of Christianity. Not to advance is to retreat: and the only hope of preserving the light for ourselves, is to let it shine brighter, wider, more intensely, than any past era has witnessed.

And there is another special reason why the Mission cause should enlist our more earnest sympathies now. This Society is identified with the principles of the Reformation; and we can name scarce any part of the world, saving Western Africa, where our Missions have not, in past years, experienced the aggressions of Romanism. To Western Africa, indeed, there are no attractions of power, pelf, or dominion, and the Priests who visited it soon departed from the unhealthy climate. An hereditary dread, too, of the persecuting spirit which well nigh exterminated his forefathers, has made the Arrowak of the Essequibo shrink from any contact with the emissaries of the Papacy. But the North-American Indian of the Red River has been invited to listen to the seducing spirit. It began its work in Hindûstan before Protestant Missionaries were in the field; and of late years it has recruited its numbers from those who have been suspended from our communion by reason of unchristian practices: it has ever interchanged the idol car with the heathen themselves: well indeed has Popery in India been characterized by Bishop Spencer as "Paganized Christianity." In New Zealand it has allied itself with the turbulent anti-British party. From Abyssinia its Jesuit intrigues succeeded in ejecting the Protestant Missionary. In China it appears side by side with a kindred form of Buddhism. Both in this and in the neighbouring country of Japan, in a former age, the political intrigues and usurpations of its Priests led to the expulsion of Christianity under bloody persecutions and severe interdicts. All these facts, and many more, have been before the Christian public. But the readers of Missionary Records know, also, how the simple Native Converts have oftentimes met and overthrown the wiles of their adversaries, by a plain appeal to the written Word. Nor is it more than the unvarnished truth to say that the Protestantism of England has been sustained, deepened, and nurtured, by these narratives of the warfare at our outposts, which had not then assaulted the citadel. Nay, far more than this. It is not easy to gauge the amount of reflex blessing conferred on us at home by



from New Zealand. The retrospect, however, over two or three decades of years shows a steady progress. Each temporary check only serves to deepen the stream, till at last it overleaps the barrier, and flows broader and stronger than ever.

We turn to our financial index. The Association Receipts present cause for anxiety. They have not during the last decade reached so high as in 1840; and the contributions of last year fall short of the preceding by nearly 1700*l*. This surely is no time for hesitation or lukewarmness. Shall not the new year give birth to new efforts, and each subsidiary stream throughout the country pour an augmented volume into the Society's treasury? If, however, we look to the gross income, though it has too long appeared to be almost stationary, the average of the fifth decade has exceeded the fourth by nearly 35,800*l*, and the sixth has commenced with a slight increase. Inquiries into the various sources of income show also, that, from the year 1836 to 1842, a grant was made by Her Majesty's Government for Negro education, averaging 2670*l* a year. After that time it was gradually diminished: in 1848 it amounted only to 83*l*: in 1849 it was entirely withdrawn. Yet not only has the deficit occasioned by this withdrawal been entirely absorbed in the progress of the Society's income, but some slight increase has accrued. True, this increase has very mainly been owing to the larger contributions raised in the Missions themselves; but the great bulk of these Contributions has been furnished by Englishmen, and whether they are plying their productive industry in Calcutta or in London, it is but fair to remember that they are none the less Britons, and Britons evincing their sympathy with the evangelistic enterprise. And so we will not suffer ourselves to despond. Amidst our many sources of anxiety, how much cause have we to thank God, and take fresh courage for the opening

\* The progressive occupation of different Mission fields may in a similar tabular form be presented to the eye ; though there was not space enough to exhibit it on the Chart.

[illegible]

year! A wider survey corrects the narrower. The single wave may seem to retreat; but the great flood is steadily rising. We are told that on the eastern shores of our island the sea is, year by year, making inroads upon the coast, though each day the reflux of the tide appears to yield the ground it had been claiming. Can we not parallel the phenomenon?

"... Seas, that daily gain upon the shore,  
Have ebb and flow conditioning their march,  
And slow and sure comes up the GOLDEN YEAR."

Our readers will notice that the Chart also presents some of the most notable facts connected with Protestant Missions anterior to the foundation of our Society. We rejoice to identify ourselves with the pioneers of this holy enterprise—to hope that we are tending toward the same haven that they have reached, and are helping others on their way there—to thank God for permitting us to be engaged in the same work, with further appliances and better organized combinations, which they prosecuted in weakness indeed and isolation, but yet in the strength of faith, and the power of the Holy Ghost.

We praise God for these patterns. The calm and equable spirit of Eliot, the apostle of the Indians; the hardy enterprise of Hans Egede, the evangelist of Greenland; the sad and serious Brainerd and Martyn; the noble-hearted Schwartz; the lovely Corrie; the self-sacrifice of Henry Fox—all these are ours. Is it a hardship to follow in such a train, and make one of such a band, and be enlisted in such a noble army as this? Surely there must be hearts pleading to accompany them—"Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

There is one column, the last in our Chart, which combines prospect with retrospect. It is the tale of our Communicants. The early annals of the Society's labours do not furnish their numbers with that precision and accuracy which our later Reports exhibit. This remark extends to many of the earlier details; and where the work was of necessity of a preliminary character such positive accuracy was unattainable. It is on record, that the first six were admitted to the Lord's Table by the late Rev. E. Bickersteth, at Bashia, on the Rio Pongas, West Africa, in the year 1816; and that North India began to furnish its re-

cruits two years later. But since 1836 the accessions have been steady and uniform. No one year presents a decrease, and the Society's gradual withdrawal from the West Indies has not affected the advance. These Communicants are the flower of the flock. There are few among them, if any, as we may fully believe—from the discipline practicable in infant Churches—who are not devout and intelligent recipients of the hallowed memorials of the death and sacrifice of their Lord and Saviour. And this is real progress. St. John was permitted to view in prophetic vision the completion of that great multitude which no man can number, of all nations, and kindreds, and peoples, and tongues, which shall stand before the throne, and before the Lamb. That number still remains to be completed; but let us remember how many of these Communicants, of whose deaths we cannot present statistical Returns, have passed away from this world of trial and sin to join that glorious company, where they are secure for ever. This, we say, is real progress. The conquests of Christianity have not been hitherto territorial, like those of Mecca or of Rome. God has been visiting the Gentiles to take out of them a people for His name; and each unit thus chosen goes toward making up the aggregate. Each individual fills a space in the upper sanctuary before vacant. Each is one more brand plucked from the burning, one more to bear the palm, and be clad in the white robe, and sing the song of salvation. "Heaven is thus enriching itself with the spoils of earth, and gathering into its capacious bosom whatever is pure, permanent, divine." They shall come from the east and the west, and the north and the south, to sit down with prophets, and apostles, and martyrs, at the marriage-supper of the Lamb; the number of God's elect shall be accomplished; and the wedding furnished with guests. What an aspect of holy privilege does the Missionary work assume when viewed from this standing point! Do we long to share in these infinite triumphs? Would we be identified with their progress, and partakers of their consummation? If so, we must catch here on earth the spirit of self-surrender that fills the four-and-twenty elders of the Apocalypse, as they cast their crowns before the throne, and say, "Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created!"

## BRIEF REVIEWS OF THE PAST HISTORY OF THE DIFFERENT MISSIONS.

### THE HIMALAYA MISSION.

THE magnificent ranges of the Himalaya, the highest in the world, separate the fertile plains of Hindûstan from the elevated table land of Thibet. Extending from the great bend of the Indus to the great bend of the Brahmaputra, a continuity of 1800 miles, they form the stupendous buttresses of Central Asia, sustaining its vast extent of territory at an elevation considerably higher than that of the rich tropical regions which, to the southward, are expanded at their base. Nothing can be more remarkable than the contrast presented by the regions to the northward and southward of this mountainous rampart. Hindûstan, the garden of Asia, irrigated by innumerable rivers, is remarkable for its fertility, and the exuberance of its vegetable productions. The stony or sandy plains of Thibet, and its arid atmosphere, are peculiarly unfavourable to vegetation. In ascending from the plains of India through the mountainous passes to Thibet, the change in vegetable life is obvious and remarkable. The tree figs, acacias, and cotton-trees, of the lower regions, the oaks, chesnuts, magnolias, and tree rhododendrons of the central, are left behind: from 10,000 feet to 16,000 feet is the locale of junipers, cedars, larches: beyond this "the flora shrink within the most scanty limits, the bushes hardly ever deserve the name of shrub, the few herbs become stunted and parched, the soil dry, and the roads quite dusty."\* Southerly winds blow over the Himalaya throughout the year. The air from the south, coming in contact with the cold air of the mountain ranges, is condensed, and, expending the greater portion of its moisture on the southern exposure of the mountain barrier, after it has surmounted the snowy summits, retains but little for the regions of Thibet. Hence, beyond the first great mass of snowy mountains the climate becomes comparatively dry, and travellers, in order to avoid the rains, often go into Kanawur, the frontier district beyond Kotghur, which borders on Thibet, where, during the three months in which Hindûstan is deluged with rain, there are only partial showers.

The climatorial features of the elevated districts—Upper Kanawur, Ladhak,† and Chinese

Tartary—are peculiar. With the exception of March and April, in which there is a good deal of rain, "the uniform reports of the inhabitants represent the rest of the year to be almost perpetual sunshine." "The few clouds that pass over the Himalaya are attracted by the lofty mountains, and form a regular belt at 16,000 and 18,000 feet, above which the chain of snowy summits protrudes its sharp points." The cold is of great severity. "In October, the chilling winds, entirely destitute of moisture, blow with irresistible fury and a horrid howling over the bleak mountains, filling the eyes with dust, drying up every thing exposed to their force, and freezing to death the unfortunate traveller who happens to be benighted on the lofty heights." "Such is the absence of rain and snow in these regions, that the people say the passes might be traversed in the midst of winter, but for the intensity of the frost, rendered more insufferable from the scarcity of firewood."‡ "The winds are generally at their highest between two and three P.M.; and so great is their fury, that a person on an exposed place can keep his footing only with the utmost difficulty, even when the thermometer is 4° above freezing point. So rapidly is the heat withdrawn, that, standing five or ten minutes in the draught, I have had my hands so benumbed with cold that I could not use them for a couple of hours afterwards. The inhabitants know this well; and when we crossed passes of 14,000 or 15,000 feet, in the end of October, the guides were always eager that we should start at sunrise, or soon after, although the temperature was below freezing, on purpose that we might reach the highest places before the wind had attained its utmost force."§

In Chinese Tartary the climate is most rigorous in those parts which approach the mountains. The dry winds, blowing over the snow-covered summits, produce a degree of cold more intense than is felt even in north-

dependencies; on the east and south-east by Chinese Tartary; on the south by the District of Speetee; on the south-west it comes in contact with Lahoul; and on the west it borders on part of Chumba and Cashmere." (Gerard.) In climate and aspect it assimilates to Chinese Tartary. The capital, Leh, containing about 1000 houses, is on the right bank of the Indus, at a distance of two or three miles from the stream.

† Gerard's "Account of Koonawur."

§ Ibid. p. 63.

\* Lieut. R. Strachey on the Snow Line in the Himalaya.

† "Ladhak runs along the banks of the Indus. On the north it is bounded by Yarkund and its



ern Europe. The extreme lowness of temperature is indeed evidenced in the singular and gracious provision made for the maintenance of warmth amidst the multitudinous varieties of animal life with which Thibet abounds. The yak, pasturing on the mountain tops, the musk deer, delighting in the cold, are distinguished by the profuse thickness of their coats. The heavy fleece of the sheep, the fine fur, which, at the root of his long shaggy hair, protects the body of the goat, indicate the same gracious adaptation; and from resources such as these man is enabled to provide himself with that warmth of clothing which, in such a climate, is necessary to the protection of health and life. A Tartar trader in his winter dress, as described in the following passage, presents a remarkable contrast to the Hindu in his light cotton raiment. "His garment, called *Lapka*, was of lambskin, with sleeves: the fleecy side was inwards, and the exterior covered with *Sooklat*, a kind of warm blanket dyed blue. He had trousers of the same, long woollen stockings, and, above them, the usual kind of boots, the foot part stuffed with two inches of wool, and gloves of thick flannel, reaching above the elbows. In addition to this, he had a blanket round his waist, another thrown on his shoulders, and a shawl wrapped over his cap and part of his face. Such, he said, was the usual garb of a traveller in the winter season, and that he was always accompanied by a mule-load of blankets, and another *Lapka*, all of which were required at night, when he was obliged to sleep upon the snow."\*

The Himalaya constitute a great natural barrier of races as well as districts. Between Tartary and Hindûstan are interposed a variety of tribes occupying the ranges of the intervening mountains, and, like the classification of vegetable life, possessing, in their various subdivisions, a singular adaptation to the regions which they inhabit. The Bhoteas, a Tartar race, occupy exclusively the upper regions. In the central region are to be found numberless tribes, ranging from east to west, some of which have been, on a previous occasion,† considered by us—namely, the Mishmis, Bors and Abors, Akhas, Duphlas, &c. These races are also of trans-Himalayan origin, although much altered from the Tartar type "by twelve or fifteen centuries of residence in a cisnevean climate, and by mixture in some

few cases—as the Cossyachs or Khassias—with southern blood. The inhabitants of the lower region appear to be of the original Indian, or Tamulian stock."§ The Kulis of Kumaon and the vicinity of Kotghur are probably of the same origin. "It is very deserving of special notice, that the people of the upper region cannot endure the climate of the central one, nor those of the central region the climate of the lower one." North and south of these intermediate races are to be found two great branches of the human family, Hindus and Tartars; nor are the climates and countries north and south of the Himalaya more unlike than the human families by which they are respectively occupied, and the religions which are professed.

Thibet is a Buddhist state. Lamaism is Buddhism interwoven with the political regulations and social economy of a nation. The theory is similar to that of Rome. The Grand Lama is the Pope of Thibet. The priestly and regal dignities are united in his person, although of the responsibilities connected with the latter he has been relieved since the annexation of Thibet to the Celestial Empire, and the residence of a Chinese tazin, or viceroy, at his Court. He is considered as the incarnation of the divinity, who, on the death of one Grand Lama, reappears in some other person, generally the only son of a rich man; the particular individual being indicated by the priesthood, according to revelations supposed to be made to them. The Lama priests profess celibacy, and live in monasteries, as those who have renounced the world. The monasteries are called Ghoupa or Goomba. There are also nuns living in convents.

Lamaism is to be found in Upper Kanawur, but its nearest approach to British India is in the little principality of Sikkim,|| where it very generally prevails. The Sikkim Rajah has always been closely connected with the Lamas of Lassa and Teshoo Loomboo, and occasionally has been privileged to enjoy diplomatic intercourse with the Court of Peking. The unfriendly feeling manifested by him on

† Vide "Church Missionary Intelligencer," Vol. I. p. 318.

§ H. Hodgson, Esq., "On the Physical Geography of the Himalaya." Bombay Asiatic Journal, No. 206, p. 773.

|| Sikkim is inserted between Bhootan on the east and Nepaul on the west. The Singalelah, a great southern spur of the Kunchin-jinga, separate it from Nepaul. The Sinchul range of 9000 feet, meeting the Singalelah at right angles, shuts it in from the Bengal District of Rungpur, while Darjeling, a spur projecting north from Sinchul, bounds its eastern side.

\* Gerard's "Koonawur," p. 112.

† Vide "Church Missionary Intelligencer," Vol. I. pp. 316, 339, and 374.

a late occasion to the British Authorities, and the unjust imprisonment of two English gentlemen, who, on scientific researches, had ventured within his frontier, may be ascribed to this influence. The gentlemen referred to, Drs. Hooker and Campbell, have seen much of this mountain tract, and their notices of the Lama priests and monasteries afford us considerable insight into the ceremonial of that modification of Buddhism which is ascendant in Thibet. Dr. Campbell gives us the inventory of a Lama's study—"A religious work just received from Thibet, called 'The Bhoom,' in twelve large volumes; a large double-headed drum, like two tambourines joined together, having a long handle attached; a couple of bells; a conch of two human thigh bones, rolled round with brass wire, and a trumpet ended with brass, used for calling to prayers." We have also the dress of a Lama—"A red mitre-shaped cap, red robe with yellow satin collar, and a long staff in his hand;" and finally we have the following description of Tassiding, a singular hill in Sikkim, the summit of which, 2500 feet above the river Rungeet, is entirely occupied by temples, chaityas, and the dwelling-houses of the Lamas—

"Dec. 31, 1848: *Suneek*—We halted here to-day, and went up to Tassiding to examine it more carefully. The buildings consist of three Goombas, two large, and a centre smaller one, which is painted red on the outside, with a border along the top of the walls of white skulls with black teeth. This is the Goomba now used for every-day worship, but it was originally dedicated to the devil, and other deities of evil omen. All the Goombas are built of stone, with very little mortar of whitish clay. The masonry is admirable, and although the buildings at Pomiongchi,\* of the same sort, are said to be from 300 to 400 years old, they are in perfect preservation.

"The northern and largest Goomba is a handsome edifice, about 80 feet long, 40 broad, and 35 feet high. It tapers from the foundation to the summit, and has a pitch-roof of bamboo thatch, rounded at the ends, and projecting about 10 feet beyond the top of the wall, so as fully to protect the base. The only entrance to the lower story of the temple is at the eastern end: it is three stories high, and in each story are narrow windows of lattice-work. The body of the lower story is divided into a vestibule, which runs the whole breadth of the building, and into the temple proper, which is 42 feet long by 33 feet wide. It is equally divided into a centre

aisle and two sides, by three pillars on each side. The pillars are of wood, very handsomely painted in vermilion and gold, and support three massive architraves, which extend across the building, and are beautifully painted in squares and diamonds of bright vermilion and gold, with dragons in white, vermilion, and gold. Over each pillar is a gilded lion with black terminal tail-brush. The effect of the painting, as it is in very brilliant colours, is extremely good. The centre aisle has a low bench on each side, covered with yellow and purple felts, for the seats of the Lamas only, on great occasions. At the head of each bench is a raised square ottoman, covered with leopard skin, for two of the higher Lamas, or for the officiating ones, as may be. These benches were the only things in the Goomba which the Lamas were particular about not being touched by our followers.

"The western end of the temple is occupied by a range of eleven large images. The principal one, about twice the natural size of a man, occupies the centre. It is named 'Chomden Das,'† which means 'God:' it is in the sitting posture, cross-legged, with the right hand resting on the right knee. In the left is a black bowl, said to be for food. On the right and left of the great image is a tonsured Lama, or Chela, standing each with a black bowl in hand, and said to contain food for the deity. The right-hand one is named Kungan, the left, Mangah. These images are flanked on either side by four handsome images holding flowers in their hands, and said to be attendant satellites from India. 'Gyagur' is the Thibetian for India; 'Gynak,' for China. All these eleven images are gilded, and ten are standing erect. In the wall behind them the sun and moon are painted; the former on the right of the centre image, the latter on the left.

"On the south wall, to the right of the images, is a large red painting of an eight-handed Shiva, trampling, with the right foot, on two white human beings; with the left, on one black and one yellow human figure. This large Shiva is surrounded by eight smaller ones; and beyond these are innumerable Lamas sitting crossed-legged, some dressed in red and yellow robes, with conical red caps, and some with bare tonsured heads; some sitting in contemplation, others apparently expounding.

"On the left of the images, north wall, is another large many-handed figure with a conical head-dress, which is thickly studded with eyes and human skulls. With the right foot

\* Another Goomba in Sikkim.

† Chomden Das is Sakya Singha.—*De Coros*.

it is trampling down an elephant and lion; with the left, an elephant, a human being, and a snake. This image has ten pair of arms in all, one red and nine blue. On either side are four smaller twelve-handed figures of the same image, painted blue, and trampling on human beings: one of them trampling on a buffalo. Around are numerous Lamas in silent contemplation, or, with hands upraised, expounding. In the whole of this temple there is not one indecent figure; not one hooded snake of Vishnu; not one trident of Mahadev; not one figure of Krishna; nor any figure with the Brahminical string.

"No. 2, or the southern one, displays a different style of images. Facing the doorway,\* and at the termination of the aisle, is a recess, about ten feet deep, containing the principal images, which are five in number. In the centre of the recess, and raised above the others, is 'Lobe Runboochi,' in a sitting posture, holding the 'Dorge'† in his right hand, which rests on the right knee; in his left, a cup for holy water, to be sprinkled on the congregated worshippers. Supported by the left arm is the trident of Mahadeo, on the shaft of which are pierced human heads and skulls, with three dorges. In front of the head-dress is a lunar crescent surmounted by the sun. At his feet is a plume of lotus flowers and buds. Large ear-rings hang from the pierced lobes, and a robe of blue and gold closing over the right breast, with an under garment of red and gold, complete the costume and the symbols of this compound deity.‡

"On the right is a female image, 'Kando Ishe Sage,' holding a cup of water in the left hand, while she sprinkles the great image from it with the right. Further on the right is the image of a Lama named Lapchen Chimboo. He is in the sitting posture, his legs crossed. In his right hand he holds a human thigh-bone, used for calling to prayers; in the left, a cup for food. The left arm supports a trident with human hands, skulls, and dorge

\* All the Goombas have the great entrance to the east [this is also the case in South India generally], and their length is east and west.

† The Dorge is the Viswavagra, or double thunderbolt.

‡ The trident and skulls being Shivaite symbols, the dorge and cup, Lamaical. The whole of the symbols belong to Nāthism, as recognised by the northern Buddhists. The deity described is Goroksha-nath, from whom the Gorkha nation and the district of Gorakhpur derive their names. He is the great Yogeshwar or Natheshwar of these regions. His followers are called Yogis or Jogis on this side the snows; Ningmapa on the other side.—*B. H. Hodgson.*

on the shaft, and the head-dress is ornamented with a wreath of human skulls. This image is painted pale blue, and has necklaces of beads.

"On the left of the great image are two Lamas: one of them is offering him the 'Nurbo,' the other a human skull. The Nurbo is an arrow-shaped piece of gold with three jewels set in it; at least it appeared so to me. It is said to be the offering of highest price, and to emit a spontaneous light at night.

"This Goomba, No. 2, contains the library, which at present has only eighty-two volumes. These were very neatly ranged in two cabinets, which occupied recesses in the centre of each side of the body of the temple. For each volume there was a separate compartment, and in the centre of each cabinet the image of a Lama sits enshrined. These images are gilded, and hold a blue bowl, called Soongjup, in the right hand. The cabinets are handsomely painted in gold, vermilion, and blue, and had a very good effect. The volumes were of the usual kind, 2 feet long, 9 inches broad, and 9 inches thick, composed of loose leaves rolled up in cloth, and two carved wooden boards strapped over them for binding.

"Next to the Goombas, the 'Place of Tombs' is the most interesting object at Tassiding. It lies at the south end of the terrace, and contains twenty-six Chaityas, or funeral monuments, of various sizes, all built of stone, with a little clay mortar, and in excellent order. The centre of the group of tombs is occupied by the largest of them, which is a fine-looking and well-proportioned monument. The basement is 27 feet square, and rises by four steps. From the top of this platform springs the shaft, which is about 4 feet high, and is surmounted by a cornice projecting 4 feet: over this is a second shaft, which tapers by five steps; and resting on this is what may be called the bowl of the Chaitya. It is in some instances a hemisphere, but much more frequently is a truncated oval. From out of the bowl rises the pinnacle, which is four-sided, and tapers to a point, or is occasionally surmounted by a wooden apex representing a lunar crescent with the sun's orb in the centre. The height of this Chaitya, which has a basement of 27 feet square, may be 25 feet."

Such is Lamaism; as varied, although not so offensive, in its idolatrous representations, as the Brahminism of India.

Let us now consider what means of communication exist between the people of Hindustan and their Tartar brethren on the elevated plains above them.

A number of rivers—having their sources,

some in the table-land of Thibet, the generality in the main water-shed, beyond which a declivity of a few miles leads directly to the plains of Central Asia—penetrate these mountain ranges, and, joined by many others in the great river basins of the Himalaya, form, eventually, the grand rivers of the plains—the Sutlej, the Jumna, the Ganges, the Karnali, the Gandak, the Cosi, the Tishta, the Monass, and the Tsanpu, or Dihong. From the great dome of Central Asia, they all persist in forcing their passage southward. In this they are assisted by the peculiar formation of the mountain masses. From the northern line of ghâts transverse ranges are thrown out in a southerly direction, on which are placed the dominant peaks of the Himalaya—namely, Jannoutri, Nandadevi, Dhaulagiri, Gosainthan, Kanchang—which thus, instead of meeting, and precluding the passage of the rivers, stand back on the right and left, forming the lateral barriers of the various alpine basins, and feeding the main streams, in their progress, by numerous tributaries. It is in connexion with these rivers, and the interruptions and depressions caused by them in the continuous elevation of the great mountain chain, that the passes are found which open into Thibet, and through which the Tartar families traffic with the Hill people, and so with the inhabitants of the southern plains below. Through these passes, which are scattered along the entire range, there is a constant flux and influx of travellers, until the winter snows have closed them up—Hindu pilgrims travelling northward, to visit the mysterious regions which they regard as the cradle of their superstitions; the Tartars and Bhootas coming down from the higher districts, on pilgrimage\* or for trade; man thus, as if unwilling to be separated from his fellow-man, finding a path through the precipitous defiles, and over the rugged summits, of the Himalaya.

In one of the most important of these lines of communication, where the Sutlej opens an access to the table-land from whence it derives its source, there is found a lone Station of our Society, an advanced post of observation, which seems to say that the vast territories of Central Asia are not altogether forgotten by us.

The Sutlej, a name now inseparably identified with the remembrances of those hard-fought fields, where the rolling deluge of Sikh invasion was fearlessly met, and, in

the good providence of God, successfully repelled—issues from the Lake Rawan Hrad and Lake Manasarovar. Its course lies within the Chinese territories until it reaches the frontier town of Shipké,† where the height of its channel is 9267 feet above the level of the sea. Passing the boundary, it enters Kanawur, “a secluded district, rugged and mountainous in an extraordinary degree.” Mountains covered with perpetual snow, rising to the height of 18,000 and 20,000 feet above the level of the sea, separate it on the north and north-west from Ladhak, a range of little inferior elevation forming its southern frontier. A lofty ridge, through which there are six very high passes practicable for loaded sheep, divides it from the elevated plains of Tartary. It is in traversing these passes that the Kanawur or Tartar trader requires all the defences against the cold that he can procure. The difficulties and dangers attendant on a transit through one of them—Manerung—are vividly portrayed in the following passage:—

“When I crossed Manerung in August, I could not get all my people to move till past nine, notwithstanding what the guides said about the danger of delay. We were on the rugged slope of the dell for more than two hours after noon, and there was a continued rattling of rocks almost the whole time: immense avalanches of snow descended, carrying with them many large stones and thousands of splinters, and some of my followers had very narrow escapes. Twice I saw a considerable piece of rock pass, with extreme velocity, between two of them, not more than four feet asunder. It is the melting of the snow from the sun’s rays that chiefly causes these avalanches; and during a shower of rain the descent of the stones is just as frequent as I witnessed near Kimleea, where many fragments of great bulk, dislodged from above, tore up the path at no great distance from us. Large portions of rock fall yearly, and their

† “Shipké is a large village of Chinese Tartary (Undes.) It is a populous place. We counted upwards of 80 men, who, on our arrival, came to meet us, being the first Europeans they had ever seen. The principal officer showed us a long piece of parchment, written in what we supposed to be the Chinese character, and gave us to understand it was an express order from the Garpan of Garoo, prohibiting strangers from entering the country. The latitude of Shipké is 31° 48’ N., and the longitude 78° 48’ E. Its extreme height above the sea level is 10,597 feet, and the thermometer ranged from 38° to 60°.”—Gerard.

† Gerard’s “Koonawur,” p. 54, &c.

\* Joolamookhee, in the Hill state of Kootch, commonly but erroneously called Kangra, is a principal place of Lama pilgrimage. The Lamas also frequent Hurdwar, Benares, &c.

effects are truly dreadful: they commit the most horrid devastation, and even stop the channels of the largest rivers for weeks. An instance of this kind is still remembered by some of the inhabitants of Belaspur. About fifty-five years since, forty or fifty miles above this town, an immense mountain gave way, filled the bed of the Sutlej, and arrested the passage of the stream for above six weeks: during this time the inhabitants were anxiously looking out for the bursting of the embankment. When it did give way, the rush of such an overwhelming body of water may be more easily conceived than described. People were stationed on the heights all along, from the place where the stream was stopped as far as Belaspur, and they gave notice of the approach of the flood by firing matchlocks. The news arrived in time to save the inhabitants, but the whole of the town was swept away. Many people are destroyed by avalanches every year: only in February last no less than eight were buried under one: this took place near the fort of Hutoo, at a part comparatively safe to many I have seen in Kanawur.

"The cold likewise causes the stones to be precipitated from above. At night, when I have been encamped at Shatool and Boorendo,\* where the thermometer was many degrees below the freezing-point, I have been kept awake for hours by the continued falling of rocks, no doubt split in pieces by the frost.

"The craggy side of the glen is full of danger in every shape: you have now and then to cut steps with a hatchet in the snow beds, which are inclined at such an angle that a single slip would be destruction. I have often hesitated at such places, and many of my people preferred going round half a mile to avoid them. It was not so with the guides, who never stopped a moment; and they were so expert at cutting the steps, that, although I followed them close, they had frequently finished their work, and were at the other side of the ravine, before I got half-way. Those people, trusting to their activity, persisted in making the steps at such an inconvenient distance from each other, that it was necessary to strain every muscle to reach them. It is here, also, that the road now and then skirts the icy margin of a deep blue lake, where it requires great labour and time to make any kind of a path, which at best is very unsafe, from the declivity and slipperi-

ness. The guides, if possible, always avoid the lakes, by a long circuit, or by scrambling over the sharpest-pointed rocks.

"On lofty mountains a depression of spirits and bodily debility, accompanied by severe head-aches, fulness in the head, oppression at the breast, and difficulty of respiration, with, now and then, pains in the ears, affect everybody in a greater or less degree: this arises from the rarefaction of the atmosphere, of which I have had numerous proofs; for I have visited thirty-seven places at different times, between 14,000 and 19,400 feet, and thirteen of my camps were upwards of 15,000 feet. It is worthy of remark, that the Kanawurees and Tartars estimate the altitudes of the passes, by the difficulty of breathing they experience in ascending them."

Through the mountainous region of Kanawur, the habitable part of which seldom exceeds eight miles in breadth, the Sutlej pursues a sinuous course, from north-east to south-west, of about eighty miles.

"The level space in the bottom of the valley is inconsiderable, being usually not much broader than is sufficient for the passage of the river, the elevation of the bed of which is from 4400 to 2600 feet. The right bank, or that face of the range exposed to the south-east, is, for the most part, very abrupt for the first 2000 or 3000 feet, with here and there level spots laid out into vineyards. At the height of from 7000 to 9000 feet are the villages and arable land, which extends to 10,000 or 11,000 feet, and is in general scattered in narrow slips, interspersed with gloomy woods of oaks and pines. From this elevation upwards, the ground is covered with green sward, and countless varieties of the loveliest flowers, of which thyme of many kinds is most plentiful: there are clumps of forest and beds of juniper here and there, but the inclination is gentle, and rocks are not so frequent as below. This belt forms the pasture lands, and here in summer shepherds tend their flocks. These verdant meadows reach to about 14,000 feet, and are crowned by mountains covered with eternal snow, or sterile peaked masses of granite.

"The left bank of the river, which has a north-western aspect, contains more plain land near the stream, and the villages are commonly situate only a few hundred feet above it: here are extensive vineyards and thriving crops, diversified with orchards of apricots and apples. These arable spaces, that occur only in distances of six or eight miles, vary from a hundred yards to half or three-quarters of a mile in breadth; after which the moun-

\* Shatool is a pass through the outer range of the Himalaya into Kanawur: its elevation is 15,555 feet. Boorendo is another pass in the same range, 15,171 feet high, and open seven or eight months in the year.

tains rise rapidly at an angle of 30° or 35°, and are extremely precipitous, and sometimes thickly wooded with pines and birches. The forest belt on this side extends fully 800 feet higher than on the other; but such is the crumbling nature of the granite in some parts, that prodigious masses every now then give way with a horrid crash, overthrowing the trees, and leaving nothing behind but a wreck of naked rocks, devoid of vegetation. The pasturage here is neither so abundant nor so luxuriant as on the right bank of the river. The limit of forest on this side is 12,500 or 13,000 feet, above which the gravelly granite soil seems unfavourable to the development of plants or even grasses, which, in small tufts, reach to 1000 feet higher. From 14,000 to 16,000 feet are barren crags, terminated in tall steeple-formed points, too abrupt for snow to rest upon; and beyond these tower the white summits of the stupendous Himalaya.

"The scenery of this valley partakes more of magnificence than of beauty. Here every thing is on the grandest scale; fragments of fallen rocks of immense bulk, hurled from the peaks above, and vast impending cliffs fringed with dark forests, and topped with mountains of indestructible snow, appear on every side. A village perched amongst the crags, without a single patch of verdure around; and, now and then, a more populous place environed by fields and orchards; or, what is most common, a solitary house, with a small piece of cultivation or a few vineyards attached, occasionally attract the eye of the observer. The character of the Sutlej is more of the nature of a torrent than that of a large river; for its fall, in several places, is 100 or 150 feet per mile, and it rushes over rocks with a clamorous noise, and exhibits heaps of white foam. In some parts, however, the prospect is highly picturesque; for instance, in the vicinity of Reedung, where the ground, for some miles, is adorned with smiling fields, and flourishing vineyards, and orchards of the finest apricots and apples. The bed of the Sutlej here is broad, variegated with islands of sand and pebbles, and divided into numerous serpentine channels. The height of Reedung is 8000 feet; and, in summer, the temperature is so mild as not to indicate so great an altitude, and the traveller would never imagine he was so near the Himalaya, till, when turning his eyes to the south, the illusion is at once dispelled, and he beholds the lofty Kylas, or Ruldung peaks,\*

\* These must not be confounded with the other Kylas near Manasarovar. The people say this last is by far the highest, and the Reedung Kylas is only a piece of it, which was removed by the

rising in a wild assemblage of pointed summits at an angle of 30°, presenting an immense surface of snow, and forming an extraordinary contrast with the verdant scenery around. The nearest peak is 12,000 feet higher than the town, and not more than five miles distant in a direct line.

"In other places, where the mountains are more barren, the arable lands seem like oases in the midst of a desert. One spot of this kind should not be forgotten; that is, the village of Khab, which, in a tract of more than usual sterility, bursts suddenly upon the view; and the effect is heightened by its being concealed by a small ridge until you come within 200 yards of it, when the traveller is amazed at finding himself transported, as it were by magic, from horrid desolation into shady groves of apricots, and beauteous vineyards watered by copious rills.

"What an agreeable relief this is to the wearied passenger, after a fatiguing journey of six miles over parched rocks, off which the scorching sunbeams are reflected with such dazzling brightness as to inflame the eye!"†

Kanawur, the middle district of the Sutlej, is a great thoroughfare for the traffic which exists between Ladhak on the north, Cashmere on the north-west, Chinese Tartary on the north-east, and the lower provinces. It is inhabited by Tartars and Kanawuries.

The valley of Hungrung, in Upper Kanawur, is occupied by the Tartar portion of the population. Although possessing less of the Chinese features than those further east, yet their oblong eyes, high cheek-bones, and thin eyebrows, sufficiently indicate the stock from whence they have sprung. Muscular, well-made, and tall, their appearance is prepossessing, and their open and frank demeanour contrasts strongly with the timid fawning manner of the people of Hindústan. Captain Alexander Gerard, whose interesting volume we recommend to all who desire full information respecting these countries, says of them—

"I did not like them at first so well as the Kanawurees, but they improved on further acquaintance; and I now think them by far the finest race of people in the Hills, and much superior to the inhabitants of the Plains of India.

"They are of a mild and benevolent disposition, very far removed from the ferocity commonly attached to the character of a Tartar.

gods to please a very pious devotee, who lived opposite to Reedung, on the right bank of the Sutlej.

† Gerard's "Koonawur," p. 10, &c.



I have had many instances of their humanity. At Peenoo, in Speetee,\* where I was confined to my bed for two days with rheumatism, I never experienced more attention. I was a stranger to them, and the first European they had ever seen: the moment they heard I was unwell, some brought Nerbissi (Zedoary), which they reckon a sovereign remedy for most complaints; others came with sugar and spices; whilst a third party were busily employed in making tea: every one seemed desirous of showing me some kindness, which was rather troublesome, but well meant. They were not, however, intrusive, and did not stay a moment longer than I wished.

"About Bekhur and Shipke the people are clothed with warm white blankets, called Sooklat, and their dress resembles that of the Kanawurees: they all wear stockings and boots; the former of white woollen stuff, and the latter of two colours, the lower half red, and the upper tartan blanket: the shoe part is leather, the sole forms a considerable curve, and the boots are tied below the knee with a garter: they almost all go bare-headed, even in the coldest weather, with their hair plaited into numerous folds, ending in a cue of two or three feet.

"They smoke constantly, and every one wears a pipe stuck into his girdle; a steel, ornamented with brass, for striking fire, called Mepcha; and a knife about six inches long, in a silver, brass, or pewter case, often beautifully adorned: the handle is silver, ivory, or bone, and sometimes agate. I saw one of this last sort so finely carved, that the person to whom it belonged valued it at 300 rupees.

"The pipes, which are named Khungsa, are of iron, inlaid with silver, of about eighteen inches long, and in shape exactly resembling those used by labourers at home: the cup is generally silver. The Mepcha is made of fine steel, and the part for holding it is of leather, with a bag for the flint and match, studded with brass or silver nails: it hangs from their dress by a metal chain. In travelling, I adopted the plan of carrying a pipe and steel, and most of my servants did the same. At first I used a flint and match paper; but I afterward exchanged the latter for the flower of a plant that grows near the snow, as with it, and a piece of quartz, the Kanawurees and Tartars were much more expeditious at striking a light than myself: this flower takes

fire as instantaneously as tinder, and there is seldom occasion to strike the flint a second time. Everybody carries a small pouch of leather, or goat-skin full of pounded tobacco.

"The women, who are almost as stout as the men, wear a long gown, and go bare-headed, with the hair hanging loose on all sides: many are good-looking. I saw upwards of 100 at Shipke, and nearly as many in Speetee, who came in crowds to see me: the whole of them were literally almost weighed down and groaning under a load of ornaments, such as immense anklets and bracelets of silver or pewter, heavy ear-rings, metal chains of various kinds, beads of silver, precious stones, coloured glass, and cowrie shells, strung around their necks, ankles, and arms, and attached to different parts of their dress."†

Their religion is Lamaism.

The Kanawurees are hardy highlanders, of a dark complexion, but good-looking, well made, and muscular. They are frank, hospitable, and honest in their dealings. Fond of enterprise and travel, they are the traders between the low countries and Tartary, and between Tartary and Cashmere. Those who remain at home are employed about their vineyards and their flocks, of which they have, both of sheep and goats, great numbers. These they pasture, during the summer months, high up the mountains; the shepherds living in small houses named Dogree, often in most romantic situations, where the raspberry, black currant, and strawberry, are found in perfection beside the streams which descend from the melted snow.

"Their general dress is a frock of white blanket, often twice folded, reaching to the knees and having sleeves, a pair of trowsers and girdle of the same, a cap of black blanket, and shoes, of which the upper part is woollen, and the sole alone leather. Every body has a steel for striking fire, ornamented with brass, hanging from his right side, and they commonly wear a hatchet stuck in their girdle, above which is tied a rope of goat's hair, neatly plaited and extremely strong, which they use in carrying burdens.

"The dress of the women is much the same, and in front they have a brass clasp called Peechook, in shape like a pair of spectacles, but much larger: they also wear bracelets, ear-rings, and anklets of pewter and silver."‡

The villages are in general large. The

\* About seven miles after its entrance into Kanawur, the Sutlej is joined from the west by the Lee or Speetee, a placid, clear body of water, with a moderate current, flowing between perpendicular rocks.

† Gerard's 'Koonawur,' p. 102, &c.

‡ Ibid. p. 79.

houses, of two stories high, with projecting balconies, are built of stone or wood, and either slated or flat roofed. Their religion appears to be a modification of Hinduism, deprived of its anti-social element of caste. The temples of the Deotas are built at great expense, often of cut stone. They may be seen superior in height to all other houses in the villages. Kali is most honoured, to whom it is said that, at no distant period, human sacrifices were offered. Their language is distinct from the Tartar.

Breaking forth from the mountainous barriers of Kanawur, the Sutlej reaches Rampur, the capital of the principality of Busahir, and the great commercial mart of these regions. It is situated in a small valley, surrounded by high hills, with large quantities of bare rock, which so attract and retain the heat that in the summer the thermometer rises to between 90° and 100° in the shade. The houses are large, built of stone, and slated in a rough and confused manner. The fairs here are held in January and October, when a busy scene is presented of merchants and traders meeting from surrounding countries; from Ladhak, on the banks of the upper course of the Indus, its capital being Leh; from Yarkund\*, Garoot, Cashmere, and the Punjab. Tartars and Sikhs, Hill tribes and people from the plains, meet at this place. The tea and silks of China; the blankets and woollens of Tartary; pearls and ingots of silver from Yarkund; red goat's leather and sheep leather from the Punjab; white cotton cloth and chintz from Mooltan; sugar, shawls, corals, from Cashmere; wheat and other grains, European and Indian chintz, broad cloth, red on one side and yellow on the other, the sacred colours of the Lamas, from Kumaon; form the materials of commercial interchange.

The Sutlej at Rampur is crossed by a

\* "Yarkund is said to be forty days' journey N.N.W. of Leh, half of which lies through a desert country. Yarkund, the capital, is described as being a large and magnificent city, containing many lofty and splendid buildings. It is under the Chinese, and the inhabitants are Moguls, and speak the Turkish language. It is said that Russian merchants often visit Yarkund.—*Gerard*.

† "Garoo, Gartoss, Gur, Yoogar, Zhoogar, or Gurtokh—for it is known by all these names—is a collection of black tents, inhabited by pastoral tribes for six months. It is nevertheless considered the chief place in Gnaree, a district entirely dependent on Lassa. It is the most famous mart for wool in Chinese Tartary; and there is a fair of 10,000 or 12,000 people in July, well attended by merchants from various quarters."—*Gerard*.

bridge called a Jhoola, of which the following is a description—

"Two or three strong posts are driven into the ground near the edge of the water; a fir tree is laid cross-ways, and above it is a stone pier six or eight feet high, at the top of which is another cross fir; the same is done on the opposite side of the river; then five or six strong ropes of hemp are laid from bank to bank over the upper trees, and tied to the lower ones, which sustain almost the whole force, and are prevented from slipping by the perpendicular stakes and piers; half a fir hollowed out, and about two feet long, is placed upon the hemp ropes with the hollow downwards, and through it below are two cross sticks, which project horizontally on each side six or eight inches: these not only prevent the hollowed fir from falling off, but serve to hold by. To this piece of wood is attached a loop of three or four ropes, which hangs down, and in it the person who wishes to cross takes his seat, holding by the cross sticks. A rope is fastened to each end of the above-mentioned piece of wood, the people on one side of the river pulling, whilst those on the other give out rope. The Sutlej under the Jhoola is 211 feet by measurement. The Jhoola is elevated about thirty-five feet above the stream, and in the rainy season the water frequently comes within four feet of it. It is rather alarming to a person unaccustomed to it, as the river runs with great rapidity and a thundering noise. Persons subject to giddiness are tied in, in case they should let go their hold." ‡

Eighteen miles below Rampur the river passes Kotghur, the Church Missionary Society's Station. § A variety of interesting details respecting it from our Missionary, the Rev. J. D. Prochnow, enables us to present to our readers the following summary of information. ||

Kotegurh or Kotghur—or Gurukot, as it is called by the Natives—is a small village situ-

‡ Gerard's "Koonawur," pp. 212, 213.

§ *Vide* Frontispiece. The bungalow at the top of the ridge is the late Mr. Wilkinson's. The house below, to the left, is Mr. Prochnow's bungalow, to the right of which are seen part of the slated roof of the Girls' Schoolhouse, and the Printing-Office. Still further to the right, a little above, is the Boys' Schoolhouse, below which is the slate-roofed Catechist's bungalow. In the extreme right-hand corner is the Dāk bungalow, from the verandah of which our View is taken.

|| *Vide* "Bombay Church Missionary Record" for September 1850.



ated on the slope of Hattu or Whartu, in Long. 77° 29' 30" and Lat. 31° 18' 30": it is about 3500 feet above the level of the Sutlej, and distant from that river only about two hours. The Sutlej is said to be here 3000 feet above the level of the sea. From Kotghur village to Hattu, which is the highest peak before coming to the snowy range it-elf, and mounting to 10,675 feet above the sea, is four miles. The distance from Simla to Kotghur is between forty and fifty miles. The district is one of the best cultivated and peopled in the Hills: it is bounded toward the south and west by the Kneti and Komharsen Ranaships. The Kneti Rana is a tributary of the Busahir Rajah; but the Komharsen Rana pays tribute direct to the British Government. The district is bounded by the Sutlej toward the north, and east by the Busahir Rajahship, and a district of Komharsen.

The district lying between the Sutlej and the Jumna, until the Ghorka war in 1814, had been altogether unexplored by us. The aboriginal population appear at an early period to have been brought under subjection to rulers of foreign extraction from the southward. Amongst these petty Chiefs intestine discord continued to reign until 1803, when the Government of Nepaul brought under its yoke this, amongst other western districts of Northern Hindūstan. In 1814 the war between the British and the Ghorkas commenced; and in the subsequent year the British Commander-in-Chief, Sir D. Ochterlony, penetrated the Hills, and forced the Ghorkas to evacuate these long-harassed districts. The Native Rajahs and Ranas, with few exceptions, were restored as tributaries to the British Government.

As far back as 1838-39 efforts were made by several gentlemen at Simla to establish a Mission in these Hills. Captain P. Jackson, a retired officer of the Bengal Artillery, who resided for some time in this neighbourhood, offered 60*l.* per annum to the Church Missionary Society for the establishment of a Mission at Kotghur. Liberal subscriptions and donations were also made at Simla toward the object. A correspondence was entered into with the Parent Committee of the Church Missionary Society, the result of which was, a refusal to enter this new field, on account of the financial difficulties of the Society at that time. This led to the establishment of a separate Society at Simla in 1842, called the Himalaya Church Missionary Society, under the patronage of the Bishop of Calcutta.

Suitable premises were purchased, and arrangements made for the commencement of Missionary operations; Mr. Rudolph, as Cate-

chist and Schoolmaster, reaching Kotghur in April 1843, and the Rev. J. D. Prochnow, as Missionary, in July 1844.

Meanwhile, a friend of the Society at home, a lady, who desired that her name should remain unknown, generously offered to contribute 500*l.* for the outfit and passage-money of two Missionaries, and 25*l.* a-year for ten years, in aid of their salary. Thus encouraged, and feeling the importance of Kotghur as a centre of Missionary operation amongst the long-neglected Hill tribes, and also as affording opportunity of communication with the Tartars of Thibet, the Committee decided on the location of two Missionaries in this new field; and the Rev. M. Wilkinson, who had long laboured at Gorruckpur, was associated with Mr. Prochnow in the beginning of 1845.

It is remarkable, that twenty-seven years previously, through the representations of Capt. Latter, a Missionary of the Society, the Rev. F. C. G. Schroeter, had been stationed at Titalya, with a view to the acquirement of the Thibetian language, and the eventual translation of the Holy Scriptures. Through the liberality of Capt. Latter, every facility was afforded to him for the prosecution of this important object. Copies of every work that had any reference to Thibet, or its language, were procured from Europe at great expense, and no exertions were spared to procure Thibet manuscripts from any quarter whatever. The humble and self-denying labours of Mr. Schroeter were abruptly terminated by death in 1820. He left behind various manuscripts, the most important of which consisted of a Dictionary, Thibetian and English, formed from one in manuscript in Italian and Thibetian, originally composed by the Roman-Catholic Missionaries at Lassa, with a supplement by Mr. Schroeter.\* It is assuredly interesting to find the pious hopes and intentions of former Christian friends, after an interruption of so many years, revived in connexion with the Kotghur Mission; and it is our earnest desire and prayer, that, in a like spirit, we may take up this work, and endeavour, by well-organized and resolutely persevered-in efforts, to introduce the light of the Gospel within the Chinese frontier at Shipke. Seven years have elapsed since Kotghur be-

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\* Mr. Schroeter's is not the only name to be mentioned in connexion with the Tartar tongue. "It was in a monastery at Zemskar, in Upper Kanawur, that the late lamented Mr. Csoma de Coros carried on, during a period of five years, his studies in the language and literature of Thibet, of which a grammar and dictionary were published in Calcutta previous to his death in 1842."

came a Missionary Station. Great political changes have taken place in its vicinity, and the importance of its position has not diminished.

"Since three years the countries on the other side of the Sutlej are open to our influence, and the greater part of them under immediate British rule; and since a few months the old Rajah of Busahir—of which Rajahship Kanawur, the Himalaya Switzerland, is a province—a tributary to the British Government, who was an enemy to our cause, died; and his successor is a boy of only nine or ten years of age, and consequently the country is in reality under British control. It is indeed marvellous to think how wide the field is now open before us, and the ground ready to receive the seed—all obstacles removed, and only Labourers wanted. Seven years ago our operations were confined to this small district of about thirty small and large villages, under immediate British rule. The many petty Chiefs round about looked with great jealousy and aversion at our doings; and some of the British authorities were scarcely more friendly to us. Five miles from our house, but 3000 feet lower down, flows the river Sutlej, on the other side of which Sikh soldiers were posted in detachments, at short distances, to guard the boundary. Even Natives were at times not permitted to cross the river. Now, all countries on the other side of the Sutlej are not only open to us, but Kúlú, Kangra, &c., are under immediate British rule, too, where we are not fettered nor annoyed by these Native Ranas, but can establish Schools and proclaim the Gospel wherever we like. Further, by the journey of the Governor-General and his Lady, and party, Kanawur, up to the boundary of Chinese Tartary, has been opened to European influence. A new road, 12 feet wide, is now being constructed, the ascent or descent of which is not to exceed 3 or 4 feet in 100. This road, when finished, will cause an entire revolution in mercantile and other respects in Central Asia; and the Mission at Kotghur will, there is not the least doubt, in the course of a few years be of the utmost importance, and be the means of carrying the blessed Gospel into the heart of Asia. It is, at the same time, nearly at the boundary of Brahminism and Hinduism. Four or five marches beyond Kotghur no Brahmins are to be found. Hindu temples are found still higher up; but Lama temples in juxtaposition; and about twelve marches from here is one of the most famous monasteries of the Lamas, with a large library. There are also five nunneries at the same place—Kanam—as well as in the neigh-

bourhood. A few marches beyond that place caste distinction has ceased, and the features of the people, too, have nearly entirely changed, having assumed the broad Tartar character. I have been up as high as this place, and on the other side of the river as high as Muzu, a large town which, but half a century ago, belonged to the Chinese. I found everywhere great attention, and even joy expressed at my appearance. The people are very much superior to those of the lower Hills: even women are frequently found to be able to write [the Tibetan]."\*

The preceding extract points to three distinct branches of labour in connexion with Kotghur—the Hill population around the Station, the Sikh districts on the opposite side of the Sutlej, and the people of Thibet.

### 1. The Hill people.

"The population at Kotghur are nearly all agriculturists. Their houses are substantially built, with two and three stories, and good balconies: they are situated generally in the midst of the fields, sometimes a cluster of them together, and in the centre, occupying a prominent position, is the temple, or Deota's house, built in the Chinese style; while at a distance lie the humble dwellings of the Kulis—Helots—who are not permitted to come near or mix with their liege lords the Knait,† who are the landholders. These constitute the two chief divisions of caste in the Hills, in addition to the Brahmins and Rajputs, who seem indeed to be emigrants from the plains, and are always found to have settled quite separately from the rest of the people. All the inhabitants are Hindus. Three marches from Kotghur are to be found a few Mahomedans. The Knait, and even some of the Brahmins, eat all kinds of game, wild fowl, pheasants, deer, and wild hogs, as well as sheep and goats, but never barn-door fowls, nor domesticated pigs, nor the bear; all of which, however, the Kulis eat, as well as the cow, when killed by accident. Occasional travellers, seeing that the Hill people are not so strict in many observances of caste as the people of the Plains, and that some are neglected altogether, have stated that they had no caste at all; but, on the contrary, they are extremely tenacious of their distinctions, according to their notions. The Brahmins and Pujaris—who are

\* Rev. J. D. Prochnow, in "Bombay Church Missionary Record," p. 131.

† The Knait, or Khosseahs, are said to be the offspring of intermarriages between the emigrant Rajputs and the lower class.

not always Brahmins, but sometimes from the Knaik caste—have a considerable influence: every one has his district, which he visits occasionally, but invariably on the 1st of each lunar month Saji, when he collects his portion of corn from house to house from all who are under his spiritual guidance. In each house is a small iron vessel and house god. The Brahmin burns incense in the vessel, and goes through the whole house muttering his mantras and dispensing his blessings. This is done only in the house of the Knaiks: the Brahmins never go to the despised Kulis. Quarrels often arise among the Brahmins in consequence of their transgressing their prescribed limits, by one going into the district of another and carrying off his fees.

“At Kotghur, and in the neighbourhood, the people speak a dialect based upon pure Hindui, and the few who write use the Tankri character, which, however, varies very much. Among the Banyas exists a separate and peculiar character, and some of them use the Gurumukhi. Readers are rarely to be met with: even of the Brahmins not one-fifth part can read, and of these few, perhaps the tenth part only know any thing of the Shastras, and that very imperfectly. Five stages from Kotghur the Kanawuri language begins to be spoken. This has not been reduced to writing, having no character. In fact, not one of the Kanawuris in Lower Kanawur can read or write. The language is difficult, because as many as four or five different dialects prevail in the various secluded valleys, shut out from each other by the high mountains, which prevent intercommunication. The chief men throughout the whole country speak, however, the Hindui; and in Upper Kanawur many read and write the Thibetian character, even among the laity.

“When I reflect what changes have taken place during the seven years of my residence here in the minds of the Natives, I cannot but be thankful. It is evident to every one of the Natives that their idolatry is fast losing ground; and all of them, with the exception of a few Priests, &c., confess to the superiority and truth of our religion. Many foolish and wicked customs have been exchanged for better ones. The children have brought from their Schools many, a Bible verse to their homes, and taught it to their parents, and Christian truths are spreading wider and wider through the district. Very few could read when we came here. Upward of 250 boys and 50 girls have passed through our School, after having been taught to read and write, &c., and learned portions of Scripture and Hymns. Even many of the

lads and grown-up men have been taught by their younger brothers and relations, who had learnt in the School. We shall soon have a reading generation. It was nearly as bad, when we came here first, as it is now in Kúlú, where, among 100, scarcely one is able to read or write.

“Another feature in the life of these Paharies here I must mention, which, I am happy to say, in our next neighbourhood is fast fading away, and that is Polyandria. It often happened that two different persons came to visit a boy in our School whom both addressed as their son, and, on inquiry, we found that they were two brothers, who had both only one wife. In the countries on the other side of the Sutlej this custom still prevails to a very great extent. I know one or two instances of four brothers having one wife, but many of two or three. The cause of this strange and most unnatural habit is, the desire of keeping the paternal property undivided. The eldest brother staying in the place of the father, managing the whole, the younger brothers are sent out to service: their food, &c., they take with them from home. They go as far as Simla, or other places, for months together, to earn some money, and what they earn they bring home and deliver to the eldest brother. I have often met thirty or forty on the road to Simla, carrying immense loads of flour in leather bags, going to serve there for three or four months; and, on inquiry, I found that most of them were younger brothers. They all have, when of age, a share in the paternal property, and in the wife of the eldest brother too, to prevent their settling separately, and demanding division of their goods. The issue is divided between the brothers. That such a custom must be the ruin of all family happiness is evident. It has arisen out of a kind of corrupted patriarchal rule, or system, and it will fall down with the same. The Ranas, or Rajahs, receive all tribute in kind and in labour; and there must be out of every house a certain number of men in attendance on them: those consequently cannot settle down and form a house or centre of their own. The value of money is therefore not known. Even now, in this district, which has been upward of thirty years under British rule, I can scarcely get what I want for my household; and if I neglect sending round my servants from village to village at the time of the harvest to purchase grain of any description, as much as I required for the whole year, I have a great deal of trouble afterward, and must get it from Simla at an enormous price. Among themselves the people barter. The Zemin-

dars, who are all very small ground proprietors, pay all their workmen in kind. The carpenters, blacksmiths, potters, shoemakers, tailors, their Brahmins and Priests, too, all go with their leather bags at the time of the harvest to their customers, and gather in their duties: for instance, the carpenter supplies the Zemindar with all the instruments required in his household during the year—the ploughs, the handles for his few instruments, as pickaxes, &c.—and for that he receives a bag or two full of corn: the same is the case with the potter, &c. The people are extremely simple and honest.”\*

The following is a specimen of the superstitions under which the Paharies are labouring—

“In a village two miles to the north-west, a man, by ploughing his fields—and these fields have been given him by the Deota, as he is one of the Deota’s band, playing at all melas, and other occasions and festivals—on a steep hill, caused a big stone to fall down the hill, which killed, accidentally, a calf feeding below. The calf is found dead; the crime brought home to the man; and the Brahmins and Priests proceed to punish him—*dastur ke muwafiq*. They immure him in the side of a bank, so that his whole body is in the earth and entirely covered, his head excepted: below, a small hole is left to admit of his creeping out of his prison, which, however, he is permitted to do only once a day. So immured, they build over his head, which alone is left above ground, a shed of planks, which they cover with earth, and in which they sow mustard-seed. In such a state the poor criminal is to remain till the seed springs up, which generally happens the fourth or fifth day. During his immurement he is fed by his relatives, but only on the coarsest food. When the seed springs up he is taken out, and has to pay a fee, according to his caste and circumstances, to the officiating Brahmins, for certain ceremonies to be performed for restoring him to caste; or else he has to go to Hurdwar to wash off the stains of his crime in the Ganges. This performed, he has to feed all the chief men of his caste—the Brahmins, of course, get their part too—which is the last act of his purification. Until all this is most strictly observed and performed, he is an outcast, and cannot eat even with his own wife and children.”

## 2. The Sikh districts on the other side of the

\* Rev. J. D. Prochnow, in “Bombay Church Missionary Record,” pp. 131, 132.

Sutlej come next under consideration. The war with the Sikhs broke out at the close of the year 1845; and the boundary being considered unsafe, Mr. Prochnow retired with his family into Simla.

In January 1846 Mr. Prochnow went out alone to Kotghur, leaving his family in Simla, under medical treatment; but as he found the villages empty—out of every house two men had been ordered down to the Sutlej, and afterward into Kúlú, to take the small hill forts occupied by the Sikhs—he soon returned to Siuula, and visited the surrounding villages as far as Sabathoo. In February and March he returned to Kotghur, when he not only heard the firing of the Sikhs out of the small hill fort Srigurh, just opposite Kotghur on the other side of the Sutlej, situated on an isolated hill not six hours’ distance from Kotghur, but could discern the wall or barrier of wood which the 3000 Kotghur and Kúlú people had made, to cover their advance toward the fort. Two months subsequently, the Sikhs, only 100 in number, surrendered the fort, after having received authenticated accounts of the defeat of their army at Sobraon. In March Mr. Prochnow was enabled to resume his labours at Kotghur, peace being restored throughout the whole Hills.

Since then, two branch Schools have been established in Kúlú, the Sikh district on the opposite bank of the Sutlej, and have been going on promisingly. We have before us the Journal of a Missionary tour in Kúlú by Mr. Prochnow, during the autumn of 1849, received by us in October last. As the region is altogether new to us, we proceed to give a summary of this document, introducing occasionally such extracts as are descriptive of the physical and moral features of the country, and of the opening which it presents for the efforts of the Christian Missionary. From Kotghur to the bridge over the Sutlej is upward of 3600 feet. Such is the steepness of the declivity, that the descent occupies not less than two hours and a quarter. The ascent from the river to Dhalas, the first stage on the Kúlú side, is equally arduous and fatiguing. The Jalouri Jot, a range of about 11,600 feet in elevation, has next to be surmounted, the scenery being of a grand character. Encamping close to Rasala, near a small Deota in a fine cedar grove, people from the adjoining villages gathered round our Missionary, with whom he entered into conversation, and pointed out to them the way to heaven. Although very simple, and requiring to be addressed in the plainest language, yet it was satisfactory to find that

they understood Mr. Prochnow, and that they had among them religious customs which helped him in presenting to their minds the idea of an atonement. Not only are they in the habit, in times of sickness or misfortune, of bringing what they consider as sin-offerings to their idols, to appease them; but there is another custom of which our Missionary is enabled to avail himself. The expression "Rana (or Raja) dand liga" is one which is very often heard in the native Ranaships. Sometimes a man may be met driving another man before him, whose hands are tied with a long rope. On inquiry as to the reason of his being thus bound, the answer is, that the Rana had fined him, and that he must remain bound and imprisoned until the fine (dand) had been paid. The application on the Missionary's part, and the opportunity of setting forth Him who gave Himself a ransom for all, is obvious.

The following extract, as exhibiting the administration of justice in the newly-subjugated Sikh provinces, and the improvement they are experiencing under British rule, is interesting—

"The next day, Sept. the 18th, a most pleasing and gratifying, as well as novel scene, awaited us. We had heard last night that Mr. George Barnes, the Deputy Commissioner, was travelling through his district, and that he was encamped near us. Not far from the Thana Station, Platch, a little lower, close to the road, we met this morning his encampment: two officers on sick leave were travelling with him for some distance, so it was rather a large encampment. As we rested here during the heat of the day, we witnessed how a British Commissioner executed justice. There he sat on the ground under his open tent, his writer a little before him on one side, and, in a large semicircle, many hundreds of people, the old grey-bearded Lumbardars and Negis, the respective native magistrates of the villages and pergunnahs, being the first and nearest, and the villagers behind them. They had brought forth a complaint against the Tahsildar of Platch, who was present to speak in his own defence. All was transacted openly. Nothing had to go through the medium of the Amlahs and Writers. The complaints were stated. One old Negi grew rather warm in detailing the sufferings he had received at the hands of the Tahsildar. He took off his cap, and showed how he had beaten him on his head, &c. At last the Tahsildar, having stated what he could in his defence, was informed that, if one or two of the Negis of his Tahsildari would vote for him and speak in

his favour, another trial would be given him. Not one Negi spoke in his favour, and he was removed. What a blessing for the poor Kúlú people, after having been oppressed by the Sikhs for more than twelve years! Of justice no one could think or speak. The whole country was depopulated. And now they enjoy the blessings, not only of peace, but of justice, under such a mild paternal Government."

They had next to cross, a few miles beyond Dhalasini, the broad and rapid river Byas, to the source of which they intended to penetrate. The mode of transit was singular, on inflated bullock skins.

"As a lady was of the party, a charpai (bedstead) was put over two skins, on which she sat down, and two ferrymen, or tarus, on two extra skins, paddled it over. The usual way is, that the traveller jumps on the back of the taru, or ferryman, who has thrown himself over the skin, in one hand a paddle, by which, with the help of his feet, he conveys the traveller and baggage safely to the other side. We reached Bajoura in good time; and as we found kulis (porters) in great number, we despatched all our things, and toward evening, in the cool, we followed them to the capital of Kúlú, Sultanpur. The road lying on the right bank of the Byas being very broad and level, we cantered nearly all the way, and reached, before sunset, our tents, pitched in the compound of the old royal palace, which is now fast going to ruin. Here we spent Sunday, and had our Services in the open verandah, where the old Rajahs held their Durbar, as we found the tents too hot in the middle of the day. On Monday morning Mr. Barnes came in from Bajoura. He expressed himself much pleased with the Ramoih School,\* and desired much that I might establish another at Platch, the Thana Station, as also one at Sultanpur, where the chief Thana is. He gave me 100 rupees as his contribution toward the Schools in his district only, and desired much that we should advance as far as Kangra. Kote Kangra is about six marches from Sultanpur. There is, however, a direct road from Kotghur to Kangra *viâ* Mandi, which is only eleven or twelve marches. The whole district is described as very populous and fertile. The large temple at Iwala Mukhi—'The flame of the face'—where flames issue out of the ground, is close to Kangra, which would indeed form

\* One of the Schools commenced by Mr. Prochnow in the Kúlú district.

a most promising Mission Station, the second of the Himalaya Mission in connexion with Kotghur.

"Sept. 22—On Monday afternoon we had a very pleasant ride along the left bank of the Byas—which we had crossed a little below Sultanpur by a very crooked sango—through a lovely wood of pomegranate and other Indian shrubs and trees, which shows how hot and low the Byas valley here is, the road being nearly level, only slight ascents, to Naggar, the old capital of Kulú, which we reached at dusk. Our tents were pitched immediately below the old palace, which must have been very large and very substantially built. The situation is lovely and romantic in the extreme. This place is, no doubt, in a much more beautiful and healthy situation than Sultanpur. I had, the following morning, in the verandah of a Deota, a congregation of upward of fifty people, if not more, all listening attentively.

"Our road continued to-day, Tuesday, the 23d, along the Byas, through a most lovely country, thickly peopled, as a look at the accompanying map—on which, however, scarcely half the places have been marked—will show. Fine rice-fields along the river, interspersed with lovely trees, fruit-trees—apricots, walnuts, &c.—as well as pines; to the right hand the hills thickly wooded, full of game of all shapes and sizes, and very romantic. At Juggut Sukh we halted during the heat of the day. This place, called 'Delight of the world' perhaps on account of its most romantic situation, had been, many centuries ago, the very first residence of the Chieftains who invaded the country from Middle Asia. Following up their conquest along the Byas, they afterward removed their residence to Naggar; and, when they had brought more little petty Chiefs under their rule, to Sultanpur, which has a pretty central situation.

I went in the afternoon as far as Beshishtu, a pretty large and important place, chiefly on account of the sulphurous springs, to which pilgrims come from great distances.\* I had here two large congregations in the evening and next morning, and many sick people.

"Aug. 24—We crossed the Byas, and went to Burua, a very large village—the road most beautiful, very slight ascent—where we halted for a few hours to change kulis, and breakfast. I attended, also, a few sick people. We had now a difficult, but most romantic

road before us, viz. the ascent to the Ratangka Jot. As far as the old custom-house we could ride, and had it pretty level; from thence, however, and chiefly from the Tartar encampment, Rala, to Sera Singh's Koti, we had a very steep ascent indeed, for the greater part on steps, stones having been placed with some regularity, so as to form a flight of steps to the top of the pass, or rather to the source of the Byas, to which many Hindus and Lains proceeded on pilgrimage. Our tents were pitched near Sera Singh's Koti, two small stone houses built by Sera Singh for the accommodation of the many travellers and pilgrims, several years ago, when he passed through Kulú. Wretched as the accommodation they afford would be otherwise, at such extreme height—I should say, a good deal more than 11,000 feet—it is very welcome indeed. Though without doors, they served as a shelter for the greater part of our servants, as also for the Kulis. Though the cold was intense, I slept the first part of the night pretty well; but the very strong wind which arose immediately after midnight kept me awake afterwards; and I was very glad when the morning came, as the wind threatened to overthrow the tent at such a height, and exposed as it was. About eight A.M. it subsided. The old bhisti, or water-carrier from the plains, was in a very great fright this morning, as he found his mashaks, or large leather bags for carrying water, were quite stiff and frozen. He was a very amusing personage, and now all the plain servants gathered around him, comforting him in his unhappy fate, and partaking of his perplexity. I advised him to wait till the sun rose, and not to touch the mashak, or to get water in a ghara and warm it, and pour that over the bags. He had never been in these regions of snow and ice, nor had many of the plain servants, so all was strange to them.

"The tents and baggage were ordered down at once in the morning to Burua, and we commenced our ascent to the top, having nearly 2000 feet still to accomplish, if not more, from Sera Singh's Koti. Having had the pleasure of seeing the source of the Byas, and walking on extensive snow-beds, we returned, and passed many a Tartar family, with flocks of sheep and goats, and some ghunts, or small hill ponies, coming from the higher hills down into the Byas valley, to spend the winter there in temporary huts, or caves, &c. At Rala we rested and breakfasted, and found our horses at the custom-house, and right glad we were to mount them again. On descending from the pass by those stone steps it was scarcely possible to believe that we had climbed up by the same path, so

\* The springs are warm, and the smell and taste of the water very peculiar.



frightfully steep and dangerous does it look going down.

"Next morning, the 26th, we started early, and managed to make the three short stages to Sultanpur in two days, without any trouble or fatigue, as the road was so very lovely, and shady all the way. We now kept on the right bank of the Byas. The country on this side is quite different in aspect from that on the left. There are not so many rice-fields, but more wood. Nothing surprised us so much as the height to which the rice fields go up in this valley: I should think much above 9000, if not near 10,000 feet above the level of the sea, rice is cultivated. For the first two nights after our descent from the pass the water froze during the night; but during the middle of the day, when not sheltered, we found it very hot. Many sick were standing some time on the road awaiting my arrival; and it was very touching to me, when, sometimes in the villages at night where we encamped, those who had received medicine came back to my tent, bringing out of their houses a little honey, or some milk, as a present.

"We met a great number of wandering Tartar families, with their flocks, more on this side than we had seen on the other. Those Tartars from Lahoul, and Speetee, and Ladhak, who are nearer to the Byas valley, come down there to avoid the rigid winter in their own country, and go up again to the higher hills before the rainy season sets in below. Those who are nearer to the Sutlej valley come down *vid* Chini and Rampur, and go as far as Sahranpur, Delhi, and even Agra. These Tartars are far more enterprising than the Hindus. I use many of them, whom I have now known for several years, and who come down regularly, as Colporteurs, to carry Hindui Tracts, when they go down toward the plains, and Thibetian when they go toward their home, or Ladhak. One of them is very much attached to me, as he for some years was dangerously ill here, staying for several months. The people despaired of his life; but the Lord blessed my medicine and attendance, and it seems to have made a very deep impression on his mind. He generally comes twice in the year to visit me, and brings a few raisins, &c., as a present."

3. This latter paragraph is full of encouragement with reference to the Tartars. It shows them to be susceptible of kindness, and possessed of an energy of character which may prove most serviceable. Several tours have been made through the Kanawur district, and in the direction of Thibet, in the hope of be-

nefitting them. In May 1844, Mr. Prochnow made his first Missionary tour beyond the snowy range in Kanawur, and went as far as Murung, a large place on the left bank of the Sutlej, formerly belonging to a Chinese factory, having been deputed by the Corresponding Committee at Simla to look out for a suitable place for a Mission Station. He distributed a good number of Hindui and Thibetian Tracts, the latter chiefly to wandering Tartars and Lamas; gave medicine to the sick he met on his way; and conversed with the people he could collect on the state of their souls and the necessity of a Redeemer. His guide, with whom the Busahir Rajah had provided him, served him as an interpreter in those villages where the people did not understand Hindui.

In September of the same year Mr. Prochnow made his second tour into Kanawur, accompanying, with his family, Archdeacon Pratt. This second journey added considerably to the stock of information, and tended to conciliate the regard of the people. Old acquaintances were renewed, and the people in general received the Missionary most cheerfully: some recollected the conversations held with them on the former visit. Mrs. Prochnow tried to gain the confidence of the women, and went, wherever permitted, into the villages, and houses, and vineyards, to talk to them. At two or three places women came down from the villages, high upon the mountain-tops, with their children on their backs, to see Mr. Prochnow's family.

In May 1845, a third Missionary tour was undertaken into Kanawur, and Mr. Prochnow was accompanied by Mr. Rudolph, the Schoolmaster: they went as far as Kanum, the celebrated Lama Monastery. Mr. Prochnow was anxious to induce some learned Lama to accompany him back to Kotghur; but did not succeed in finding one. Medicines were given to the sick, Tracts distributed, and the Gospel proclaimed wherever an opportunity offered.

Some incidents mentioned by Mr. Prochnow encourage a good hope that the seed which he is sowing will hereafter be blessed. "In the autumn of 1845," he writes, "a military gentleman paid us a visit, coming from Upper Kanawur: he had gone even beyond the boundaries into Chinese Tartary. He told me that he had met with Thibetian Tracts, which the people held in great esteem: they had received them when travelling in the Sutlej valley, or at Rampur." "On another occasion," he writes, "I met a wandering Lama from Chinese Tartary, who had with him a Thibetian Tract, printed at Calcutta. When I asked him where he had received it, he replied that a travelling Zemindar had given it him at his

house, at the same time telling him that a Sahib had been distributing many at Rampur fair." We see that these little silent messengers of truth find their way into the Celestial Empire, "whilst as yet no European is permitted to pass the boundary."\*

We are inclined to think that the Thibetian frontier would be found more vulnerable than it is supposed to be; and that any opposition which the Chinese Authorities might offer would be, without difficulty, set aside. British officers pass the frontier on trigonometrical surveys, and British subjects are to be found, during the trading season, in considerable numbers at Dábá. We doubt not the barrier of exclusiveness will soon be completely broken down, and free access permitted. It is the interest of the Thibetian officials to cultivate a cordial intercourse with the Government of British India, which, by stopping the supplies of grain across the frontier, could reduce their people to starvation. We should esteem such to be a cruel procedure; yet let us remember, that for supplies of spiritual food—the bread of life—they are equally dependent on us. To keep this back is it less cruel? Is there not a plain and imperative duty to strengthen our Kotghur Mission, and, advancing from this as a basis of operation, to make some effort on behalf of the Tartar tribes, an important branch of the human family, for which little has as yet been done?

Mr. J. B. Frazer, in his tour through the Himalaya mountains, in speaking of the enterprise of the Kanawur merchants, observes—"At present want of capital, as well as the difficulty of the country, cramps their speculations; but it is believed, that if encouragement were given, and perhaps some moderate assistance in opening the roads through the more difficult passes, a very direct and easy intercourse might be established between the plains on the banks of the Sutlej and the Chinese dominions on the north-east of the Himalaya range." It is singular that to this passage, written thirty years ago, we are enabled to append the following paragraph from the Simla Ukhbar, given in Allen's Indian Mail of Nov. 2, 1850—

"There is another thing which the Government has sanctioned for the improvement of this place—a project which no one had before thought of, but one by means of which the whole of India will eventually be benefited. The Marquis of Dalhousie has ordered a road to be opened from the foot of the Hills to

the Chinese boundary, through Kanawur, by which, no doubt, gold and silver will flow in abundance to India. There is a natural facility for effecting this purpose. The Chinese territory bordering the Himalaya, though so rich in mineral productions, and teeming with precious metals, does not produce those things which are necessary for the comfort, and even the existence, of human life. Every production of Europe and of our own country—cotton pieces, broad cloths, hardwares, cutlery, spices, medicines, opium, indigo, sugar, cotton, &c.—exported beyond the frontier, will be an invaluable acquisition to the Chinese. We shall exchange all these things with the Chinese for gold and silver. Now they are procuring these necessities of life from Russia, which is far more distant than India. When we shall supply them with better and cheaper things, Russian commodities will be totally excluded from the China market. Some persons doubt whether the Thibetians will ever come to Simla and trade with British India, or permit the Indians to go and trade with their country; but the following fact will suffice to remove such doubts from their minds. Last year Elcheebeg and Shahbeg, two merchants from Yarkund, came to Simla, and purchased several articles of merchandise, the productions and manufactures both of this country and Europe, to the extent of 1300 rupees. We had personal conversation with them, and had the satisfaction of being assured by them, that, were the roads put into good order, the merchants would come from all parts of Chinese Tartary in karvans and kafilas to Simla. Even now the Chinese never object to any merchant of Busahir crossing the boundary, and going into their country for mercantile purposes.

"The engineering work has commenced, and the road is making rapid progress from Kalka, the foot of the Hills, to the Dugshaie cantonment, an extent of twenty-one miles. It is already finished, through the military authorities. From Dugshaie to Simla the road to be made must be about thirty-four miles, and from the latter place Chini is distant 172 miles: from Chini the Chinese boundary will be reached in little more than 100 miles. The following is the route from Simla to Garoo, the nearest mart of Chinese Tartary.

"Garoo is a village composed of about fifty or sixty tents, which remain there permanently. The Garpoon, or Chinese Governor of the district, resides there; and an annual fair is held on the 22d of August, when all the merchants and byparees from different parts of Thibet, Tartary, Bhot, Lassa, Turkishtan, China, &c., assemble there, and property of

\* "Bombay Church Missionary Record," pp. 134, 135.



great value changes hands. The articles of trade are chiefly bartered, and lumps of gold and silver (*kura*) are given and taken in place of rupees. This place, from Simla, is distant altogether about 380 miles. For 270½ miles the way goes through the Chinese territory: through the rest the new line of road will be made by the Government. Now in Garoo all the necessaries of life, to the value of lacs of rupees, come from Russia; and Nijnee, the nearest mart of Russia, is three months' journey from Bokhara. Formerly an extensive trade of Pushum, &c., was carried on between Busahir and China, but in 1836 Runjeet Singh conquered Ladhak, and gave it in charge of Goolab Singh, who, in 1841, forced the Chinese to enter into an engagement with him, by which the trade of Pushmeena with China is to be exclusively carried on by his own people, and by which the Busahrees have suffered very much. It has fallen greatly.

"Although the road is so bad and difficult that it may said to be next to impassable, and the transit duties were not then abolished in the districts of the several Chiefs, still, in 1840, the exports from the Chinese Empire to the British territories amounted to 300,507 rupees, and the imports to 189,375 rupees; but when the road is made as flat as a table, and practicable for every kind of beast of burthen, the amount of trade will increase from lacs to millions, and even more, in the course of time. From Chungreezing the road branches to Ladhak. When the new road is opened to the frontier, that place, also, will increase in importance. The Kardars of Maharaja Goolab Singh are exceedingly oppressive to the Byparees there; otherwise Ladhak had already become a very large and populous town. The Byparees experience great difficulties at the hands of these Kardars, and sometimes they are prevented coming to the British territories. Beside, the increase of trade will at once change the condition of the Busahir people, who are now one of the poorest and meanest nations of the world, to a most flourishing state. There are two other great advantages to be derived, which will accrue from opening the new road; the cheapening of grain in Simla—for when it comes on camels it must fall in price, and when grain is cheap every thing will be cheap—and the total abolition of the begar system in the district; because, when the road is practicable for camels and elephants, neither the camps of the great men in the empire, nor the gentlemen, will require the aid of begarees for carrying up and down their baggage. The begar system is the greatest evil in these Hills, and the sooner it is abolished the better: while the

people of the country are forced to serve begar, they will never be able to improve their condition under the present regulation.

"Since the above was written we have seen the lower line of the road ourselves. It is as flat as a table; the slope, which is very gradual, is perhaps nowhere more than one in forty: it has made wonderful progress, and there is no doubt that it will be opened and completed before the end of this year."

It is remarkable how the mutual necessities of nations force them to commercial intercourse. There are few regions, however fertile and highly favoured, in which to receive of the productions of other lands is not, in a greater or less degree, a matter of necessity; none where it is not desirable. Each particular country experiences in itself somewhat of defectiveness; and human enterprise is led beyond its own immediate frontier in search of those objects of luxury, or of necessity, which appear to be desirable in proportion as they are rare. Thus the sluggishness of man is overcome, and his selfishness stimulates him to effort. The broad sea became the commercial highway of the nations, and distant lands are brought near, and, as they give and receive each of the resources of the other, find themselves mutually benefited. The difficulties arising from diversity of language are overcome; and the trader who, with much fatigue and danger, crosses on his camel the vast desert, or surmounts some mountain barrier, does not allow the strange accents of the people amongst whom he has arrived to deprive him of the fruit of his labours, or shut him out from the enjoyment of an advantageous traffic. In all this a way is prepared for the forward movement of the Gospel; and along the lines of communication thus formed it has often passed with electrical power from one nation to another. Like the Indus, with capricious irregularity changing its course through the Sindian delta, and forsaking one channel as it opens for itself some other, the tide of commerce is subjected to similar uncertainty; and often, withdrawing its fertilizing influences from the old channels to which it had been long accustomed, forms new courses for itself—the forsaken countries becoming impoverished, while the new regions through which the transit is accomplished rise to importance. These are not accidental changes, but of a providential character; and secluded countries are thus thrown open to observation, isolated nations brought forward from their obscurity, and Christian sympathy is thus awakened on their behalf. In opening such intercourse, the individuals who enter-

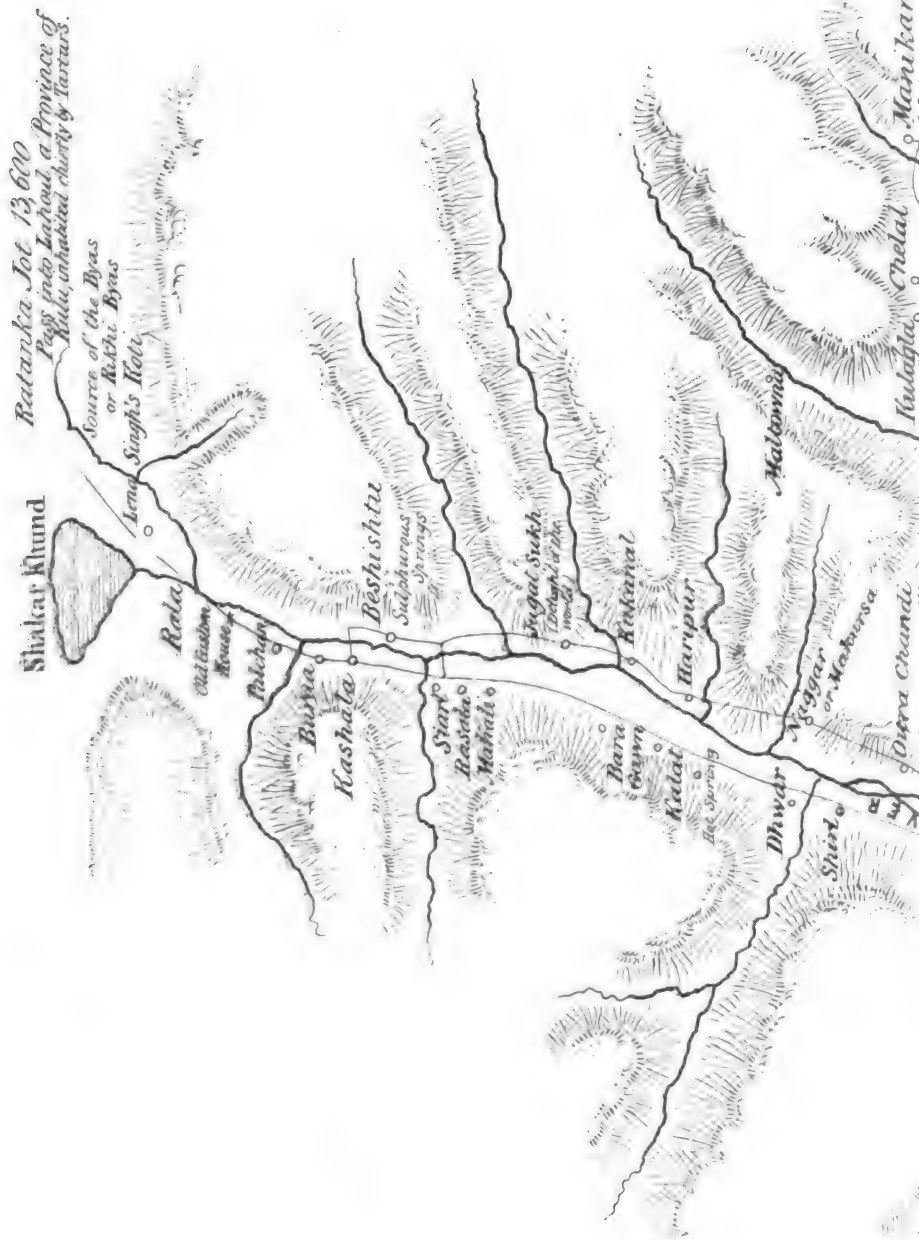
prised had, in all probability, no other object in view than the acquisition of this world's wealth; but God, who superintends all that is transacted in our world, designs the more extended distribution of the true riches, and, in the intercourse and traffic of man with man, prepares to bless some long-neglected and spiritually-impoverished land with that Gospel hope which is better than the gold of Ophir.

The vast regions of Central Asia have long been kept in spiritual dreariness and desolation. The Tartar continues, generation after generation, to repeat the cabalistic words, "Oom mane pace mee hoong," and, ignorant of Him who desires to be worshipped in spirit and in truth, causes his mane to revolve, and, in the rotatory motion which he gives it, multiplies, as he thinks, his prayers. Around the Lake Manasarovar, 17,000 feet above the level of the sea, he pursues the weary pilgrimage of fifty miles which completes the circuit of its bleak and dreary shores, where, even in the hottest months of June, July, and August, the water freezes every night; or from daybreak to dusk toils to accomplish the circuit of the Kangree mountain, as, with its snow-covered pinnacles, it penetrates to an extraordinary height above the plains. Thus man, burthened in spirit, seeks rest for his soul, and is weary and heavy laden in the vain research. No Christian Missionary meets him on his wanderings, to tell him of the new and living way by which he may draw near with acceptance to God; nor have the feet of him that bringeth good tidings, that publisheth peace, been yet beautiful on these mountains. No faithful Evangelist enters the Lama temple, where congregated priests chaunt their hymns, ring their bells, and sound their cymbals, shells, and drums, or visits the Tartar village to tell its frank and interesting inhabitants of a Friend born for adversity, to whom they may look in time of need. God, in His providence, is opening the door of entrance into Central Africa. He is not less manifestly doing so with reference to Central Asia. What shall hinder us, then, from the diligent and undelaying improvement of the opportunity presented to us? Two or three devoted Missionaries, prepared to travel on foot as their Master did before them, and

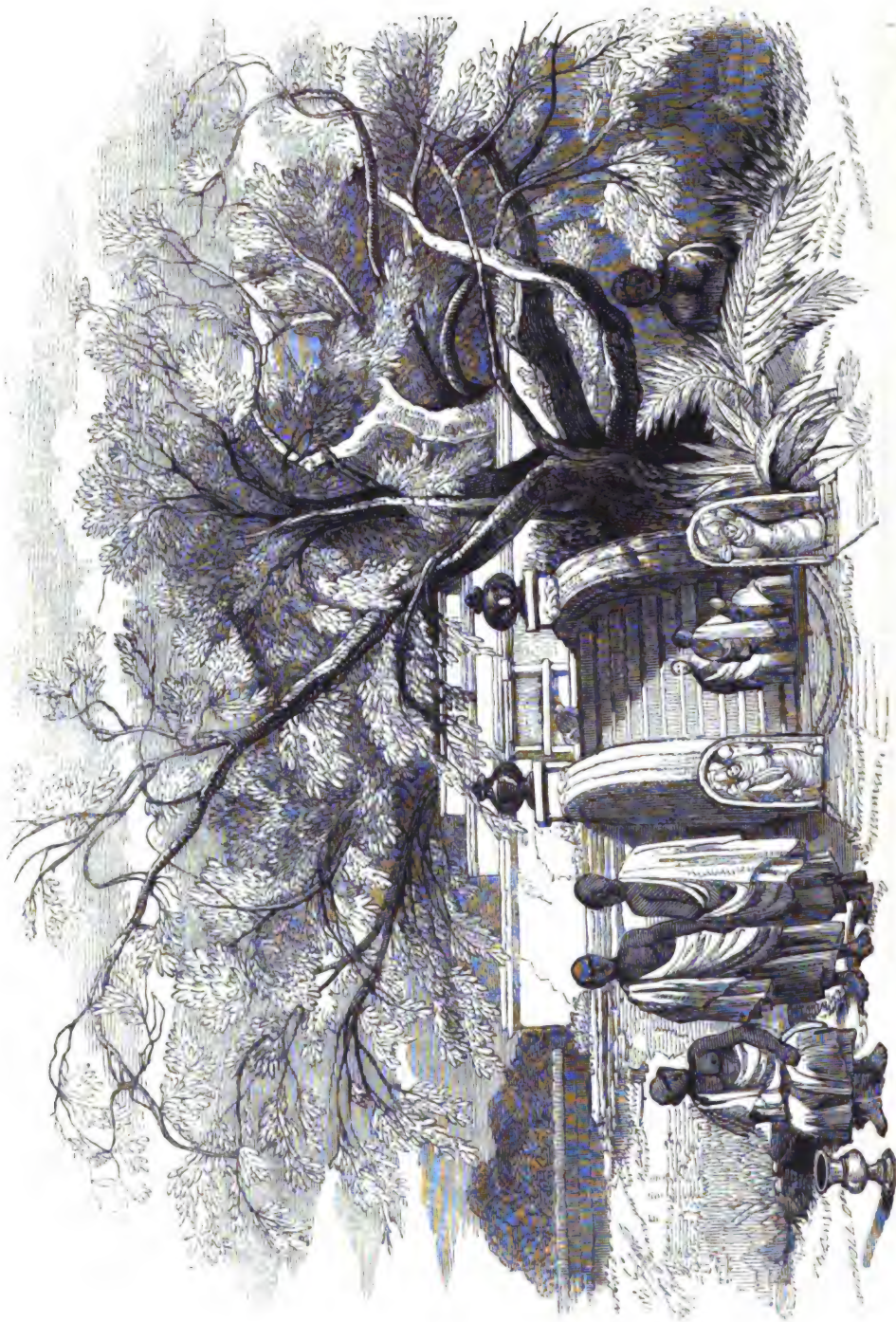
for His sake to endure hardness, occupying Kotghur as a post of observation for the present, may from thence, in continued journeyings, scatter wide the seed of life, and prepare the way for the occupation of Kanawur as a central field of operation, from whence not only Thibetian Tracts may be put into circulation, but the travelling Kanawuris bear the Gospel message, written on the fleshly tables of their hearts, to distant lands. In the beautiful valley of the Buspa, where, amidst the hazel and sweet-briar, the kindred river flows gently forward on its bed of pebbles—where, surrounded by fields and gardens, the cottages and villages of the Natives are approached by shady avenues of apricots and wide-spreading walnuts—there are numbers to whom Christ may be made known. Glen after glen, as the tributary rivers from the right and left enter the main channel of the Sutlej, is to be found, each inclusive of its own secluded population, and immortal beings wait the glorious time when a better light than their summer's suns shall gild the crests of the surrounding mountains, and the Sun of Righteousness, rising with healing on His wings, shall pour a flood of spiritual day into the dark valleys of the Himalaya. From the mountains of Undes, rich in minerals, the Sutlej washes precious particles of gold, depositing them gradually in its course; and because gold is to be found there, as close to the impetuous stream as the precipitous character of its banks will admit, the hut of the gold-finder may be seen. There he pursues his avocation. On a broad, shallow, wooden platter he sustains a small quantity of sand, and, every now and then dipping in the river the side of the board, he dexterously allows the lighter particles to be drawn off, the heavier portions sinking to the bottom of the shallow cavity, until at length the gold remains mingled with fragments of large and heavy black sand. Let Christian Missionaries go and seek, as He commands who says, "Preach the Gospel to every creature." By the banks of the Sutlej let them pursue their toil: they shall find that which is more precious than gold—immortal souls, now buried in worthless elements, but of costly price indeed, when gold and silver could not avail to their redemption.



From Razan to the Bura Lash  
 Pass into Ladakh, 3 miles  
 From the Pass to Leh, the Capital  
 of Ladakh, 15 marches.







JAYA-SRI-MAHA-BODINWAHAWAI (THE GREAT, FAMOUS, AND TRIUMPHANT FIG-TREE).—*Vols pp. 31, 32.*



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[VOL. II.

## ORIGINAL COMMUNICATIONS.

### BUDDHISM, CONSIDERED IN CONNEXION WITH THE CEYLON MISSION.

AN acquaintance with the history of a people on whose behalf Missionary efforts have been commenced, is by no means unimportant. It is desirable that he who addresses himself to a work of such magnitude should be furnished with as comprehensive and accurate a view as may be possible, of the nature of the materials with which he has to deal. It will solve many a problem, and explain various phenomena of national character which otherwise would be inexplicable. He who knows the nature of the work which he undertakes will be forewarned of the peculiar difficulties which he must be prepared to encounter. Over-sanguine expectations, which break down in disappointment, will be precluded; and discouragements will be patiently endured, because they have been expected.

Many of the tribes and people amongst whom the work of evangelization is being carried on, have been found by us in a loose and disorganized condition of society, without national consolidation, or a systematic form of national religion. Rude and barbarous, they practised various superstitious rites and ceremonies, received from their forefathers, but unconnected with remarkable events interwoven with their past history as a nation. They observed them because their parents did so before them, but they understand not the meaning of them. The explanation of the symbol, if any ever attached to it, has long since been lost. The past is shrouded in mists. They have nothing of former greatness to remember; and in such cases the Gospel of Christ has to contend rather with a destitution of any thing that can be called religion, and the stagnation and dullness consequent on such a state, than with the positive hinderances arising from false systems which have assumed its name. But it is altogether different where a national polity has existed—where the various materials, of which society has been composed, have been moulded into shape and form, and bound together in their relative positions by the powerful concrete of an ancient superstition.

In commencing labours amongst a people so circumstanced, the Missionary finds himself

introduced within the dilapidated stronghold of a great national system, which once raised itself around and on high in the pride of undisputed sway. Its massive fragments lie around, and hinder him in his onward path; and the amount of difficulty to be overcome is greater than in countries where the prevailing superstitions lie more upon the surface of society, and have not, throughout the lapse of successive generations, become interwoven with the character and habits of the people. The nation may be only the shadow of its former self: it may be in the old age of national decrepitude, its energy expended, its pristine vigour gone: still, if there be remembrances of former power and independence, of which its superstition is the only relic which remains, we cannot be surprised if this be tenaciously adhered to, and if the progress of Christianity be comparatively slow.

It has been so in Ceylon, a Missionary field with which our Society has been connected since 1818. Christianity has been delayed in its advance. Much may have been done that does not meet the eye, and we believe such to be the case, and preparations may have been made for an extensive movement in the national mind; but the amount of perceptible result has been small, when compared with the time and labour which have been expended.

More particularly does Missionary work in Ceylon appear to be tardy in its developement, when compared with another island Mission, which dated its commencement not more than two or three years previously: we mean that of New Zealand. The New Zealanders were sanguinary and ferocious; the unseen God whom they worshipped they considered to be vindictive and malignant; and the character of the demon was reflected in their own. The Singalese adhered to a system which enjoined, "From the meanest insect, up to man, thou shalt not kill." The New Zealanders in their bearing were violent, and unrestrained in the exhibition of their impulses and passions. "To strangers, the mass of the Singalese appear courteous and mild." Yet in the unsubdued and rugged character, a national transfer



to a profession of Christianity has been accomplished; while the Singhalese, as a nation, remain as they were before, Buddhistical and idolatrous. Ceylon has proved the Mission field of greater difficulty; although *à priori* reasonings would have led to a different conclusion. The instrumentality employed has been the same. The Gospel of Christ has been made known as faithfully and devotedly in the one case as in the other. Much good seed has been sown, and we know that it cannot be lost. The gracious promise of God has assured us that results shall be attained in such measure as He sees fit to order.

We know, also, that God is sovereign in the dispensing of His mercy, and that "He giveth not an account of any of His matters:" still, within certain limits, we may be permitted to investigate the causes of this dissimilarity; and if the past circumstances of the Singhalese people, and the character of their idolatry, premonish us that we are breaking up a soil interwoven with superstitions the most ancient, perhaps, as they certainly are the most widely-extended, in our world, and which seem to adhere with peculiar tenacity to the human mind, then we are prepared for a work in which special difficulties must be expected to arise; and, when they meet him in his efforts, the Missionary, instead of yielding to discouragement, girds himself with additional resolution.

Buddhism and Brahminism are conflicting systems, and yet they have one or two connecting links. They long contended for ascendancy over the continent of India, until Buddhism, gradually expelled from thence, transferred itself to Ceylon as its place of central occupation; and—although pursued thither by the rival superstition, which succeeded in appropriating to itself the northern parts of the island—has held, for twenty-three centuries, continued sway over the centre and the south. Which is the more ancient superstition has been long a disputed point, and the controversy has been sustained by the ablest Oriental scholars. It is a subject of much difficulty, and yet of much interest. Two great idolatrous systems, each having existed for many centuries, and one of them extending its soporific influence over so vast a portion of the human race, in some points approximating, in others abhorrent of each other, overshadow the populous countries of Eastern and Central Asia. They have grown like the vast forests of Ceylon, whose luxuriant but baneful vegetation has usurped and consigned to unprofitableness districts which had once been cultivated and productive; and, under their baneful ascendancy, the energies of man, diverted from Him

to whose service they ought to be consecrated, are rank in the growth of that only in which God takes no pleasure.

We venture to suggest the following chain of probabilities in connexion with this interesting subject.

An ancient people and monarchy existed in Irán long before the Assyrian government. From hence, as from the cradle of the race, emigrations took place in various directions. "The language of this first Persian empire was the mother of the Sanscrit, and consequently of the Zend and Parsi." More particularly the Pali language, the classical language of Ceylon, presents to the philologist an interesting subject for investigation, confirmatory of the supposition that Irán constituted a grand centre from whence nations and languages emanated. "The legends on the most ancient coins from all parts of India, from Bactria to Cape Comorin, are in Pali or Pracrit, which prevailed to the very confines of Persia." The Sanscrit is a comparatively modern derivative of the Pali, of whose character its alphabet is said to be a modification, "Pali signifying the 'root' or 'original,' and Sanskrit the 'finished' or 'polished' language which has sprung from it."\*

The following extracts from Prichard's "Natural History of Man,"—pp. 162–166—are interesting in connexion with this subject—†

"Nations who speak languages of cognate origin, and who are proved by that connecting bond to be the descendants of one original stock, are spread, as it is well known, from the mouth of the Ganges to the British islands and the northern extremities of Scandinavia. They are termed collectively Indo-European nations. . . .

"This great Asiatic branch, which by itself is sufficiently extensive to be termed a family of nations, and may for the present be considered as such, is divided into two principal stems. Tradition falls short of the era of separation, and we cannot trace them to one centre; but we find them both arising in the earliest periods, and in the very infancy of nations, from two principal foci at no great distance from each other, and situated to the eastward and westward of the river Indus. It is worth while to observe that they have both one common name. Arians, or Aryas,‡

\* Sir J. E. Tennent's "Christianity in Ceylon," pp. 121, 122.

† We may also refer our readers to a note in Hough's "History of Christianity in India," vol. iv. p. 537.

‡ "Commentaire sur le Yaçna," par M. Eug.

is the ancient national designation both of the Persian and Indian branch. The ancient Medes called themselves Arij,\* a name which survived in the Aria and Ariana of the Greek geographers.† Aryavarta was the Holy Land of the Brahmans, the country lying between the Himálaya and the Vindhya mountains, which was the ancient abode of the Hindoos. In the north-western part of that region, in countries watered by the Saraswati, the earliest traditions of the Brahmans place the ancestors of the Indian race;‡ and ‘Saraswati bala báni,’ or ‘the language of children on the banks of the Saraswati,’ is the distinguishing term for the Prakrit§ dialect, a vernacular or spoken language, and the oldest popular modification of the written and elaborate Sanskrit. There the Hindoos had the seat of their early national existence five-and-twenty centuries before the Christian era, and thence they appear gradually to have spread . . . over the different provinces of Rajputána, Ayodhya, Saurashtra, and farther eastward to Indraprest’ha, or Delhi, and to Magadha and the Gangetic provinces. . . .

“To the westward of the Indus, not far from Bamian, or from Balkh, in the ancient Bactria,|| according to Lassen and Burnouf, who have for the first time elicited an historical sense from the fragments of the Magian Scriptures in the Vendidad and the Boudeshesch,¶ was the country which the earliest traditions of the Persians point out as the primeval seat and paradise of their race. ‘Eerienne Veedjo, or the pure Iran, was the region of all delights, till Ahriman, the evil one, made in the river which watered Eerienne the serpent of winter.’\*\* . . . The most accurate analysis of ancient historical documents thus coincides with the results of philological researches, in bringing the two great Arian races, if not from a common point, at least from almost contiguous regions; whence the Indian branch extended itself towards the

Burnouf. 4to. Paris. Annotations. Ritter, “Erdkunde von Asien.” “Iranische Welt.”

\* Herod. lib. vii. c. 62.

† Strabo, “Geog.” p. 724. Ed. Casaub.

‡ “Institutes of Menu,” book ii. 17, 18. Wilson, “Preface to Vishnu Purana.” Elphinstone’s “Hist. of India,” vol. i. p. 388.

§ Colebrooke’s “Essay on the Sanskrit and Prakrit languages.”

|| Burnouf, Commentaire, Annotations.

¶ “Die heilige Sage und das gesammte Religions-system der alten Baktrier, Meder, und Perser, oder des Zendvolks,” von J. G. Rhode. Frankf. 1920.

\*\* Ritter, “Erdkunde von Asien.” “Iranische Welt.”

east and south; the Persian, or rather the Bactrian, towards the west. The main proof of this conclusion lies in the history of languages, of which I have not room to trace the particulars, and scarcely to mention the principal results. Suffice it to say, that the Zend, the earliest idiom of the Medes, and Persians, and Bactrians, who, as we learn from Strabo†† and Nearchus, all spoke dialects of one tongue, is well known to be intimately related to the Sanskrit and the Prakrit, or the ancient language of Hindústan. So intimate is this relation, and so well established, that nobody now doubts the affinity of the nations to whom these languages belonged. At the same time the Zend makes a notable approach towards the German, and other languages of the same stock, spoken in northern Europe.”††

The primeval religion of Irán, in its descent from the patriarchal, became gradually corrupted, first by hero-worship, then by Sabianism, and then gradually by all the wild deviations of polytheism. The process of corruption commencing westward, in consequence of the greater proximity to the mythological regions of Egypt, Greece, and Rome, extended itself eastward; and the comparatively pure religion introduced by the first emigrants into India was not only subjected in itself to a process of deterioration, but was injured by the infusion of the still more corrupt systems which each new race of settlers brought with them from the west.

Amidst this general decay, individuals arose, from time to time, to purify religion and restrain the polytheistical tendencies of the age. These were the Buddhas.§§ Buddha is a derivation from the Pali word Budü, which signifies wisdom. Previously to the sixth

†† Strabo, “Geog.” lib. xv. p. 724. Ed. Casaub.

†† “Affinité du Zend avec les dialectes Germaniques,” par Eug. Burnouf. “Nouv. Journ. Asiatique,” tom. ix. 1832.

§§ “In times designated Abudahotpaada, or intervals when Buddhas existed not, mankind, being ignorant of the doctrines of Nirwana, went in pursuit of vanities, like those who sought for refreshment from the Miringo-fala (Mirage), or fire from the glow-worm, and addressed themselves to the worship of Vishnu, Iswara, and other gods, and ascribed to trees and rocks, stocks and stones, the power of protecting and rewarding; fancying that they should thus obtain perfection and happiness, whereas their erroneous practices only doomed them to torments more and more severe.”—From Kitulgama Unnanze’s Tenets of Buddhism, translated by Mr. Armour.—See Forbes, Vol. 2. p. 204.

century before the Christian era, four of such Buddhas are enumerated, in the sacred books of the Buddhists, as having appeared during the present *Maha-kalpé*, or period of time between one chaos and another. The last Buddha was born at Patna in the year B.C. 623, and died B.C. 543. His name was Sidharta, the son of King *Suddhodana*, Sovereign of *Maghada*, or *Bahar*. Renouncing the prospect of a throne, his wife and children, he retired into the wilderness, and spent six years in penance and meditation. Coming forth as *Gautama Buddha*, disciples and adherents flocked around him, to whom he made known his doctrines, occasionally visiting other countries, amongst which is enumerated *Lanka-diva*, or *Ceylon*. On his death, the body was committed to the flames, on a pyre of sandal-wood 130 cubits high. A portion of the relics was preserved, amongst others a tooth, which, becoming a special object of idolatrous veneration to Buddhists, was deposited, by the princes of *Orissa*, in the great temple of *Kalinga*, now dedicated to *Jugernaut*. From that period the Buddhist system rapidly extended itself throughout the vast regions of Central and Eastern Asia; and at this day it rules over a large proportion of the population of *China* and *Japan*, *Cochin China*, *Laos*, *Camboja*, *Siam*, *Birmah*, *Thibet*, *Tartary*, and *Ceylon*.

Subsequently to the age of *Gautama*, the people, whoever they were, who are now called *Brahmins*, infused themselves into *India*; in religion, if a judgment is to be formed from the *Vedas*, practising *Sabianism*, venerating the sun and moon, &c.; but through commercial intercourse with the *Greeks* of *Bactria*, to whom perhaps they were in political subjugation, becoming more decidedly idolatrous. From their first settlements in the *Punjab* and on the banks of the *Indus*, they appear to have gradually extended themselves. They found pre-existing in *India* a modified arrangement of caste as a form of social order and political expediency. They invested it with a religious character, and placed themselves at the head of it, as the priesthood of the system. The two rival superstitions now came into conflict with one another. The many gods of the *Brahmin* were abhorrent to the *Buddhist*, whose system had divested his mind of any positive idea of God: the man-worship and relic-worship of the *Buddhist* were equally abhorrent to the *Brahmin*. The rites of the one were sanguinary: to the other the shedding of blood was criminal and interdicted. The moral theory of the *Buddhist* was pure: the *Brahminical* involved in it a subversion of all morality. The respective systems would not harmonise, and the one

became expulsive of the other. In the year A. D. 309, the daughter of the King of *Kalinga* and her husband fled, with the *Dalada* or tooth-relic of *Buddha*, from *Dantapoor*a—in all probability the modern *Poree*, or *Jugernaut*—and took refuge in *Ceylon*; and *Buddhism*, gradually yielding to its more powerful rival, retired into that island. *Buddhism* would appear, therefore, to have originated in an attempt on the part of *Gautama* to repress the polytheistic tendencies of his time, and the dissoluteness of manners which, in connexion with the multiplication of idols, was rapidly increasing; a task to which his ambition was stimulated by traditionary legends of others, who in previous ages had proposed to themselves the same object. But he was unequal to the effort: his light was darkness; and in his anxiety to escape from one class of error, with the usual imbecility of the human mind when left to its unassisted action in religious matters, he lapsed with his followers into the opposite extreme, and, to secure them from having many gods, accustoming them to the idea that there was no God.

The morality of *Buddha* is comprehensive of the laws of the second table, nor is it possible to conceive that it could have been derived from any other source. The captivity of the *Jews* in *Babylon*, B.C. 606—the manner in which the previously-transferred ten tribes, as well as their brethren of *Judah*, were diffused over *Media* and the *East*—must have availed to the communication of some light; and the pure precepts of the moral law, more especially those which refer to the dealings of man with man, must have approved themselves to intelligent and thinking men. A heathen philosopher would not hesitate to commend such, while he rejected the doctrinal revelation which constituted their foundation. The morality of *Buddha* is a kind of transcript of the latter portion of the *Ten Commandments*. “Abstain from fornication and adultery; abstain from stealing; abstain from taking life from man; abstain from coveting; abstain from all foolish conversation; abstain from betraying the secrets of others; abstain from all evil wishes to others; abstain from slander; abstain from lying; abstain from all unjust suspicion”—such are his maxims, and the source from whence they are derived is evident. Compare the *Buddhist* adage, “He is a more noble warrior who subdues himself, than he who in battle conquers thousands,” with *Prov. xvi. 32*. “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city,” and we at once recognise a fragment of divine teaching; and such golden particles are found im-

bedded in the worthless rubbish of the Buddhist system. "A wise man will so establish himself in industry, perseverance, prudence, and mental control, that he is never borne away by the turbid waters of licentiousness. Conquer anger by mildness, evil by good, avarice by liberality, falsehood by truth. Evil passions cannot be eradicated all at once: it is slow work, and must be done gradually, just as the jeweller removes rust from gold." It is remarkable that the moral philosopher, Confucius, was born six years after the death of Gautama Buddha, and his moral teaching, like that of the Buddhist sage, discovers the same approximation to the scriptural standard. The duty of reverence to parents was honoured by him with special distinction; benevolence, righteousness, politeness, wisdom, and truth, are enjoined; and the golden rule laid down of doing to others as we would they should do to us. Sir J. E. Tennent observes, that "Buddhism became an active agent in the promotion of whatever civilization afterwards enlightened those races by whom its doctrines were embraced."\* The efforts of Confucius were attended with similar results in China; and, in each case, the humanizing influence was connected with the pure morality introduced from a better source, and which, at its first announcement, was more active as an agent of conviction and reproof, because the sceptical tendencies of the respective systems were then less developed, and of a less positive character.

But with the morality of Buddhism all that is excellent in the system terminates. The basis of principle on which this moral code originally rested has been removed. Buddhism, like the Confucian philosophy, recognised not that one true God whose precepts it had borrowed. If His existence was not distinctly denied, the acknowledgment due to Him was evaded; and He, in whom alone man can ever rise to the self-denying practice of a holy life, was veiled in obscurity from the eyes of His sinful and deluded creatures.†

\* Pp. 203, 204.

† "Colonel Sykes, in his Notes upon India, in the twelfth volume of the Asiatic Journal, pp. 263 and 376, has disputed the dictum that Buddhism is *atheistic*. . . I am not prepared to deny that the faith in a Supreme Being may not have characterized Buddhism in its origin, as the belief in a great first cause in the person of *Brahm* is still acknowledged by the Hindoos, although honoured by no share of their adoration. But whatever may have been the ancient constitution of Buddhism, it admits of little doubt that neither in the discourses of its priesthood at the present day nor in the practice of its followers in Ceylon is either

There is no difficulty in understanding the process by which a philosophical mind, judging and deciding in the pride of its own reason, was repelled, by the absurdities of a profuse idolatry, into the cold extreme of scepticism. The corruptions of Christianity have often caused reasoning men—when destitute of that one true test, the Holy Scriptures, by which to distinguish between the pure original and what has been superadded—to deny the truth of all revealed religion. In minds like Gautama's, of great intellectual pride, the abuses of natural religion may have produced atheism. If there were not a positive negation, there appears to have been at least a studied avoidance of the subject. Gautama withdrew his mind from all attempts to seek after Him who is not far from every one of us, and, as an unknown God, shut Him out from the philosophical system which he fashioned. In his ignorance of God, the heathen philosopher measured himself by himself; and his mental powers assumed gigantic proportions in his eyes. He became vain. He lost himself in vain illusions and incoherent rhapsodies; and bequeathed to his followers, as the abstractions of his system, a tissue of myths and unsubstantial phantasies. In the popular element of ostensible worship, his system would have been defective, had not his immediate followers filled up the void,† and set up Gautama himself as the object of religious veneration. In Ceylon, colossal statues have been erected in memorial of him, and his images occupy the *wiharés*, or temples. Offerings of fruit and flowers are presented, but no blood stains the shrine. Dagobas, some of stupendous size, enclose his relics, and the sacred Bo-tree at Anurádhapoorā—"designated by the Buddhists as *Jaya-Sri-Maha-Bodinwahawai* (the great, famous, and triumphant fig-tree)"—is a prominent object of

the name or the existence of an omnipotent and eternal First Cause recognised in any portion of their worship. Maupied has correctly described Buddhism both in Ceylon and China as a system of refined atheism ('*Essai sur l'Origine des Peuples Anciens*,' ch. x. p. 277); and Mountstuart Elphinstone gives the weight of his high authority in the statement that 'The most ancient of *Báudha* sects entirely denies the being of a God; and some of those which admit the existence of God still refuse to acknowledge Him as the creator and ruler of the world. . . . The theistical sect seems to prevail in Nepal, and the *atheistical* to *subvert* in perfection in Ceylon.'—(History of India, vol. i. b. ii. c. 4.)"—Tennent, pp. 207, 208.

† The Chinese have pursued the same course with reference to Confucius.

religious veneration to innumerable pilgrims.\* Gautama, during his life-time, had not been unwillingly an object of notoriety. In the adulation of his followers, and in the magnificent temple built for him at Sra-wasti-neura, in Kosol-ratta, where he resided during his latter days, he found more than a recompense for the throne which he had resigned, and, high in his own estimation, recommended himself to posthumous honours in language such as this—

“Living beings first appeared by an apparitional birth, subsisting on the element of felicity, illuminated by their own effulgence, moving through the air, delightfully located, and existed in unity and concord. This was

\* It is this tree which is represented in our Frontispiece, from a drawing made on the spot. A more extended notice of it may be interesting.

In the year a.c. 307, the Singhalese were nationally converted to the Buddhist faith through the instrumentality of Mahindo, the great grandson of Chandragupta, or Sandracottus, the contemporary of Alexander the Great. Accompanied by several distinguished Buddhist Priests, he visited Ceylon, bringing with him the right jaw-bone of Buddha, a cup full of other relics, and a branch of the Bo-tree (*Ficus religiosa*) beneath the sacred shade of which Gautama is said to have reposed when he became a Buddha. It was planted at Anurâdha-poorâ, the capital, where it grew, contrary to the nature of the tree, which can be propagated only by seed, and, as the Singhalese believe, has lived ever since. The court in which it stands is surrounded by an enclosure 345 feet in length by 216 in breadth. Major Forbes gives the following description of it—

“No one of the several stems or branches of the tree is more than two feet in diameter, and several of the largest project through the sides of the terraced building in which it is growing. This structure consists of four platforms, decreasing in size as you ascend, and giving room for a broad walk round each of them.”

And Sir J. E. Tennent states—

“So sedulously is it preserved, that the removal of a single twig is prohibited, and even the fallen leaves, as they are scattered by the wind, are collected with reverence as relics of the holy place.”

It is scarcely necessary to add, that the tree is a source of much profit to the Priests. A Bo-tree, generally called by the Natives Bogaha, “is to be found within the precincts of every Buddhist temple in Ceylon, and frequently in deserted localities, or near the site of ancient villages. The occurrence of a solitary Bo-tree, with its circular buttress of stone-work round the stem, indicates the existence, at some former period, of a Buddhist temple in the vicinity. . . . On the altars, at the foot of these sacred trees, the Buddhists place offerings of flowers, and perform their accustomed devotions in honour of Buddha.”

the original condition of man; but human nature could not remain in this condition: sin and lust entered the world, and man became a wicked creature. Twenty-four god-like men appeared in succession, whose lives were holy and pure. In the revolutions of countless ages they appeared: their sojourn on earth, though fraught with misery to themselves, did not materially benefit mankind; when I, Gautama Buddha, appeared on earth in my present form. I am the most exalted in the world. I am the chief in the world. I am the most excellent in the world. This is my last birth: hereafter there is to me no other generation. One more Buddha is yet to come. Then shall cease the present order of things.”†

In the dust and ashes of his funeral pyre his followers sought out the objects of their future idolatry. It was supposed that the flames had not consumed the whole body—that “some of the flesh became particles of gold; a portion of the bones, pearls:” other fragments were transferred elsewhere; but, especially, a tooth was preserved. These were all that he had left them, and they constituted the formal objects around which might be grouped the paraphernalia of a gorgeous idolatry, the priesthood and the processions, and all the various appliances by which it might attract and retain popular favour and affection.

Let us now consider the character of the influence which Buddhism exercises on a people, and the provisional elements by which it has met and subdued to itself the diversified movements of the human mind.

In the first instance it may be observed that it “attempts the daring experiment of an atheistic morality.”‡ It presumes to do that which God has never done—it sets forth a law without a Gospel. The law of the Ten Commandments was never presented to fallen man except in connexion with a typified or actually fulfilled Gospel. But Buddhism, in its vain philosophy, propounding details of practice conflicting with the natural tendencies of man’s sinful nature, leaves him without sufficient inducement to attempt, or power to effect, the self-denial it inculcates.

Thus the morality of Buddhism is a dead letter, and the character and conduct of the Singhalese are marked by an utter contrariety to all that it inculcates.

“In the developement of their moral cha-

† A Singhalese work entitled “Suttra Pitaka,” which contains some of the precepts and sermons of Gautama Buddha.

‡ Tennent, p. 207.

racter there is to be traced all the negative results of this deficiency of moral sense. To strangers the mass of the Singhalese people appear courteous and mild; they seldom fail to exhibit in their outward demeanour the evidences of sympathy, benevolence, and gratitude; but to those who have penetrated their secluded villages, and become to some extent domesticated in their communities, their genuine character presents itself with traits and features far less pleasing. Jealousy, slander, litigation, and revenge, prevail to an unlooked-for excess. 'Every household has its internal differences, every circle its unconcealed feuds and animosities. The women especially cherish the spirit of discord, and rise in furious passions against each other, which are vented by railings, loud, virulent, and obscene. They are addicted to few disgusting vices or brutalizing crimes; but in a Singhalese village licentiousness is so universal that it has ceased to be opprobrious, and hatred so ungoVERNABLE that murders are by no means rare.\*

"Falsehood, the unerring index of innate debasement, is of ubiquitous prevalence; and even in the courts of law, the testimony of every magistrate is concurrent, that perjury on both sides is so habitual, that the duty of the judge is to conjecture the truth from the incidents rather than the evidence; and the difficulty of those who conduct suits, either for the Crown or individuals, is to avert the obstruction of justice by the impatience of their own witnesses to corroborate truth by invention.

"Theft, which is merely falsehood in action, is equally prevalent with prevarication; and deceit in every conceivable shape, in forgery and fraud, in corruption and defamation, is so notorious and habitual amongst the uneducated mass, that the feeling of confidence is almost unknown; and in the most intimate arrangements of domestic life, the bond of brotherhood or friendship, of parent and of child, inspires no effectual reliance in the mutual good faith and honour of the interested parties."†

The morality of Buddhism, and the practice of its followers, being thus unequivocally at variance, it might be supposed that this contrariety would be the vulnerable point of the system, and that its inability to render influential that which it enjoins would be at once detected. "*Meliora probo, deteriora sequor*,"

well describes its character. But no such confession is wrung from it. The ethics are the varnishing of the system: they constitute an element of pretension not of active influence, and the sense of sin and the humiliation of spirit, which the discrepancy between admitted principle and actual practice is calculated to produce, is prevented by other doctrines, whose effect is to obviate all disturbance of the conscience, and to reduce the human mind to indifference and stagnation.

Buddhism teaches, that man, by his own unaided efforts, may acquire a complete ascendancy over every evil passion, and rise to supereminent excellence. It recognises "the full eligibility of every individual born into the world for the attainment of the highest degrees of intellectual perfection and ultimate bliss."‡ Buddha himself is supposed, by his own inherent energy, to have attained this high standard, and to present, in this respect, an example to his followers. Thus Buddhism fosters pride, and connects itself with one of the strongest principles of man's corrupt heart. Nor does the low state of morality amongst the Singhalese render the growth of this vice impossible. It finds a place in every human heart, until conquered by the living power of Christian truth. This deadly nightshade thrives amidst the most utter ruin into which a human soul can fall. The most degraded slave of vice will still be found to cherish some one point in which he glories, and labours to discover in the scale of humanity some one more deteriorated than he is himself, over whom he may exult in fancied superiority. There is, therefore, no false or corrupt system of religion which has not greedily incorporated with itself a principle so congenial to fallen man, and so well fitted to extend and consolidate its power.

The ignorance in which the laity are kept fosters self-delusion, and insensibility to their sinful state. It had been enjoined, as part of the original system, "that, on each of the four holy-days which occur in every lunar month, the Priests should preach to the people assembled, inculcating lessons of morality and the duties of religion. The day should be kept like our Sabbath, and devoted to religion and rest from labour; but it is not: indeed, so little attention is paid by the people to a *pohaya*, that, unless one were told of it, one would not suppose that they were acquainted even with the term."§ Thus left in utter ignorance, they present the offerings of Cain. There is neither confession of sin nor

\* MS. note of the Rev. J. Davies, Baptist Missionary.

† Tennent, pp. 251, 252.

VOL. II.

‡ Tennent, p. 210.

§ Davy's account of the interior of Ceylon, p. 223.



supplication for mercy. Buddhism repudiates the idea of bloodshedding or atonement. Defiled by various immoral practices, "the laity make offerings to Buddha, consisting of fruit, the blossoms of the Bo-tree, and other odoriferous flowers. These simple offerings are handed to the officiating priest, who arranges the various gifts on the shrine, which is invariably placed before the god. The worshipper then kneels before Buddha, bows down the head, raises the hand in an attitude of supplication above the head, and repeats after the Priest, 'I worship Buddha, and believe him to be all good, all wise, all powerful, all just. I have not broken Buddha's commands; I do not commit adultery; I do not steal; I do not deprive any creature of life,' &c. It is rather a singular fact, that the Singhalese women worship Buddha more constantly and apparently more devoutly than the men; yet in no part of Asia are the female portion of the community so low in morals as they are in Ceylon."\*

Again, the abnegation of God renders necessary a corresponding error with reference to the ultimate destination of the human soul; and the instinctive consciousness of immortality in man is met by the doctrine of transmigration, terminating in Nirwana, "a condition between which and utter annihilation there exists but the dim distinction of a name. Nirwana is the *exhaustion* without the *destruction* of existence, the *close* but not the *extinction* of being."†

"It has been questioned whether *annihilation*, or what other condition short of such absolute extinction, is meant by the happy state to which perfect saints attain. The term which the Buddhists as well as Jainas more particularly affect is Nirvána—profound calm. In its ordinary acceptation it signifies 'extinct,' as a fire that has gone out. Its etymology is from *vá*—to blow—as wind, with the preposition *nir* used in a negative sense. It means calm and unruffled. The notion which attaches to the word is that of *perfect apathy*. Other terms distinguish different gradations of pleasure, joy, and delight; but a happy state of *imperturbable apathy* is the ultimate bliss to which the Indian aspires; and in this the Jaina as well as the Bauddha concur with the orthodox Vedantem."‡

Such is the ultimate object of the Buddhist's

\* Sirr's Ceylon and the Cingalese, vol. II. p. 115.

† Tennent, pp. 209, 210.

‡ Colebrooke's Essays on the Philosophy of the Hindus, sect. v. c. v. p. 401.

hopes, and the highest condition of existence to which he can aspire; and which, if it be not absolute annihilation, is at least the termination of all living energy, so that, if life remains, it is life reduced to utter inactivity.

The influence of such notions on the human character must be lethargic indeed. There is neither warmth nor fervour in the Singhalese. They appear to be in this life progressing to the eventual stagnation of the Nirwana. In the priesthood this is particularly discernible. A dreamy abstraction appears to be the mental state which they esteem most excellent and meritorious, and during the *Wasswasana*, or Lent of the Singhalese, a priest of great piety will neither leave his abode, nor utter a sound, during the whole period of about nine or ten weeks. "Taking the abstract idea of perfect intelligence and immaculate virtue for a divinity, Buddhism accords honour to all in proportion to their approaches towards absolute wisdom, and the extinction of all the desires and passions of humanity: and as the realization of this perfection is regarded as almost hopeless in a life devoted to secular cares, the priests of Buddhu, on assuming their robe and tonsure, forswear all earthly occupations; subsist on alms, not in money, but in food; devote themselves to meditation and self-denial; and, being thus proclaimed and recognised as the most successful aspirants to Nirwana, they claim the homage of ordinary mortals, acknowledge no superior upon earth, and withhold even the tribute of a salutation from all except the members of their own religious order."§

But to deaden the conscience still more, and to increase the difficulty of awakening it from the deep sleep of insensibility, the doctrine of fate or necessity is introduced. It is interwoven with the metempsychosis of the Buddhist. "Upon death a new consciousness is evolved as light from a newly-kindled lamp, the moral state of the previous existence becoming the kindler of the new, and determining its quality. 'Here is the peculiar feature of the system, that moral causes are efficient, and that the results are inevitable from the mere necessity of the case, without the intervention of the will or the acts of any other being, that "necessity" being an occult power, and irresistible in its operation.'|| If the moral state has been good, it becomes the germ of subsequent happiness; if bad, the result will be

§ Tennent, p. 216.

|| MS. of the Rev. D. J. Gogerly.



suffering proportioned to the intensity of the evil. Whether these states of existence are to be in one of the hells in an endurance of torture, or a birth upon earth as an insect, a man, or a hero, is inevitably fixed and determined by the moral quality of all previous existences, as the nature of a tree is pre-determined by the properties of its seed." \*

The introduction of such a principle into combination with moral precepts which are useless, if, irrespectively of them, man's course of action be necessitated, produces an incongruity in the system which the casuistry of the Buddhist mystics has laboured unsuccessfully to conceal. But in the popular mind the moral precepts, as we have seen, have no existence, and the notion of fatalism prevails, to the destruction of all sense of personal responsibility.

The Singhalese suppose that their character and condition are unalterably fixed; and that it is therefore of no use for them to make any exertion to extricate themselves from acknowledged evils, or to improve their condition. Their notion is, that man *cannot* make himself different from what he is, his present condition being the result of his conduct in some former state of existence; and that the reward or punishment depending on that state of existence *necessarily* takes effect, without requiring a superior being to confirm or inflect it.

As the moral sense is thus stupified, so the intellectual powers are not called forth into activity. The laity are not required to acquaint themselves with the doctrines and mysteries of their faith. "They are expected to believe the Tirasana, and follow the Panchaseele. The Tirasana are—1. Buddha-Sarana, to worship Buddha, and acknowledge him to be all wise; 2. Dharmé-Sarana, to have faith in his doctrines as the means of salvation, or of avoiding misery and obtaining happiness, and finally Nirwana; and 3. Sangha-Sarana, to believe the Priests are the disciples of Buddha, and qualified as guides to happiness. The Panchaseele consists of five precepts, prohibitory of, 1. killing animals; 2. stealing; 3. committing adultery; 4. lying; 5. Drunkenness." †

To this it may be added, that there is in Buddhism no onerous ceremonial, like the minute and wearisome ritual of Brahminism, to disturb the continuance of that self-satisfied tranquillity which seems to be the peculiar emanation of the Buddhist system.

The national religious festivals, which, during the Kandian monarchy, were celebrated with great pomp and rejoicing, and one of which, the Parraharrah, alone remains, were pleasurable occasions, and an agreeable relief to the monotony of Singhalese life. For those in whose minds there appears to be more of activity and energy than in the generality of Buddhists, pilgrimages are prescribed, especially to Adam's Peak, a hollow on the summit of which is venerated as the actual impression of the gigantic foot of Buddha.

Finally, as if resolved to adapt itself with easy pliability to every fluctuation of the human mind, Buddhism admits the infusion of doctrines and practices which are the emanations of other and dissimilar systems. Thus, some of the deities of the Brahmins have found a niche in its pantheon, and Vishnu and Siva have been introduced into the same temples with the images of Buddha. In China, where Buddhism is less aristocratical in its character than in Ceylon, it is still more easily comprehensive of gods other than its own. Hence, in the different countries where it prevails, it assumes various modifications. "In its migrations to other countries, since its dispersion by the Brahmans, Buddhism has assumed and exhibited itself in a variety of shapes. At the present day its doctrines, as cherished amongst the Jainas of Guzerat and Rajpootana, ‡ differ widely from its mysteries as administered by the Lama of Thibet; and both are equally distinct from the metaphysical abstractions propounded by the monks of Nepal. Its observances in Japan have undergone a still more striking alteration, from their vicinity to the Syntoos; and in China they have been similarly modified in their contact with the rationalism of Lao-tsen and the social demonology of the Confucians.§ But in each and in all the distinction is in degree rather than essence; and the general concurrence is unbroken in all the grand essentials of the system." ||

In Ceylon it is very closely identified with demon-worship, a part of the subject which we

† An account of the religion of the Jains, or Jainas, which holds a position intermediate between Buddhism and Brahminism, will be found in Mountstuart Elphinstone's History of India, vol. i. b. ii. c. 4. They arose in the sixth or seventh century, were at their height in the eleventh, and declined in the twelfth.

§ Details of Buddhism in China and China will be found in the erudite commentaries of Klaproth, Remusat, and Landresse.

|| Tennent, pp. 206, 207.

\* Tennent, p. 245. † Davy, p. 226.

cannot enlarge upon in this article. It is by such latitudinarianism that it neutralizes the danger to which it would otherwise be exposed by the aggression of discordant systems, and merges their influence in its own. It is thus that, hitherto, it has attempted, not so much to resist, as to evade the aggressive action of Christianity.

Accustomed to conjoin the worship of the Hindu demi-gods with their own, the Singhaliese, when, under the Dutch government and the system of English proponents,\* it was their interest to do so, with facility blended the recognition and profession of Christianity with a tenacious adherence to their own idolatry; nor were they the less decided Buddhists because they had been baptized. In Sir J. Emerson Tennent's work—to which we have been so much indebted, and which we recommend to the perusal of all who desire fuller information than we can give in a condensed review of a very comprehensive subject—we find the following fact, illustrating, in a forcible manner, the readiness of the Singhaliese to assent to dissimilar systems, and, as they do so, bury all in the one deep sea of apathy—

"In morals the Buddhists look on their own religion and that of the Christians as identical; so that without formal hypocrisy they fancy they can find themselves justified in making a profession of both. . . . Until Christianity assumed a decidedly opposing position, even the priests looked upon that religion with respect, and upon its founder with reverence. I have seen it stated in a controversial Tract, written by a Buddhist priest of Matura not fifteen years since, that probably Christ, in a former state of existence, was a God residing in one of the six heavens (a position which they represented Gotama as having occupied immediately previous to his birth as Buddha); that animated by benevolence he desired and obtained a birth as man, and taught truth so far as he was acquainted with it. That his benevolence, his general virtue, and the purity of his doctrines, rendered him worthy of reverence

and honour. If, therefore, the supremacy of Buddha, and the absolute perfection of his system, were conceded, they saw nothing inconsistent in respecting both systems—Buddhism as the perfection of wisdom and virtue; Christianity as an approximation to it, though mingled with many errors."—*MS. of the Rev. D. J. Gogerly.*

"A curious illustration of the prevalence of this disposition to conform to two religions was related to me recently. A Singhaliese Chief came a short time since to the Principal of a Government Seminary at Colombo, desirous to place his son as a pupil of the Institution; and agreed, without an instant's hesitation, that the boy should conform to the discipline of the School, which requires the reading of the Scriptures and attendance on the hours of worship and prayer; accounting for his ready acquiescence by an assurance that he entertained an equal respect for the doctrines of Buddhism and Christianity. 'But how can you,' said the Principal, 'with your superior education and intelligence, reconcile yourself thus to halt between two opinions, and submit to the inconsistency of professing an equal belief in two conflicting religions?' 'Do you see,' replied the subtle Chief, laying his hand on the arm of the other, and directing his attention to a canoe, with a large spar as an outrigger lashed alongside, in which a fisherman was just pushing off upon the lake, 'do you see the style of these boats, in which our fishermen always put to sea, and that that spar is almost equivalent to a second canoe, which keeps the first from upsetting? It is precisely so with myself: I add on *your* religion to steady *my own*, because I consider Christianity a very safe outrigger to Buddhism.' "†

Want of energy, obtuseness and torpor of the intellectual faculties, and utter apathy on all religious subjects, constitute the product of these combined influences. Buddhism is one of the strongholds of the god of this world. Here entrenched, this strong one armed holds his goods in peace. In Ceylon we have made our first aggression on this baneful and widely-extended system. Our primary effort has been made, not on an advanced post, but on the very heart and centre of the whole. Its downfall in Ceylon would immeasurably weaken it wherever it prevails. Can we be surprised if the resistance has proved formidable? If, as yet, we seem to have made little progress? Nay, let us rather estimate the importance of the undertaking by the difficul-

\* The compulsory mode of proselytism employed by the Dutch Government having terminated with the cession of the island to British sovereignty, the numbers of professing Christians among the Natives began rapidly to decline. To arrest this, proponents were appointed by the British Government, who itinerated the provinces and baptized the children of the Natives. When they reached a village, the tomtoms were sounded and the children brought in crowds, when the proponent, passing along the rows in which they were disposed, sprinkled the water and repeated the formula. The Singhaliese called this process Christiani-Karenewa.

† Tennent, pp. 240, 241.

ties we have experienced, and go forward, like the children of Israel when they compassed about the walls of Jericho. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; and

in the anticipation of assured victory we may say of this idolatrous system, in the language of the Prophet, "the fortress of the high fort of thy walls shall He bring down, lay low, and bring to the ground, even to the dust."

## RECENT INTELLIGENCE.

### Abbeokuta Mission.

On the 5th of October 1849 the Instructions of the Committee were given to our Missionaries, the Rev. Messrs. Townsend and Gollmer, on their return to the Yoruba Mission. In our Number for May of last year it was also stated that three Native Catechists, previously in connexion with the Sierra-Leone Mission, had been transferred to the service of the Yoruba Mission, and that, accompanied by Mr. T. Puddicombe, a Communicant of the Church at Bathurst, they had sailed for Abbeokuta, their native country. By a singular coincidence the Missionaries from Europe reached Badagry on the 8th of March last year, and the reinforcement from Sierra Leone three days subsequently.

The Journal of one of the Native Catechists, Mr. King, is of considerable interest. The vessel in which he sailed belongs to a Liberated African named Johnson, who trades between Sierra Leone and Badagry. Thus the Captain as well as the crew, and all the passengers, were Africans, chiefly emancipated Egbas returning to their own country, of whom several were Heathen and some Mahomedans. In this position, severed from all European superintendence, the Native Catechists faithfully improved the opportunities of usefulness presented to them, entering into conversation with the passengers, and in this, and other ways, affording to them religious instruction. They assembled them each morning on the poop for prayers, and, instead of the sounds of human suffering to be heard on board a slave-ship, "the vessel echoed with the song of the Redeemer's praise." On the first Sunday they spent at sea, Divine Service was attended by many of the passengers. Mr. King says in his Journal—

"I addressed the people from Luke vii. 2 and two following verses. I took the liberty of pointing to my fellow-passengers, in my lecture, the gracious design of the kind Providence in liberating us by the instrumentality of the friends of the Africans, in all His watchful care over us during our residence at Sierra Leone, and in permitting us to return to our fathers' land, with ardent expectation of beholding the faces of our friends again, a thing which we did not at all expect. I showed

them how that the Lord on purpose carried us to be witnesses of His mercies, and to make known His love to our heathen relatives. Many of them appeared deeply impressed."

They anchored at Accra on the 6th of March, at the very moment when discharges of guns were announcing the cession of the Danish Settlements to the English. As affording to the native tribes the opportunity of legitimate traffic with Europeans, these Stations along the coast will prove of great importance, and combine advantageously with other agencies in active operation for the suppression of the slave-trade. North of the Line that nefarious traffic is, we rejoice to say, in a declining state indeed. Various circumstances have contributed to so desirable a result. The exclusion of foreign slave-dealers from the Gallinas, for more than 150 years the chief market from whence the Spaniards obtained their slaves for Cuba and Porto Rico; and the treaty concluded with the Chiefs of the Sherbro nation, by which British forces are authorised to land and destroy all barracoons and slave-factories found anywhere in Sherbro; have inflicted a death-blow on the Spanish slave-trade from Senegal to Cape St. Paul, a distance, by coast measure, of 1500 miles. Further south, the death of the late notorious slave-dealer, Souza of Whydah, and the emancipation by his family of the slaves belonging to them, have produced the best effects. Above all, the efforts of the cruisers have been indefatigable and most successful; so much so, that, as the slave-dealers say, the English have spoiled the sea-road—more justly, we would say, they have spoiled that which spoiled the sea-road, interfered with the efforts of the lawful trader, and consigned Africa to misery and degradation. Mr. King, in his Journal, bears testimony to the vigilance of the cruisers. Approaching Quitta, the Sierra-Leone vessel in which he sailed was boarded by a boat's crew from H. M. ship-of-war "Countess." At Quitta they found the "Countess" at anchor: here they were favoured with another domiciliary visit from the marine police of England; and two hours after they fell in with another boat belonging to the same vessel, which, on some delay in the hoisting of their flag, saluted them with a shot. The next day a shot from H. M. sloop-of-war "Ranger" compelled

them to shorten sail; nor were they allowed to proceed until an inspection had taken place. On the 11th, at Porto Novo, they found two ships lying in the harbour, anxiously watching for some opportunity of escaping with their cargoes of slaves, of which there appeared to be little probability, as, not long after, they met two boats belonging to H. M. steamer "Hecla," and, subsequently, the steamer herself cruising to and fro. We can scarcely be surprised at Mr. King's adding, "The diligence of the ships-of-war stationed hereabout is such, that even a bird in its flight could scarcely escape them." Mr. Townsend, in a Letter dated Sept. 28, 1850, thus conveys to us the impressions in connexion with this subject which his own mind has received—

"From what we can hear from the slave-traders of this place, we gather that Her Majesty's cruisers have been very successful of late, especially as regards Eko (Lagos). There has been a great depression in the trade of late; so much so, that, on one or two mar-

kets, they could not find a purchaser for their slaves at any reasonable price. The value of slaves has gone down from ten to fifteen dollars per head in consequence. The merit of this is freely given to the cruisers. A few weeks since, several persons belonging to Sierra Leone—I believe three—were sold as slaves at Lagos, those who bought them knowing them to be Sierra-Leone people. A native of this place, and a Christian, saw one of them exposed for sale at the Lagos market held with the Abbeokuta people, and spoke with her, and afterward came and informed me of it."

There are indeed various circumstances of a most encouraging character presenting themselves, in connexion with the vigorous efforts now being made by the British Government for the suppression of the slave-trade. We had intended to present a brief review of these; but want of space compels us to defer this, with other interesting details from the Journals of the Abbeokuta Missionaries, until a future Number.

## MISCELLANEOUS.

### VALEDICTORY DISMISSAL OF THE EAST- AFRICA MISSIONARIES.

SOMETIMES, in viewing an extended landscape, a peculiar disposition of the light arrests the attention. A dark cloud has partially obscured the orb of day, and casts a momentary gloom on the foreground of the picture, while the rays of the sun, diverted in an oblique direction, fall with the clearer and stronger light on the more distant objects.

There is something similar to this in the aspect of our present circumstances. The Roman apostasy, emboldened by the shameful departures from the Gospel of Christ and the pure Protestant truth of our forefathers, of which some among us have been guilty, has introduced itself into this kingdom in its real character, as a religio-political system, interfering with the rights of the Sovereign, and invading the liberties of Englishmen. Rome does not act precipitately. She has felt her way: nor has she ventured on this step without a full persuasion on her part that sufficient grounds existed to justify her in doing so, and that she would be able to maintain the position she had assumed. When she has fastened on her destined prey, it is no easy matter to force her back; nor do we know what costly sacrifices may be required of us before this influence of evil omen—which, if permitted to remain, will suck out the nation's life-blood—be driven away, as it was once before, at the

Reformation, from the shores of England. Reflections of this kind render thinking men serious. We feel that, at home, there is conflict before us, and that, like our forefathers, we are called to the defence of the Gospel.

But if, on the objects more immediately around, a sombre hue be thrown, the sunshine falls more brightly on the distant scenes, the fields of Missionary labour. Operations on behalf of our fellow-men, of which this country is the root and centre, are bright with the manifested favour of our God, who has prospered the work of our hands upon us: the desert rejoices, it "blossoms abundantly, and rejoices even with joy and singing." The dew of the Divine blessing rests upon the infant Churches which we have been instrumental in raising up amongst the Heathen: they "grow as the lily, and cast forth their roots as Lebanon," and their "branches spread." And now, at the present moment, when the reproductive character of the work compels us to go on, and the various openings for new effort which present themselves call for an enlargement of operations, an increase in the number of our Missionary Labourers has been given us, which affords us much encouragement. We believe that there has been no one year during the progress of the Society, the opening of which has been marked by so large an accession of Labourers as the present—an accession grateful indeed,

not only because of the exigencies of the work, but also as an evident answer to the prayers which have been continually offered up to the Lord of the Harvest, to send forth labourers into His harvest.

On the 18th of October, five Europeans were admitted to Holy Orders, in connexion with the work of this Society, by the Bishop of Calcutta. At Bombay, on the 24th of November, three more were ordained by the Bishop of Madras, two of whom had been Native Catechists. In Ceylon, the Bishop of Colombo admitted to Priests' Orders five of the Society's Labourers, one of them a Native Deacon, on the 21st of December. At home, eight of the Society's Missionaries were ordained by the Bishop of London, on December the 23d. In addition to this, arrangements had been made for the ordination, at Christmas, of two Labourers by the Bishop of Rupert's Land, one of them being a North-American Indian Catechist; of seven Natives belonging to the South-India Mission, by the Bishop of Madras; and of one European, by the Bishop of Victoria, for the service of the China Mission. We have thus a total of thirty-one individuals, of whom eleven are Natives: this group of Labourers affording a seasonable supply to six distinct Mission-fields of the Society, so as to admit of the occupation of three new Stations—one at Bhagulpur, in Bahar, and two in East Africa—beside repairing the deficiencies which have arisen from sickness and ill-health.

We desire to proclaim this in the ears of Rome; not in the way of vaunting—God forbid!—but to show her, that, although rotten branches may fall off, the English nation, like our own country oak, is sound at heart; that there is life in our English Church, for there is growth in the extremities; that, in conflicting with the Protestantism of England, she has adventured upon the most difficult work which she has yet attempted; and that she has need, like Goliath of old, to gird on her armour for a conflict with a people who are prepared to withstand her in the power of the Spirit and in the truth of God.

We now proceed to the valedictory dismissal of the Rev. Dr. Krapf, and his new associates in the work, the Rev. Messrs. Conrad Diehlmann and Christian Pfefferle, to their sphere of labour in East Africa. On the 2d of January, the Committee, with a considerable number of the Society's friends, assembled in the National Schoolroom, Church Street, Islington, the Chair being taken at twelve o'clock by the Hon. Sydney R. Curzon, succeeded by the Bishop of Bombay. The proceedings opened with the hymn, "From all

that dwell below the skies;" and prayer having been offered, the Honorary Clerical Secretary proceeded to deliver the following Instructions—

Dearly beloved in the Lord—

The East-Africa Mission, to which you all are about to proceed, is invested with a special interest in the eyes of many of our supporters. But there must be no mistake as to the grounds on which that interest rests. These are not the adventitious attractions of the geographical and linguistic discoveries which have resulted from this particular Mission. The true friends of the Society exercise a holy jealousy of much that is attractive in the eyes of the world, lest it compromise the Christian simplicity and Divine character of its work. Long before the fame of this Mission had gone abroad, the lively sympathy and earnest prayers of Christians had been engaged on its behalf. And this interest sprung from the principles upon which it was founded, and the spirit in which it has been conducted.

Let us take a brief review of the past history of the East-Africa Mission.

Rabbai Mpia, *the present locality of the Mission, was chosen, not so much by the device of man, as by the leadings of Divine Providence.* When the name of the East-Africa Mission was first adopted, the views of the Committee extended only to Abyssinia, and to the Galla tribes bordering upon that country. The ancient Christian Church of Abyssinia was then regarded as the basis of our operations; and it was hoped that, by raising her from the dust, by imparting to her the light of Gospel truth, she might hold forth the same light to the surrounding Heathen. The first attempt to establish a Mission was made in Northern Abyssinia, in the Province of Tigré, where Bishop Gobat preached, and Isenberg, and Blumhardt, and others, laboured. Upon Brother Gobat's failure of health, in 1837, you, Brother Krapf, were sent out to sustain and extend the Mission in Tigré. But after three months' residence in the country, you were all expelled, through the power of the Jesuit Missionaries acting upon the political and ecclesiastical jealousies of the Abyssinians.

Still the Society clung to the hope that the Abyssinian Church might be revived, and it was resolved to make another attempt upon the southern province, the kingdom of Shoa; and it was hoped that from that province the Missionaries might reach the Galla tribes.

The kingdom of Shoa was therefore visited by Brothers Isenberg and Krapf in the early part of 1839; but Mr. Isenberg was soon obliged to return to Europe, and for nearly

three years you, Brother Krapf, remained alone in the kingdom of Shoa. Here you had many opportunities of meeting the Gallas. You accompanied the King of Shoa on three military expeditions among their tribes. You prepared translations of the Scriptures into their language. All appeared for a time hopeful. Your position also in the country appeared to be established, since an embassy was sent by the East-India Company to Shoa, to which you became the interpreter; and a treaty was made with the King for the protection of British subjects, and a licence for their residence in the country.

Yet, even at that time, the ecclesiastical authorities gave you sundry premonitions that Protestant Missionaries would not be allowed to continue in the country; that they were regarded as heretics, not to be endured by the ruling powers. Brothers Mühleisen and Müller, sent to reinforce the Mission, were not allowed to enter the kingdom, but were violently expelled from Tajura, on the coast. It was said that in Abyssinia heretics were tolerated for three years, but if, after that period, they did not conform, they were to be put away, either by death or banishment. And so it proved in this case. Upon your return to Shoa, after a temporary absence in Egypt, you found the door closed against you. You and your Brethren attempted once more to enter the northern province of Abyssinia, and used every method to conciliate the ruling powers in Church and State; but to no purpose: the door was shut against you.

Thus in each province the Missionaries had been allowed to preach and to circulate the Word of God for about three years and a half, the period for which their blessed Master ministered to the Jews; and then, as of old, the Gospel was rejected, the preachers of it persecuted, and the light hid from the eyes of the Abyssinians, because they knew not the time of their visitation.

And now came the turning event upon which the Mission was suspended. All but one of the Missionaries, despairing of success in the East-Africa Mission, were transferred to other fields of labour. But you, Brother Krapf, sought and obtained from the Committee the permission to make one more effort to carry the Gospel to the Gallas, by reaching their country through some point of the unknown coast of Africa, south of the Red Sea.

You had suffered robbery and imprisonment at the hands of the Gallas. Abyssinia had denied the claims of humanity to your wife in the hour of woman's utmost need, and scarcely afforded a quiet burial to your first-born child, whom you significantly

named "a Tear," to denote the deep sorrow of the parents under which their unconscious infant drew, in one hour, its first and its last breath. Yet these things did not turn your heart from the Christian enterprise to which you and your wife had devoted yourselves in the name of the Lord, while the faintest prospect of establishing an East-Africa Mission remained. You proceeded down the coast to Zanzibar, to obtain the permission of the Imâm of Muscat, who commands that coast, for making the desired entrance. He gave you that permission. You retraced your course to the north, in the hope of reaching the Galla coast; but at Mombas the wind no longer served for prolonging your course. There you were unintentionally detained for the season, and compelled, by necessity, to relinquish the Galla tribes, whom you could not reach, and to visit other heathen tribes inhabiting the vicinity of Mombas.

Here, then, we mark the hand of God. Hence we draw the conclusion, that the selection of Mombas, the Station of the East-Africa Mission, was not the device of man, but the direction of Divine Providence.

Yet, though it may sound almost paradoxical, it is most true that *the Mission was not entered upon without the most careful investigation, and a general survey of the facilities and prospects which the country afforded.*

It is a Christian paradox, that they who best understand the leadings of Divine Providence are the most careful to exercise prudence and circumspection. The paradox is solved when we remember that the same trust and prayer which enable a man to discern and follow the will of God, ensure for him "the wisdom which is profitable to direct."

So in this case, before the Missionary finally determined to fix himself at Mombas, he made frequent excursions into the interior, and occasional voyages along the coast to the north and south; and so became gradually convinced, first, that it was impossible to attempt a Mission among the Galla tribes; and, secondly, that the place in which he had been providentially fixed was, in many respects, the most eligible upon the East Coast of Africa.

In reviewing the history of the East-Africa Mission, the Committee also notice that *this Mission has been characterized by comprehensive faith, extensive aims, and large expectations.* It was not merely a lodgment upon the coast, or the evangelization of one tribe, at which the Mission aimed; but the Missionaries were enabled, by the grace of God—to which be all the praise!—to span in



faith the continent of Africa. Like Abram of old, they lifted up their eyes, and looked from the place where they were, northward, and southward, and westward, and claimed it all, as included in the covenant—"Ask of me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession;" and the very command which was the token of Abram's faith—"Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee"—they have fulfilled. In the same spirit, not content with the arduous work of reducing to system one unwritten language, they have attempted and accomplished the reduction of six, and the results are before the public in a printed Vocabulary. And, in the same spirit, they have devised, not three or four Stations only in the unknown wilderness of Africa, but a chain of Stations over 2500 miles.

The Committee have regarded it as their duty rigidly and faithfully to try the question, whether these extensive aims are the dreams of enthusiasts, or the sober calculations of wise men. They would not have discharged their trust had they been led away, by grand schemes, foolishly to risk the lives of Missionaries and the expenditure of sacred funds. But the more closely they have looked into the matter, the more they have "assuredly gathered" that the Lord hath called them to go forward.

The grounds on which this confidence rests may be thus stated.

1. The unexpected healthiness of the climate of East Africa, the refreshing proximity of an alpine country under the line, and the sufficiency of food and water, prove, that if Africa is to be penetrated by European Missionaries, it must be from the east coast. Contemplating, in these respects, the Missionary Stations of the west coast—Sierra Leone, Badagry, and the Gaboon—they all seem to cry aloud, that though the west coast must not be left in darkness, the starting-point for spanning the continent must be on the east.

2. Another ground of confidence is found in the unlooked-for facilities for penetrating into the interior, which the social and political condition of the countries near Mombas presents. The tribes upon the coast are, as in every other case, the least promising subjects of Missionary labour. But opposite Mombas two of the interior tribes approach the coast, from whom these facilities may be fairly expected. The Wakamba tribe are a pastoral and commercial people, living a peaceful life under patriarchal Government. They are in the constant habit of travelling

in small caravans from the coast into the central district, Uniamesi, from whence the waters fall east and west; and the tracks of the caravans run in the same directions. To the south, the country is under the dominion of powerful kings, who have sought the presence of the Missionaries, and promised protection; and through their country caravans of 2000 and 3000 persons periodically pass between the East and the West Coasts. These double facilities open a door of hope unknown till a Settlement was made at Mombas, and such as the most sanguine had not dared to anticipate.

Had a Station more to the north than Mombas been selected, the bigoted Mahomedans of the Somali coast would have repelled the advance of the Missionaries; and, beyond them, the savage hostility of the Gallas would have presented a still more formidable barrier, which has been thus graphically described in a Missionary Journal—

"A black mountain rises behind the Wanika country, and is a continuation of the mountains of Rabbai. On the top of the said black mountain the town Sabaki is said to be situated. It is the place to which the Gallas resort in all weighty concerns referring to their tribe; and no doubt many destructive war-expeditions have been planned there, and the terrible Moru, or High Priest, in the Druid manner of old, has inspected the entrails of slaughtered animals. Who can know how much misery and woe may have gone forth from this University of the devil? for such places are the high-schools of the Heathen, and these are entirely under the influence of the father of lies and murder."\*

Had any Station to the south of Mombas been selected, it would have had to contend against the fearful and prejudicial influence of the commercial rendezvous of Zanzibar, and the Portuguese Settlements and Romish Missionaries of the Mozambique.

3. Equally unexpected and hopeful was the discovery, that all the languages south of the Equator are of one family; and are so far cast in one mould, that an acquaintance with one greatly facilitates the acquisition of another; so that a Missionary will easily make himself understood across the continent. This subject having been lately very ably investigated in a published pamphlet of the Rev. O. E. Vidal, the Committee will not enlarge upon it on this occasion. But they must record their gratitude to God, that you, Brother Krapf, have been enabled, during your brief residence in

\* C. M. Report 1848—49, p. lxxxv.



Europe, to carry through the press a Grammar in Suaheli, a copious Vocabulary of six languages, and the Gospel of St. Mark in Kikamba. These works will furnish future Missionaries with a stock which will serve them at least half across the continent.

4. A fact, not less remarkable than those already enumerated, remains to be mentioned. The way into the interior of Africa was not opened until Missionaries were prepared to enter. For a few years ago, this coast was ruled by a dynasty called the Mombas-Arabian dynasty, jealous and bigoted opponents of European intercourse. This has been replaced by the dynasty of the Imâm of Muscat, who has entered into friendly alliance with Great Britain, and gave you his sanction and safeguard in these remarkable terms, addressed to all the Governors of the coast throughout 12° of latitude—"This comes from Said Sultân, to all our subjects, friends, and Governors, our greeting. This note is given in favour of Dr. Krapf, the German, a good man, who desires to convert the world to God. Behave ye well toward him, and render him services everywhere. This has been written by Achmed, the Secretary and servant, at the order of your Lord."\*

Still further, till within a few years, a line of country parallel with the coast, at an interval of 60 or 100 miles, was infested by the Wakuafi, a savage and marauding race, whose hand was against every man. They have been now driven out of the country, and thus the way into the interior has been opened, which otherwise could not have been passed except with the escort of an army.

All these providential circumstances concurring together for the facilitating of Missionary operations toward the interior of Africa, through the East Coast, have appeared to the Committee a clear indication of the will of God; and they hesitate not to adopt the emphatic language of the inspired Prophet of Israel, and to affirm, respecting the present locality of the East-Africa Mission, that the Missionaries have been conducted "into a land that the Lord had espied for them." (Ezek. xx. 6.)

5. In addition to these hopes and prospects, and the leadings of Divine Providence, God has graciously given further testimony that the work is His, for His Holy Spirit has accompanied your labours upon the hearts of some of the Natives. Those who are well acquainted with the history of Missions will know that it is generally eight

or ten years before the first preachers of the Gospel in a new country have been gladdened by the sight of genuine converts; but in East Africa, after four or five years' labour, this seal of your ministry has been granted to you. The first was Mringe, a poor cripple, reminding us of the first miracle wrought in the name of Jesus, after His ascension, upon a poor cripple at the beautiful gate of the temple of Jerusalem. The second is the father of a family, of independent circumstances, and noble character. The third is a learned Mahomedan, the Cadi of his village, who first wept at the recital of a Saviour who carried a cross for his sake, and who has already given up his office for the Gospel's sake. These are the drops which precede, we trust, a plentiful shower.

On the strength of these various considerations, the Committee have determined to enlarge the East-Africa Mission, and have appointed two Missionaries and three Mechanics to accompany you to Africa, so that, upon your arrival at Rabbai Mpia, there will be, we trust, eight European Agents prepared to go forth and occupy this land of promise.

Having thus pointed out the solid grounds of encouragement for the prosecution and enlargement of your Mission, the Committee will proceed to give a few specific Instructions for the future.

I. Act upon the enlarged expectations and comprehensive aims which have been the foundation of this Mission. The principles on which it has been hitherto conducted have been set forth, because, in one word, the Committee desire to say—Go forward in the same course; act out the same principles; follow up the same plans.

Let the central District—Uniamesi—be the mark to which you reach forth. Wait not till the Wanika be generally converted before you move on. Do not expend your whole force upon the Christian subjugation of the district around you; but branch out far and wide, witnessing to the Truth in successive tribes and countries; being assured that, if the Spirit of God shall bless your word by an awakening at any particular points, the Providence of God will provide for the sustaining such fruits.

The Committee are well aware that this direction may seem at variance with the principles on which many Missions have been conducted. It has sometimes been said—Settle down, erect your Schools, collect the people around you, exhibit the example of a Christian family. But the East-Africa Mission has been providentially established upon another

\* Forty-fifth C. M. Report, p. 49.

principle, and the Committee desire that principle to be maintained. Your principle must therefore be—Move about, address the adult population, visit the people collected in towns and villages, carry about the country the example of a Christian family. When it pleases God to give you converts, let them accompany you in your expeditions, always keeping them under your own eye and control. Such a system will not be an unsuitable training for young converts. A pregnant remark occurs in a late East-African Journal, to the effect, that a long and perilous Missionary tour affords to your heathen companions the most affecting sermons which a Missionary can preach. When they see him sharing with them the hardships of a houseless desert, and the dangers of an hostile country, for the sake of making known his message; when they see him, not standing in his pulpit nor sitting in his study, but toiling day and night like one of themselves, yet exhibiting a cheerful trust in an unseen arm, a satisfaction in the presence of an unseen friend, and a readiness to meet death, which they themselves can admire, but cannot attain; they are receiving instruction in the most persuasive form. How striking is the comparison of such journeys with those of our Divine Master, of whom it is emphatically said, "He WENT ABOUT doing good." The Evangelists have furnished us with many sermons preached by the wayside, or in the temporary abode, or from the little ship—only one in a synagogue.

II. Maintain the primitive principle of having a common stock, instead of each one providing for his own wants upon separate salaries. In many countries, and in a different state of society, this plan would be impracticable; but in East Africa it tends to lessen individual trouble and the general expenditure. The Committee must express their thankfulness and praise to God for having put it into the hearts of the East-Africa Missionaries—both those who are already in the field and those who are now about to join it—to act upon this principle, and to accommodate themselves to the utmost to the circumstances of the country, instead of craving European comforts. May the Lord continue His blessing, as heretofore, to this disinterested, self-sacrificing, genuine Missionary principle!

III. In your Missionary tours be not led aside by any aim not directly Missionary. Adhere to the course already followed, to observe and report whatever physical or geographical phenomena come in your way—do not grudge the trouble of satisfying the curiosity of the scientific, by noting in your Journals observations upon the physical cha-

racter of the country and its inhabitants, the courses of the rivers, the philological relations of the different languages, and even the popular traditions of the Natives—but let nothing of this kind interfere with the main object before you—to testify of Christ to your fellow-men, and to seek the salvation of their souls. You are not yourselves in any danger of making excursions merely for scientific discovery; but it is not improbable that you may receive overtures from travellers or merchants to accompany them in their journeys, or to give them otherwise the advantage of your influence with the Natives, and of your knowledge of the country, to serve their purposes, and not your's. There are many ways in which you may be hampered and hindered by such connexions. You have the authority of the Society for keeping close to your own vocation and duties.

IV. Be known among all parties as men of one object—as men of "The Book"—as incapable of interfering, except as peacemakers.

The Committee have noticed with great satisfaction the practice of the East-Africa Missionaries of carrying their Bible in their hands when they address the people, and thus giving to their sight an object to rest upon; not a crucifix, or picture, but the Book of God. Many may hence desire to receive and to study the Scriptures in Arabic; and they will be prepared to welcome the translation into their own tongue when presented to them.

When you move among different tribes, be as careful as possible to keep clear of all political matters; and this caution extends both to the relations between one native kingdom and another, and the relations between the native tribes and external Governments. God has wonderfully given you the protection of the Imâm, of the Consular Authorities of England and America, and of the Native Chiefs. You have hitherto treated the Native Chiefs and Kings with respect and deference. This is a wise and politic course: it is also the true Christian course: the precept, "Tribute to whom tribute is due, honour to whom honour," binds the Christian Missionary in the heart of Africa. It is on this ground that you are justified in giving moderate presents, as the only form in which tribute can be demanded in such countries. The African Kings must not be summarily and harshly accused of beggary. They give, in return for presents, protection, and often food. To give presents to men to bribe them to hear the Gospel would be clearly wrong: to give them in such a degree as to excite cupidity and jealousy, would be most impolitic. But moderate acknowledgments of the claims of

chief men, whose protection you need, may be fully justified.

V. The Committee also offer you some directions for your guidance in respect of the Stations to be occupied on your route to Uniamesi.

They think it essential that the Station at Rabbai Mpia should be maintained. A Station upon the coast is necessary to keep up the regular communication with Europe, and for furnishing supplies. One of the experienced Missionaries, and one of the Mechanics, should remain there.

The next Station to be taken up in the interior would seem naturally to be decided by the circumstances of the country, namely, in Teita. If a Station be well chosen, and if the Chiefs be favourably disposed, this would be the first step in our main design.

The third Station is a matter of more perplexity. The visit to Usambára on the south held out a pledge to the King, that, if he would receive and protect and forward Missionaries, they should be sent to him. On the north-west Dr. Krapf's visit to the Wakamba afforded much hope that the Gospel would be listened to by them, and that, through their means, access would be obtained into the interior.

The Committee would rejoice to find that both these Stations might be occupied, at least by a single Missionary at first, until further help can be sent from Europe.

When a third Station from the coast is fairly secured, then it will become the duty of the Missionary at that Station to stretch his line into the regions beyond; to explore the country to the west, and to ascertain what more advanced Stations can be occupied when men can be sent from home; upon the principle upon which the Missionaries at Rabbai Mpia have now reported home their discoveries, and received the support we now send forth in answer to their appeal.

As it is necessary that one of the two senior Missionaries should remain at the coast Station in the first instance, the Committee think that Mr. Rebmann should occupy that post.

As it is manifestly desirable that the new Missionaries should be associated with those who are already acquainted with the country, the Committee associate Brother Pfefferle with Dr. Krapf, and Br. Diehlmann with Mr. Erhardt.

The distribution of the Mechanics is left to the decision of the Committee of Missionaries.

The Committee recommend that Dr. Krapf and Mr. Pfefferle should take the north-west direction to the Wakamba, and Messrs. Erhardt and Diehlmann the south-west, or

Usambára district, if those two directions be decided upon. If a more direct opening through Jagga be possible, and Usambára and Ukamba can be postponed, consistently with the engagements entered into with those tribes, then the present strength of the Mission would allow of one or two advanced Stations beyond Jagga.

It will be well that an interchange should sometimes take place between the Missionaries at different Stations; so that the Missionary at the coast Station may after a time visit the interior, and *vice versa*.

While the Committee furnish their Missionaries with these general directions, they must assure them that they repose the utmost confidence in their wisdom, prudence, and fidelity; and venture to lay down these general rules, *subject to the discretion of their Missionaries*, because they believe that it will be useful and satisfactory to the Missionaries themselves to receive them.

VI. As the number of Missionaries will now be greatly enlarged, it is necessary that the affairs of the Mission should be carried on upon the usual principles adopted in all other Missions. The ordained Missionaries will form a Committee for general purposes, of which Dr. Krapf will act as Secretary; and all financial matters will be regulated by the three senior Missionaries forming a Finance Committee, of which Dr. Krapf will also be Secretary, and Mr. Rebmann the Accountant. Other details will be furnished in a Letter accompanying these Instructions.

And now the Committee add one final word of exhortation. Had they to address only the company of Missionaries who have hitherto laboured in East Africa, they would say, "Let brotherly love continue." But as the number is to be more than doubled, they will extend the apostolic injunction, and say, Let brotherly love be enlarged. For it is demonstrable, both from experience and from reason, that every accession of fresh Missionaries may either kindle brotherly love, and cement the union already existing, and so add fresh life and joy to the Mission, or else introduce dissension and disruption, and so weaken and paralyse a Mission strong in its smallness of numbers.

The Committee earnestly and affectionately urge upon you all to beware of this device of Satan. He has a thousand methods at his command to separate chief friends. Be ye perfectly joined together in one mind and in one heart. A Missionary who cannot live in love and spiritual union with his brother,

shows manifestly that his spiritual life is below the Missionary standard: because if he cannot suffer wrong, if he cannot, even when he does well and yet suffers for it, take it patiently—and this, as a last resource, is always open to each party in a dissension—then he is unfit for the office of a Missionary.

But the Committee hope better things of you, dear Brethren, though they thus speak: they will therefore only remind you of the true safeguard against all dissension and ill-will among brethren. Live in close communion with God, and in constant social prayer with each other. Communion with God calms the jaded spirit, and softens the harsh temper. While we hold communion with God, or while the savour of it remains upon the soul, it is impossible to give offence, or, in respect of provocation, to do otherwise than overcome evil with good. And you will especially find the benefit of social prayer; because then both go together—as far as prayer is made in spirit and in truth—into the presence of the Lord, to hold communion with Him, and with each other through Him.

Finally, Dear Brethren, the Committee commend you to God. With all the uncertainty as to the future fully before them, in the prospect of a grand but perilous and arduous enterprise, they commend you to God. As you pass through Egypt, and down the waters of the Red Sea, may you gather strength to your faith in the assurance, that He, who of old led His people through those waters, and through that great and terrible wilderness which bounds its eastern shore, and brought them into the land of promise, will be with you, and go before you, and accompany you with His presence, as surely as if the pillar and cloud were before your eyes! You will find Him in the wilderness, in the solitary abode, in the thronged market, in the hour of danger, in the season of your utmost need. Your friends in Europe, who are many, will not fail to lift up their hands on your behalf, that you may endure to the end, and glorify your God and Saviour by your word and by your life and conversation. Amen.

Dr. KRAPP, in acknowledging the Instructions of the Committee, would claim permission to say a few words. He desired, in the first instance, to thank the Committee for all the sympathy and kindness which they had shown to him and his fellow-labourers in East Africa during a period of thirteen or fourteen years. They had prayed for him, encouraged him, and in every way sympathized with him.

He would, in the next place, remark, that he had felt himself to be united and identified

with East Africa from his childhood. When he was about thirteen or fourteen years old his deceased father bought a few maps for him, and it was then that his eyes first fell upon the East Coast of Africa—upon Abyssinia, and Zanzibar. He was much struck that those countries should be so blank and destitute of names, and thought within himself why this was so. Were they so savage and abounding with wild men that no traveller had ventured to go there? His heart at that time was not given to the Lord. Afterward, when the grace of God had drawn his heart nearer to God, and his attention had been directed to the Missionary cause, he remembered one day entering an antiquarian shop to buy a book of travels, and there finding Bruce's Travels in Abyssinia. That book made a strong impression on his mind, although at that time he knew not that Africa would be the field of his future labours. When, after many years, he offered himself to the Missionary Society, the field of labour at first assigned to him was Smyrna, with Mr. Fjellstedt; but just as he was on the point of leaving Switzerland, intelligence reached the Committee that the Rev. S. Gobat was returning from the scene of his labours, and that Mr. Blumhardt's colleague, the Rev. J. H. Knoch, had died in Cairo. In consequence of this he was immediately selected for Cairo, and left Europe in the beginning of 1837. He arrived safely in Abyssinia, and that country became the scene of his labours, sorrows, trials, and difficulties, and also of his prayers. In that country he spent many happy hours in communion with the Lord; but there, also, he was tried in body and mind; and then it was that in body and mind he became more united to East Africa than he had been before. Afterward, he lost his family on the East-African Coast: there they lie buried, waiting for the day of resurrection. He travelled through deserts and wildernesses, stood before princes and kings and high men, his name became known throughout the interior of Africa, beyond Abyssinia; and by all these circumstances, from without and from within, his heart was seized and taken and united to East Africa. To this point he desired to direct the attention of the Committee—that he had become united to Africa from his childhood; and that, through all trials, and difficulties, and experiences, and struggles, that union had been strengthened and confirmed. Therefore he went back with cheerfulness to this his earthly home—as he desired to call it, his heart's home.

Again, he would pray the Committee not to rely upon them, the tools of the Mission. Reliance must never be placed on instruments,

nor the glory given to man, but to Him alone to whom is due wisdom, glory, and praise, for ever and ever. As for himself and his fellow-labourers, he felt they were mere instruments; and if the grace of God did not call them, lift them up, and carry them on, day by day, they must fall; for without Him they could do nothing. This he had often experienced, that if the Lord had not sustained him, if He had not refreshed his mind, he must have been led astray: therefore, in going forth, it was needful they should look, not to man, but to the Saviour, who is mighty to give strength to those that have none, and who rely on His mercy and all-sufficient power. To Him they should look for new grace, for assistance and help in time of need, and then they would certainly experience it. He had experienced His mighty help and power during a period of fourteen years, and had never been ashamed, nor confounded, nor dismayed, when trusting in Him; but had always been disappointed when trusting in himself, or in any human creature. He would also observe, that they were yet days of small things in East Africa; but they knew, from the promise of God, that a "tender plant" shall "spring out of the dry ground." These small things shall become great things. Such are the Lord's ways, to make something out of nothing, and to advance His work from small beginnings. Already they had witnessed the conversion of a few souls, and in this they had a pledge that the Lord would give more. When, in the year 1846, he was very ill, and expecting to die every day, the great concern of his heart was, to pray that he might be spared to witness the conversion of one soul, and that the Lord would not remove him till the Mission had been reinforced by a few Labourers. This request had been granted: a few souls had been converted, and they were going back a Missionary band. The Lord had given the increase, and would thus go on, step by step, so as to exercise their faith, that they might not ascribe glory to themselves, but to Him who is the beginning, and middle, and end, and author and finisher of His work. As for himself and his fellow-labourers, he felt they would have no rest, until the most distant countries of Africa had heard the sound of the Gospel. It would be their firm endeavour and hearts' desire that the East and West Coasts of Africa might be connected, and that the trumpet of the Gospel might sound in every land and in every wilderness. They had the sure promise that Ethiopia should soon "stretch out her hands unto God;" and in reliance on that promise they ought to go forth. The Prophet Isaiah speaks of the people "beyond the rivers of Ethiopia," on whose moun-

tains the trumpet should be sounded. This promise was beginning to be fulfilled, and this they had been privileged to see. They were going forth to preach the Gospel on the mountains of Africa; and they were assured that, if they were faithful, their God would stand to His promise and fulfil it.

But again, he would say, beware of the designs of Satan: there is nothing doing in the kingdom of God of which Satan does not take notice. In this assembly they were placed, as it were, between two worlds of spirits—the world of light and the world of darkness: the rulers of darkness were looking upon them, and at this moment designing how to defeat their plans. Satan was "walking about as a roaring lion:" he would endeavour to destroy them; but if they were watchful, then Satan's scheme would be defeated. Satan would try to disunite the Missionaries; to damp their love for each other; to stir up improper feelings; and thus to interrupt their communion and fellowship. It was therefore necessary they should be watchful. The enemy would also tempt them by the pleasures or comforts of the world, and endeavour to defeat the designs of God in this way. He would try to make them melancholy and gloomy: he would tell them that their work was of no avail—You cannot proceed: it is impossible: these Heathen cannot be converted. Thousands of difficulties would thus be thrown in their way, and Satan would then suggest, You can do nothing: it is of no use. He would therefore earnestly beg the Society to struggle for them, to pray for them, that their faith might be unshaken; that they might go forth with that full power which the Lord has promised to give His servants; that they might be united in one bond of love—a love that might never cool, but grow warmer from day to day; that the Lord might give them true humility, and then every one would think himself the servant of others; that they might not be idle, but laborious; not looking to their own comforts, but going about from place to place, and from house to house, to do the Lord's business and not their own. He would entreat, therefore, the friends of the Missionary work whom he was addressing to assist them with their prayers, to sympathize with them, and not forget them, but stand to them as the Church of the Lord; and his prayer was, that the God of mercy and peace might be with them, now and for ever and ever.

The REV. CONRAD DIEHLMANN desired to express his gratitude for the kindness of the Committee in affording him an opportunity of going out to preach the Gospel to the Hea-

then ; a work to which his heart had been drawn, he trusted, by the Spirit of the Lord. Not that he could say that, like his brother Dr. Krapf, his eyes had been directed to East Africa from early youth. It had been with him as with Abram, to whom it was said, "Get thee out of thy country, and from thy father's house, unto a land that I will show thee." The particular land had now been shown to him, and he was glad to go to East Africa, although he was glad with trembling. He was aware that he should have to contend with strong enemies, and, more especially, the worst enemy within his own breast; but for which, no other enemies would have power over him. He entreated, therefore, the friends who were present to remember him continually before the Lord. He could not *promise* any thing good : with regard to himself he could only fear ; but his trust was in the Lord. He was his strength and his castle ; and he felt assured that he should prove this to the last day of his life.

The Rev. CHRISTIAN PFEFFERLE felt thankful for all the advice given him by the Committee. He was truly glad to go out, and especially to East Africa ; and prayed the Lord to give him grace that he might seek nothing but only the salvation of poor souls ; that he might announce and declare that in Jesus Christ only is the salvation of God, and know nothing but the Saviour, and "Him crucified." He prayed that grace might be given him, that, in an humble spirit, he might rejoice to suffer something for His Name's sake. He would remind the Committee and friends of the Society of what had already been said, that they had need to be prayed for, because they would be in much danger lest they should fall. They would be tempted by many things ; and if they had not the assurance that a great body was behind them, engaged in prayer on their behalf, they could not stand before their enemies ; but with this assurance they could go forward cheerfully, and believe that God would prosper their work.

The BISHOP OF BOMBAY then addressed the Missionaries to the following effect—

I am sorry there was a mistake about the hour, and I much regret that I missed the earlier part of the proceedings. So much has been said, that it is necessary I should say but very little : I will say a few things, which may be an encouragement, and make our brethren feel that we are all of one mind. Dr. Krapf's labours in East Africa, and the success it has pleased God to give him, have been long known to me ; and we have felt, as we have received his Letters, a very

deep interest in all his trials ; and all that we have heard and known has led us to love and respect him, and place every confidence in him. I feel it due to Dr. Krapf to say this, though he is present.

You will remember that the Apostle Paul says, he had endeavoured to preach the Gospel where Christ had not been named. You go into that very kind of field which the Apostle Paul desired. May it please God to strengthen you faithfully to preach the Gospel there. But there is therefore laid upon you a greater and double responsibility. There are no contending systems of Christianity there to meet you : therefore let it be Christ that is preached ; let it be Christ that is lived : labour in simplicity, and in entire dependence upon Him. I press this upon you, because the first impression respecting the Gospel in East Africa will be received from your labours. Do not carry in your minds a system, but aim simply to set Christ before the Heathen as the Saviour, as the example and strength of His people. Let the glory of Christ be your aim, in order that you may be kept strong and fresh in the work.

I would press upon you, and also, indeed, upon every Christian, to read Scripture daily. I do not mean merely for study, but for edification. I have more strongly felt the importance of this lately, looking at the variety of books of devotion that have been of late years written for the members of our Church : in some I have found prayers for different hours of the day, for different days, &c. ; but one defect has struck me in all, and that has been the absence of Scripture, of Scripture reading. There have been prayers for a variety of blessings, but there has been no Scripture to be read ; and perhaps nothing tends more to create and occasion and foster the spirit of formality than that neglect. Let the Scripture, therefore, be your daily spiritual food : meditate upon it for your own edification. If you read the 119th Psalm, in every variety of circumstances, troubles, insults, &c., in which the Psalmist was placed, you still meet with expressions such as these—"It is my meditation all the day : " "I turned my feet unto Thy testimonies."

There has been allusion made to the evils arising from divisions among Missionaries. With reference to this, I would remind you that we are all liable to be in different tempers during the day : at one time we are mild, at another excitable and hurried. A question is put to us when we are hurried, which we answer hastily ; whereas, if it had been asked us when we were otherwise, we should have given a kind answer. We are all liable to this : therefore we must guard on all occasions against *dwelling* on any thing



that is said hastily. In reference to this, I was struck with a remark made by Madame De Stael, respecting the philosopher Rousseau—"Sometimes he would meet you with all his former affection; but if an expression escaped you which might bear an unfavourable construction, he would examine it, would dwell upon it, perhaps for days together, and conclude, perhaps, with a total breach of friendship." The great danger is of our *dwelling* upon what has been hastily said. Let me recommend you, when a hasty reply has been given, or you appear to have been received with coldness or unconcern, not to let your mind dwell upon it, but turn your thoughts to Him who has borne with us all. Think of Him, and remember that He "endured the contradiction of sinners against Himself," and that He suffered all this for our sakes: therefore, instead of dwelling upon the hasty expression, think of the Saviour, and how much He has to bear with in us, and remember that He is to be your example. If you still feel your minds dwelling upon the subject, let me recommend you to turn to your Concordance, and look out the words, love, forbearance, meekness, and consider each of these—what they teach, what they require; and as you do so, feelings of annoyance will pass away, and love resume its place. Let me remind you that you must, as the Apostle says, "put on Christ"—it is a striking expression—that is, in every thing about you let Christ be seen. It is His spirit, His command, His promise, His guidance, His work, that is before you: therefore let me particularly press upon you to remember this.

You have been cautioned by the Committee against turning your attention to secular or scientific objects. Remember what the Apostle Paul resolved upon when he was at Corinth, where there was so much to interest the mind: "I determined not to know any thing among you, save Jesus Christ, and Him crucified." Let that be your object. Let your journeys and inquiries be directed to this object—to know Christ and make Him known, that you may extend the knowledge of His Gospel more and more, until the time shall come when our Missionaries shall extend from East to West Africa, and meet in the centre, preaching the same Gospel.

We send you forth now, with our prayers, with our Instructions, and with an earnest desire that you may carry forth the Gospel of Christ to the Heathen. Satan will be on the East Coast of Africa ready to receive you. We send you forth to overthrow his kingdom. He will be there to deter you, if he can, by

the weariness and lassitude you may feel; to dishearten you by the degradation of the people. He will tell you that your work is almost hopeless, or he will endeavour to allure you into other pursuits, or to seduce you from your fidelity to the Saviour. Remember, then, that Christ is also at hand on the East Coast of Africa, and that He is present to strengthen His people in all parts of the world. When He gave the command to go and preach the Gospel through the earth, He added, "Lo, I am with you alway, even unto the end of the world:" we bring His promises from the earliest times, we may bring them down to our times, and they may continue to encourage Missionaries to the end of time, since He has said, "I am with you alway," &c. Go forth, therefore, relying upon the Saviour to strengthen you, to guide you, to direct you, to support you, to bless you with a sense of His presence; and we pray for you, that you may be permitted to see the Lord's work prosper in your hand, by many being brought "from darkness to light, and from the power of Satan unto God."

THE REV. THE LORD WRIOTHESLEY RUSSELL, before the proceedings terminated, had a statement to make which he thought would afford encouragement to the Committee. His Royal Highness Prince Albert, in consequence of conversation which he had with Dr. Krapf, felt anxious to give the weight of his influence to the proceedings of the Society on the East African coast. He wished, therefore, that Dr. Krapf should be the bearer of a present from himself to His Highness the Imâm of Muscat, as an acknowledgement of the kindness shown by him to the Missionaries. The Prince had already made a selection, but, in addition to this, desired to place at Dr. Krapf's disposal a sum sufficient for the purchase of any other object which Dr. Krapf might consider to be suitable. While it was their privilege to look higher than the favour of Princes, they might yet cherish the hope that this mark of royal favour would exercise a beneficial influence in connexion with the proceedings of the Missionaries, whose labours are not unknown, nor unappreciated, in the highest places of this kingdom. He prayed that the Lord might be their shield, and their exceeding great reward.

THE REV. JOHN HAMBLETON, Minister of the Chapel-of-Ease, Islington, commended the Missionaries in prayer to the favour and protection of Almighty God; and after the blessing had been pronounced, the Meeting separated.



# ADDRESS

OF THE

## COMMITTEE OF THE CHURCH MISSIONARY SOCIETY

ON

### THE PRESENT CRISIS.

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THE Committee of the CHURCH MISSIONARY SOCIETY cannot allow the commencement of a new year to pass over, in the present crisis of our Church's history, believing that in this crisis the interests of our Society are deeply involved, without a Special Address to their supporters throughout the country.

It has not been thought right that the Society, in its collective capacity, should address the Queen against the late Papal Aggression, because that act does not *directly* interfere with the main object of the Society, to send the Gospel to the Heathen. But the Committee have not, on the other hand, overlooked the *indirect* effects of the efforts of Rome upon their cause, in the event of their success, to undermine the Protestant faith, to multiply among us fatal but seductive errors, and to bring down the just displeasure of God against us as an ungrateful people, insensible of His mercy in vouchsafing to our land the blessed Reformation.

Hence the Committee have seen, with heartfelt gratitude to God, the spirit which has been called forth by this aggression—in defence of the Protestant faith, in resistance also of Popery in all its forms, whether open or in disguise, and in support of those blessed principles of the Reformation, for which the Martyrs of the Church laid down their lives.

There are also special reasons which should make the friends of the Church Missionary Society watch, with deep and anxious interest, the present Protestant movement.

First, the Protestant and evangelical principles which are now upheld, and which are manifesting their vitality and power, throughout the nation, are those very principles which animated the hearts of the Founders of our beloved Society; and in the strength of which they wisely and firmly laid the foundations of that great work, in every quarter of the globe, which our ears are privileged to hear of, and our eyes to behold. This Society was enabled to uphold these principles in times when they were less esteemed, when they served to estrange many from us, when our strict adherence to them threatened our existence as a Society. What, then, may we not now hope for, when God teaches our Church at large their value, by bringing near to us the dangers of an antagonistic and corrupt system? In this way many Christians have been aroused to embrace and cherish with more ardent zeal the pure and simple truths of the Gospel; which alone are effec-

tual, when implanted in the heart by the Holy Spirit, to produce a sincere and steady desire for the extension of the Redeemer's kingdom, and for the salvation of mankind.

Again, the Members of the Church Missionary Society may well sympathize in the just indignation which has been awakened amongst a Christian people, by the attempts of the Bishop of Rome to counterwork our National Church, through an organized agency, assuming an exclusive spiritual authority over the land. For the Society has long had to resist and contend with the same assumption and aggression, directed against its Missions in many parts of the Heathen world. No sooner had the blessing of God enabled the Society to bring under instruction a large body of Native Converts in New Zealand, than Rome sent thither a Bishop and a large body of subordinate agents, who at once endeavoured to bewilder the minds of the Natives, by discrediting the Protestant Bible, and by pretending to the exclusive possession of the truth. In the Reports circulated in Europe, the Romish Bishop claimed, as under his oversight, and as part of his spiritual charge, the many thousands who had been converted by Protestant Missionaries; and on this statement Rome appealed for pecuniary support to sustain so important a Mission. In Krishnaghur and Tinnevely Rome has attempted similar aggressions. In Travancore, Madras, Calcutta, North-West America, and at other Stations, Romish efforts are counterworking our Missions. The Society is thus actively involved in the conflict with the Church of Rome, and with Romanizing principles. It is upholding a witness for Protestant truth. It refuses all compromise with Popery under every form. The Missionaries abroad are contending against the combined support of idolatry by the Heathen and by Papists: they address the same call to all, to separate themselves from a system of fatal error, and to embrace the truth as it is in Jesus; and so greatly have these efforts been blessed, that large numbers, who were once entangled under the bondage of Rome, are now publicly offering to God a pure worship, according to the Liturgy and Services of our own Reformed Church. Hence the Society sees, in the conflict against Romish principles and practices which the whole nation is now sustaining, a sanction, a strengthening, and an encouragement of their own efforts, in the same cause.

On these special grounds, as well as on those which are common to all Protestant Christians, the Committee call upon the members of the Society to thank God for having, in so wonderful and unlooked-for a manner, awakened throughout the country a zeal and jealousy for His Truth; and to enlarge their expectations of the benefit which may accrue to our own special department of the Lord's work, by an additional impulse being given to the extension of Christ's kingdom upon earth. While they take their stand with those who are determined not to remit their exertions until the late Papal Aggression shall be effectually defeated, and all Romanizing tendencies within our Church suppressed; while as individuals they give expression to their views in the way of Public Addresses and Petitions; let them, as members of this Society, *still keep in view the great Missionary effort to which the present crisis calls and invites us.* Let them guard against the temptation to expend and exhaust their efforts upon an immediate pressing evil, so as to neglect a special opportunity of advancing the cause of Christ.

Idolatry, whether among Roman Catholics or the Heathen, is offensive in the sight of God. Let the conflict be carried into the heart of the enemy's country. The triumphs which are there gained, through the presence of Christ with His faithful servants, will redound to the safety and enlargement of the Church at home. Let prayer, then, be made continually for the outpouring of the Holy Spirit, through which alone the real errors and fatal tendencies of Popery can be discerned, and the kingdom of Christ advanced either at home or abroad. The sure Word of Prophecy has repeatedly and indissolubly connected together these three great topics—the repression of the enemies of the Church—the outpouring of the Holy Spirit—the conversion of the heathen. Two out of many passages may be here referred to—"UPON THE LAND OF MY PEOPLE SHALL COME UP THORNS AND BRIERS . . . UNTIL THE SPIRIT BE Poured UPON US FROM ON HIGH, AND THE WILDERNESS BE A FRUITFUL FIELD." (Isaiah xxxii. 13, 15.) "SO SHALL THEY FEAR THE NAME OF THE LORD FROM THE WEST, AND HIS GLORY FROM THE RISING OF THE SUN. WHEN THE ENEMY SHALL COME IN LIKE A FLOOD, THE SPIRIT OF THE LORD SHALL LIFT UP A STANDARD AGAINST HIM." (Isaiah lix. 19.)

We may take encouragement from many indications in the present state of Missions, and of the world at large, that the promised

conversion of the Heathen is, in the good providence of God, at hand. Protestant Missions show a preparedness for incalculable enlargement, if men and means can be supplied in any adequate proportion. The Heathen countries on all sides are open, as they never were before, to receive Missionaries. The means of communication with these parts are daily multiplying. The facilities for acquiring the Native languages, and for the multiplication of versions of the Scriptures, bespeak another pentecostal era. One striking fact may be mentioned, as illustrative of the advancement of the Missions of this Society. During the last three months, while the hearts of many Christians at home have been trembling for the continuance of the truth of the Gospel with us, a far larger number of men than at any previous season—men of tried evangelical, Protestant principles—have been ordained, or are about to be ordained, either as Priests or Deacons, for Missionary work, in different parts of the world. At Calcutta, 5; at Bombay, 3; in Ceylon, 5; in Tinnevely, 7; in North-West America, 2; in China, 1; in London, 8; total, 31; of whom Eleven are Native Christians.

Thus the Lord is thrusting forth labourers into His harvest. We may regard these as the first-fruits of an abundant ingathering. Other Protestant Missionary Societies are also able to recount their successes. Surely these encouragements, occurring at this very crisis, are a proof that the Lord is ready to pour out a blessing upon us, if we have faith to receive its fulness.

The Committee earnestly appeal, therefore, to their supporters and friends to renew their efforts; to take advantage of the present movement as an opportunity given to those who long and pray for the triumph of God's truth throughout the world—to abound in more earnest efforts and importunate prayers for the conversion of the world to Christ. Many who have hitherto hesitated to assist Missions may now be induced to help the cause: the lukewarm may be stirred up to fervent zeal, the people of God may have their hearts enlarged to devise liberal things. As true-hearted friends of our Reformed Church, we desire to see her fulfilling her high calling, in dependence upon the life-giving influences of the Holy Spirit, of preaching the Gospel to every creature; assured that, while she thus seeks the honour of her Lord, "He will deliver her and set her on high," and make her light to arise and shine even to the ends of the earth.

By Order of the Committee,

HENRY VENN,  
JOHN TUCKER,  
HECTOR STRAITH, } Secretaries.

CHURCH MISSIONARY HOUSE,  
JANUARY 13, 1861.

\* \* Persons desirous of making fresh efforts in any locality may be supplied with suitable Tracts by applying to the Secretaries.

# Church Missionary Intelligencer.

No. 3.]

MARCH, 1851.

[VOL. II.

## ORIGINAL COMMUNICATIONS.

### EXPLORATORY TOUR INTO THE LABAYA COUNTRY.

IN our Number for November last (vol. i. p. 435) we expressed a hope of being able, at some future time, to lay before our readers the more interesting details of the Rev. J. U. Graf's Exploratory Expedition amongst the Susu Tribes of Western Africa. That anticipation we now endeavour to fulfil.

The portion of the continent to which his inquiries were directed had never been before trodden by the foot of European traveller. The direction of the tour may be traced in the Map prefixed to the November Number just mentioned. The starting point for the interior was the coast-town of Buramia, and the point reached was the town of Bubuya, the capital of the Labayan clan of Susus. Mr. Graf had no instruments with him but a pocket-compass: calculating, however, his rate of walking, over a very broken surface and under a trying climate, at an average of two miles an hour, he places Bubuya about sixty miles due east of the Rio Pongas, its position approximating to 12° 40' W. long. and 10° 8' N. lat.

The district is far from presenting to the friends of Missions that aspect of preparedness for the Gospel which the Sherbro, Kitim, and Gallinas Countries exhibit; but it is nevertheless wholesome that the Christian eye should sometimes be diverted from the bright points of light scattered over the black expanse of Heathendom, to gaze awhile on one of those unenlightened districts, where no ray has penetrated to disperse or mitigate the gloom. The people visited were mostly lax Mahomedans; but even over those who recognised the precepts of the Korân it exercised but very partial influence, and the wretched puerilities of African superstition enchained the mass of the population.

Our Missionary resolved, in conducting his tour, to oppose as much as possible the system of indiscriminate presents to the Native Chiefs: he was ready to pay a fair price for each article herequired; and, as he regarded himself chiefly as a pioneer, his principal aim was to spy out the land, and to establish friendly feelings toward any future Evangelists, rather than to attempt the work of evangelization himself.

VOL. II.

He was unable, indeed, to procure a regular interpreter; but in these uncultivated regions the language is rather to be picked up by actual contact with the inhabitants themselves, than acquired by a routine practicable in civilized communities.

Mr. Graf's travelling staff consisted of five of the steadiest young men of the Colony, who were able to read the Bible, and Prayer and Hymn Books; so that everywhere there was presented a little specimen of a Christian Church, whilst their peaceable demeanour was calculated to exercise a favourable influence on the native tribes. They formed a striking contrast to the rude and grovelling propensities of the people amongst whom they travelled, and exhibited much indignation at the meanness and artifices of heathenism. An old and tried Native Christian from Sierra Leone supplied the place of an interpreter.

Provided with cooking apparatus, and a stock of "tobacco, beads, needles, scissors, coloured-cotton balls, paper, worsted caps, &c.," as articles of barter for provisions, they set sail from the Colony on the 6th of February 1850, to the sound of a hymn, "in the hollow of a large heavy tree, called a canoe." That night they anchored off Madina, and on the next reached Mahele. They spent three days at Matakong, and in two more reached the Isles de Los—or de los Idolos, for this was the original Spanish name, of which the present is a corruption. A week's stay with Mr. Campbell, one of the residents there, furnished our Missionary with much opportunity of ascertaining the character and aspect of these islands. They exhibited, indeed, all the lavish vegetation of the tropics, but Mr. Graf looked in vain for any features of moral interest. The ruins of a slave-dealer's factory, deserted through the pressure of the African Squadron, too plainly showed what had once been the character of the commerce there. The people themselves had relapsed into habits of pitiable indolence. "Neither farms nor mechanical operations are to be seen; neither yam, cassada, cocoa, plantains, bananas, pawpaws, sour or sweet sops—none of all these, except a few mango and orange-trees, with an innumerable host of sparrow and monkey depre-

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dators, the latter, the poor legacy of old slave-merchants, exclusively confined to this one (Factory) Island. The inhabitants are supplied with rice from the mainland, and with fish, out of their own waters, by Sierra-Leone strangers, who procure fish here to the amount of 4000*l.* annually; but they have scarcely the means of procuring either for the supply of their own wants: they starve rather than work, even for high wages. Strange infatuation! too true a picture of thousands and tens of thousands of the African race!"

In one of this group of Islands there remained a single relic of the earlier Missionary efforts of the Society. Crawford Island was once occupied as a Station by Mr. Klein, when the efforts of our agents were mainly directed to Schools. He was trained for his work at Aston Sandford, and married one of the Rev. T. Scott's nieces. Mrs. Klein was a true Missionary, and her memory is still fragrant; but the only surviving record of her labours is an old widow, once a scholar in the Girls' School there, and still a Christian amidst surrounding darkness. Her husband had been poisoned by a domestic female slave, who thus, at last, found an opportunity of avenging a grudge of ten years' standing; her sons, alas! had grown up only to be the sorrow and shame of her old age; and our Missionary had no opportunity of visiting her before he crossed to the mainland. But what a happy day will that be when the teacher and the taught shall once again meet; and those who hazarded their lives there for the sake of Christ, when African Missions were still an experiment, shall know that the venture was indeed worth making, and that they did not run in vain neither labour in vain!

It was in the year 1818 that our Missionaries were withdrawn from their scattered posts amongst the maritime tribes, and concentrated in the British Colony. The time has now arrived when the reverse process is being successfully attempted. Christianity is naturalized in Sierra Leone. Its peninsula is rapidly passing from a Missionary into a pastoral sphere, and is beginning to prove a valuable centre for the diffusion, as well as the maintenance, of the Gospel. This, indeed, is the general impression of the Society's agents there. "Missionary tours," says Mr. Graf, in his preliminary remarks to the Journal we are now noticing, "with the necessary comforts to save life and keep up strength, should be more frequent." We have seen how Messrs. Beale and Schlenker have been making aggressions in other directions on the unbroken masses of heathenism. And the Home

Committee not long ago commended, in the following terms, this mode of action to one of their Missionaries, then on the eve of returning to his Station at Sierra Leone—

"The Committee will also take this opportunity of reminding you and your brethren, that the Missionaries of the Society must not regard themselves as settled Pastors or Incumbents of Parishes, each with his independent charge, but, in the full sense of the word, as *Missionaries of the District*, bound to make themselves acquainted with the state of the whole District, and to see to it that heathenism is attacked in every quarter, and that all is done which can be done to bring the people to the ripeness of Christian attainments. Your work is to prepare the people for settled Native Pastors. You yourselves must sit loose to your houses and Stations, and move about as Evangelists amongst the darkest parts and recesses of the District. . . . The Committee have received from you, with great satisfaction, the assurance of your intention to take up the study of the Sherbro language, and to make tours into that country. They desire to give you every encouragement in their power so to act, and will receive with much interest the accounts of the progress you make in both departments."\*

A rumour that the Susu Chiefs regretted the removal of Missionaries from among them induced Mr. Graf, who had devoted some time to the study of their language, to endeavour to ascertain their disposition more accurately. From the Isles de Los he crossed to Burumia, an African town situated at the mouth of the Rio Dembia, and presenting, as it seemed, a good point of departure for the inland tribes.

This village had been one of the early Stations of the Society. It was visited by Bickersteth in 1816, when he found the then Chief, Fernandez, ready to countenance Missionary operations. A second generation, however, had now grown into maturity; and the sons, sunk in indolence and sensuality, exhibited little other trace of having been ever brought into contact with the religion of the Bible, but a reluctance to admit the restraints that Christian habits and principles would have imposed upon them.

Heavy was our Missionary's heart as he turned away from them toward the interior, and followed a guide through about 18 miles of country, nominally under the sovereignty of Manga Lory, the present Chief of Burumia. It was a wild and barren land, and seemed to

\* Instructions delivered on the 13th of January last to the Rev. C. F. Ehemann, on the occasion of his return to Sierra Leone.

the traveller no unapt type of its inhabitants—"barren in social weal, in manly exertion, in noble feeling, in religious knowledge; seeming even to care but little as to supplying the few daily wants of a precarious existence." Their main objects of desire were tobacco, gunpowder, rum, and flint stones: they seemed to have no notion of fair barter: they were sunk in abject poverty—"no fowls, rice, Guinea corn, ground nuts, or cassada," could be obtained from them: in fact, the Missionary party, who had not anticipated such a contingency, were well nigh starved for want of provisions. But the valuable experience of other Mission-fields re-assured our brother's drooping spirit. "I remembered New Zealand, and South Africa, and the Greenlanders, and took courage; I thought on our thousands of pious Negro worshippers at Sierra Leone, and of my own beloved Congregation at Hastings, and felt once more 'strong in the Lord;' determined, by the grace of God, to go on, with patient endurance, in the work of evangelizing the Heathen. We toil not for the objects of sight, but of faith—of faith in God's unfailing promises, which, to the child of God, are as good assighit."

About this stage of their journey they fell in with a camp of Fulah traders, members of a Mahomedan tribe in the far interior, who presented many features altogether different from the population of the coast. There was an independence of character about them contrasting strikingly with the maritime Susus. "They travel all over Africa, setting Kings and Chiefs at defiance, carrying no passport except their sword and musket, and breathing everywhere a most religious contempt for the 'Kafirs' among whom they travel."

The Missionary party now crossed a large brook, which formed the boundary of the LABAYA district, and took the direct road to its capital, Bubuya. The physical as well as moral aspect of the country seemed to brighten as they receded from the coast, though the improvement, like the distance, was indeed but inconsiderable. Barbarous, however, as the people were, they had learnt comparatively little of those refined barbarities which only the slave-trade can teach. "The fine forests, the farms on the hill tops, the better-beaten paths, &c., all bespoke a higher state of culture and industry." "The improved state of the country led us to hope for a better sort of inhabitants, better prepared for the blessings of the Gospel and civilization." "The climate, too, even at this short distance from the shore, is milder; for although the middle of the day is very hot, the nights are so cool as frequently to require a fire in the sleeping apartment.

The people, also, manifest a marked difference from the tribes who had been brought into immediate contact with the slave-trade. They are tall, fine men, with high narrow heads, long narrow faces, pointed noses, and chins and lips very similar to Europeans."

A day's journey brought the party to Bubuya, and we subjoin a graphic portraiture of the place and its inhabitants—

"Feb. 27—We went over fine hills and rice farms, and after a walk of three miles entered Bubuya, a capital of the Labaya Country. All the old people who had not gone to their farms came with cheerful countenances to shake hands and tell us welcome; and whilst we were sitting in the street, waiting the arrival of the King, Mori Musa, they all took a careful survey of our packages, commenting on each of them separately. At last the King came, apparelled in his robe of state, consisting of a red cotton robe, in the Mahomedan style. We were directed into one of the best and largest houses of the place—the walls being entirely composed of mud, with a mud sofa at one side of the chief room, and a mud bench at the other—provided at the front and back with a wide and cool verandah. Bubuya is, indeed, the largest town which we have hitherto seen. There may be from 60 to 80 houses, and between 500 and 600 inhabitants—what would be thought in Europe a good-sized village. The houses are built in different shapes—round, square, oblong, &c.; but all have very large conical roofs, which hang far beyond the house to within three or four feet from the ground, thus affording a spacious cool piazza, independent of the rooms. In these piazzas all parties meet for idle chat, taking snuff, and chewing kola nuts,\* talking, hour after hour, the most

\* The kola nut (*Sterculia acuminata*) abounds in the Labaya and Sumbuya Countries, and is one of the chief articles of trade between the Susu Countries and the Settlements on the coast, as well as the far interior. The seeds are like horse-chestnuts, and are produced in pods, which grow from two to five together. The nut is a very perishable substance, and can only be sold and used whilst in a fresh green state. "It is carefully washed, and wrapped in green banana leaves, by which means it keeps good several months. It is used, wherever it is known, as a valuable stomachic, being very bitter and a little astringent, to which follows a sweetish taste, which makes a draught of cold water most agreeable, imparting to it the sweet taste of the kola. It is chewed like the betel nut in India, or like tobacco by sailors. Its symbolical value makes it of no little importance, since a red kola betokens a challenge of war or general hostility, whilst the white kola is the harbinger of peace and friendship, used in-

puerile nonsense : here, too, palavers are held, and solemn sentences pronounced. It is the place of resort of the statesman, the warrior, the huntsman, and the farmer : the King and the beggar, the proprietor and his slave, all squat here on privileged ground. It is the King's audience-hall, and the stranger's pleading-court. The inhabitants of Bubuya are mostly Heathen : the real Mahomedans are but few in number, and not very bigoted. They used to have a mosque, which was burnt down by accident two years ago, and they have not rebuilt it yet, though they talk of doing so. Manga Mori Musa is a very mild, unassuming, and kind-hearted old man, about sixty years of age, born with only one eye. He is a Mahomedan, was brought up at Furicaria, and finished his education in the Fulah Country. There is but little Mahomedan nonsense about him—none of that haughty contempt for Christians and Heathen, and of that puerile conceit, which distinguish the Mahomedans generally, especially the Fulahs. He only once made an attempt to show off his attainments in Korânic Cabalistic, but it was done in great simplicity and good humour. A circumstance showed me that he was not over strict in his Mahomedan observances. He made me a present of a sheep—I had promised to pay him for all presents at the close of my stay—which my people immediately killed. Etiquette required that I should give him some of the meat ; but having been killed by 'Kafirs,' without the approved ceremony of the Korân, I made sure that he would not accept of my joint of mutton. He, however, took it gladly,

stead of a flag of truce. Europeans do not soon take a fancy to this substance, it having a raw bitter taste, like a raw potato. I never liked it, until long morning walks, with an empty stomach, produced a disagreeable gnawing sensation, with a disposition to diarrhœa, when the kola nut proved most valuable. So used to it did I become, that I consider it the greatest comfort which I have enjoyed on my journey, and cannot help thinking that a medicinal preparation of it might prove a valuable addition to our *Materia Medica*. It is generally chewed alone ; but people who can afford it join with it ginger, alligator pepper, or cardamum seeds." This is not the only plant furnished by the Bullom and Guinean shores, which might be made available for the healing art. Amongst others, the Congo tobacco, well known along the coast, is a powerful narcotic, and appears to be free from some of the deleterious properties of Asiatic opium. The Medical Botany of West Africa is well deserving further investigation : the indigenous herbs of the country would probably be found the best remedies for the diseases which its climate generates.

without asking a word about it. This King wears no charms, nor have I seen him write any. In the morning, he teaches his own children to read and learn by heart some portion of the Korân ; and in the evening, all the children of Bubuya, thus 'learning book,' meet around the blaze of a large fire to repeat their lessons by themselves, which they perform at the highest pitch of their voice, intoning the long, and generally penultimate, syllable of each word. From what I could see, there might be about twenty boys thus educated chiefly at night : by day they attend to farm work. Those who wish to bring their sons to eminence in the province of letters work them very hard, both at their lessons and at manual labour. I spoke to Mori Bokari, the Bundu Schoolmaster—who is patronized by Mori Musa—on the baneful effects of mental precocity ; and he seemed fully to enter into the subject, relating the case of one of his late scholars, who appears to have met with a premature death from over application. The reasons for aiming at training such prodigies are plain : they reflect credit on the parents as well as on the teacher ; and whilst the literary wonder of a youth establishes a character for learning and sanctity, he thereby secures an honourable livelihood, by becoming the teacher of others, and by writing charms of peculiar virtue, for which he makes himself well paid. Alas that I could not prevail on the parents of Bubuya to give me their sons for a better education !

"The inhabitants appear industrious : this being rice-harvest, all attend to the farm, from the King downwards, at least for some hours of the day. Every morning the town presents a most warlike appearance, all the men, from the youth to the veteran, making their exit in all directions, fully equipped with musket and ammunition-bag, or else with swords and scabbards of various sizes. The wearing of arms seems to be a badge of manhood or of gentility. More than once were my people scouted as timid women, because they bore not such resemblance to highwaymen. It is no disgrace to carry a musket without either flint or powder ; but it is a shame even to go to one's farm without arms, were it but a butcher's knife. In the interior they seem more fastidious still : there a man dares not pay a visit to his nearest friend or relative, even in the same street, without carrying either musket or bow and arrow slung over his shoulder. Bubuya contains a great proportion of old men, who were proud to welcome a White stranger, but who would have loved me better had I shared out daily a few pounds of tobacco : this would have done wonders 'as long as it lasted.' The women appeared



more modest than is generally the case, and not so bold in begging. The town is beautifully situated on the south-west declivity of a hillock, surrounded everywhere by considerably high hills, which would give it a fine aspect but for the usual irregularity with which it is built: it is covered with filth and stones, the forest coming up close to the houses. The people profess to possess a considerable number of cattle, but they say that they keep them at some miles' distance for the sake of superior pasture. However, we never saw a cow nor a bullock, neither milk nor butter.

"*March 1*—About 8 o'clock this morning the King came to invite me to the *baptism of an infant*, i. e. the ceremony of publicly receiving the little new comer into the society of its fellow men. About sixty persons were promiscuously seated in front of the child's house. After a few muskets had been fired, an old man, the Prime Minister, harangued the people present in a desultory manner, complimenting the King, the White Man, &c. After his speech, they all assembled around a bowl of water, a calabash of raw rice paste, and a small fire, which had been placed at the entrance of the house. They laid their hands upon these basons, and, after the old man had muttered a sort of prayer in a low tone of voice, he threw the water over the fire, when the infant was quickly dipped into it as it was running off in all directions. The rice-flour paste was now distributed in spoonfuls to any who wished for some, chiefly children and women; and thus concluded this apparently harmless ceremony, not, however, without a few more musket-shots. During the whole night which precedes this ceremony, most of the young people of the neighbourhood sing and play to the sound of tomtoms (large African drums).

"*March 3*—The people brought some provisions to sell; but, as it was Sunday, we told them that White people, who had the least regard for 'God-palaver' (religion), never bought or sold on a Sunday. They seemed to wonder that White people could be so scrupulous, but respected us not the less for it. The King seems to have gained some confidence in me, as he told my interpreter that, on visiting the Colony in June next, he would be sure to come and see me at Hastings. I am thankful for this little token for good, as it is my chief object to open a Missionary intercourse between Sierra Leone and the interior. May the Lord bless this feeble beginning of a favourable prospect!

"*March 4*—My stay at Bubuya has upon whole been rather pleasant than otherwise: that it has been profitable to the inhabitants I dare scarcely venture to hope,

unless, indeed, the bread cast upon the waters re-appear after many days. As long as the people entertained the slightest hope of getting something out of me, they were particularly friendly. Old people and young came with hurried steps and pleasant countenance to welcome the White stranger, a prodigy never before witnessed in the capital of Labaya. They besieged my abode from dawn of day till past sleeping hours, waiting, and watching, and smiling all the time with amazing patience. They then tried to get something indirectly, i. e. to ingratiate themselves into my good graces by extolling the riches, the knowledge, and especially the generosity, of Europeans. All in vain: their bait would not take. Then they came begging out and out without shame or remorse; but this, too, proving unsuccessful, they went their way, one to his farm, another to his merchandise, caring not for the stranger's news, failing to get pay for hearing them. In travelling in Africa, great wisdom and circumspection are required. If the system of giving presents be adopted, there is no end of giving, nor any probability of giving satisfaction; for every one expects, or even demands, a present in keeping with his real or fancied rank in society; and the stranger not being able to discriminate, nor yet to find a disinterested adviser, is thus often placed in the most difficult position. Over and over again he is duped, to his great vexation; and now and then he gives such unpardonable offence, by unwittingly underrating persons of real influence, as to endanger his further progress, and even his life and property.

"In point of religion, the Labayans are loose Fetish worshippers. They have no idols of any kind in their houses or in their farms, but they are in the habit of hanging, at the crossing of roads, various useless things, such as broken pots, pieces of calabashes, shreds of china-ware, strips of paper and of blue baft. Alas for their gods, that they can be contented with such contemptible offerings!"

Our Missionary witnessed, however, one scene there, so evidently suggested to the Natives by what some of them must have seen perpetrated by the slavers on the coast, that it ought not to be omitted. It shows how readily their cruel lessons are learned, even by tribes not exposed to the full influence of their (direct) contagion. A prisoner, with his feet tied just far enough from each other to admit of his taking steps of a few inches, was brought up for trial before the King and his council of aged men. He was soon condemned, and sentenced to be sold by the man whom he had injured for the best price he could get. "No



sooner had the King nodded his assent, than they all boisterously jumped up from their seat, and, with something of real infernal joy, tied the man's arms above the elbows behind his back, and then got a large chain, which they unmercifully threw around his neck, and, ordering him to lie down, they beat the open link between two stones, until it closed. He was then carried to his future owner."

It was Mr. Graf's intention to have pursued his investigations still further east, into the Tambagha and Sulima districts; but a low fever prostrating his strength, and the guide procured from Mori Musa proving treacherous, he was constrained, after two days' journey, to return to Bubuya. Instead, however, of retracing his former route, he turned due south to Moribaya, an important town of the Sumbuya Country, whose fertile soil has attracted from the rocky table-land of the interior successive parties of immigrants from the Susus, Fulahs, and Mandingoes. From this point our Missionary soon found his way to the Bareira River: he descended by water-carriage to Matakong, from whence he was conveyed by an American brig to Sierra Leone.

Such was this exploratory tour into the Country of Labaya. There was much physical privation and exhaustion, much annoyance from the mendicancy of the Natives, and their indifference to every thing but the coarsest bodily appetites, much to try faith and to test patience, and but little visible result. The natural degradation of the inhabitants had been aggravated by the most awful curse that ever afflicted humanity: the slave-trade had shown that it could demoralize even a savage. These people had only contemplated the White Man as one whose superior force and fraud enabled him to sin more successfully, and cheat more cunningly, and torture more remorselessly, than themselves. They had only heard of him as a trafficker in human flesh, or bargained with him for that hateful commodity. What wonder, then, if they were not at once accessible to the gentleness of the Gospel? They disbelieved the Missionary's professions, because he had no rum, nor guns, nor powder, wherewith to inflame their passions, and to enable them to gratify them when inflamed: and because they saw him measure out his articles for barter, not wholesale, as the price of a kidnapped human being, but retailed day by day as the equitable purchase only of the food which was indispensable to support life. It is something, however, even under immediate discomfiture, to have presented the European to the Susu in the light of a fair

dealer and disinterested friend; and who can tell how important a link this very expedition may prove in the ultimate Christianization of these deeply-injured children of Africa? At least, let the review awaken in us the Psalmist's emotions—"Rivers of waters run down mine eyes, because they keep not Thy law"—tears of shame for the White Man's cruelty, of sorrow for the Black Man's ruin.

But better days are dawning. British cruisers are exterminating that worst of piracies: a little longer effort, and the victory will be achieved.\* British Missions have made good their lodgment in the Bight of Benin, and Christian hymns shall yet echo from the rocks of Labaya. The difficulties, indeed, are many, but the promises are sure. Ethiopia *shall* stretch out her hands unto God. We know that "greater is He that is in us than he that is in the world;" and we prayerfully identify ourselves with the sentiments expressed by our Committee more than thirty years ago—

"The enemy of souls will doubtless maliciously strive to hinder the Gospel. He has his dwelling among these tombs, and he well knows that the voice of the Son of God can and will dispossess him. As the god of this world, he has for ages held in utter blindness the minds of these wretched Gentiles; and he will array all his malicious devices against the men who are striving that the light of the glorious Gospel of Christ should shine unto them.

"In this fierce warfare we and our Missionaries wrestle, in a very peculiar sense, 'not against flesh and blood merely, but against principalities, against powers, against THE RULERS OF THE DARKNESS OF THIS WORLD.' But the deadly enmity manifested against the attempts to instruct Africa, so far from discouraging Christians, should induce them to cherish a hope that the time of Divine mercy toward that unhappy land is fast approaching.

"To hasten on that day of triumph—while patriotic statesmen liberate Africa from her chains, and unwearied philanthropists labour to secure her freedom and to qualify her to enjoy it, and enterprising merchants open a beneficial interchange of commodities, and devoted Missionaries brave dangers, and even death, for the love of Christ and of the souls of the Heathen there—is a peculiar call on us,

\* Those who desire to obtain authentic information on this important and interesting subject, may purchase with a shilling "Extracts from the Evidence taken before the Committees of both Houses of Parliament relative to the Slave Trade, with Illustrations from Collateral Sources." 8vo. pp. 128. London: Ridgway. Bain. 1851.

as Christians, to aid this great cause by our bounty and our prayers.

"In no part of the Heathen world does the enmity against the establishment of the benignant reign of our Lord display itself with such rancour as among the Pagans of these shores. Great consideration, indeed, is due to the Natives, even when we are judging of their acts of ingratitude and cruelty. Let it be remembered, that, if they are degraded in feelings and

morals below other men, we have mainly contributed to the degradation, and we must bear, therefore, with their ignorance of their true interests, till we can, by the Divine blessing, enlighten their minds; and we must endure their ingratitude and cruelty till we can, by the same blessing, bring them to feel that we are their best friends." \*

\* Seventeenth Report of C. M. S., pp. 434, 435.

## LETTERS AND JOURNALS OF MISSIONARIES.

### ACCOUNT OF THE MANNERS AND HABITS OF THE WAKAMBA,\* BY THE REV. DR. KRAFF.

HAVING, by God's goodness, safely returned from Ukambáni, I shall give a short and general account of the manners and habits of the inhabitants of this interesting country.

Regarding the origin of the Wakamba I obtained but little information. Kivoi, whom I asked on this point, could only tell me that the forefathers of the present Wakamba came from the south-west, from the vicinity of Jagga, whence they have probably been driven by the stronger tribes of the Masai and Wakuāfi, who seem to have forced their way from the north-west through the territory of weaker tribes, which gave way to the repeated shocks of those marauders, who ultimately possessed themselves of the good and extensive pastoral ground which those weaker tribes had previously occupied between Jagga and Uniamési. At first, small companies of Wakamba entered the land which they now possess, and which was then an empty and wooded tract of country. They soon increased, by the arrival of larger bands of their countrymen. Their habits were originally pastoral, until they were surrounded by hostile tribes, and thus confined to a smaller compass of land, which they were compelled to cultivate, as they could no more exclusively rely on their cattle for their maintenance. But although they were thus compelled to abandon their migratory habits, and to have settled abodes, yet they never abandoned their intercourse with those tribes with which they had been on friendly terms before their expulsion from their former homes. They still travelled to those countries, to supply themselves with those things to which they had been accustomed. Beside, they endeavoured to establish a friendly intercourse with

other tribes, whose disposition was not so savage as that of the Galla and Wakuāfi. They at last found an outlet to the coast of Mombas, where a considerable part of them fixed their abodes in the territories of the Wanika tribes, who, together with the Sua-héli on the coast, soon perceived the great advantage they derived from their intercourse with the Wakamba, who required no great encouragement for keeping up their connexion with the coast, as they could there dispose of their ivory with greater profit than in the interior. Being aware of the value which the ivory and other articles have on the coast, they felt themselves induced to extend their hunting and mercantile expeditions northward as far as they could, and so likewise to the westward. The profit which the Wakamba derive from their ivory trade to the coast is very considerable; and this circumstance has placed them among the wealthiest tribes of Eastern Africa. Beside this, they gain much from their pastoral pursuits, at least those Wakamba who have settled themselves near the coast of Mombas, where they can advantageously dispose of their sheep, goats, and bullocks. The latter are chiefly of the humped species. Their goats are of such a large size as I have never seen in any part of Eastern Africa. There are many Wakamba in the interior who have several hundred head of cattle, beside their herds of sheep and goats. Milk and butter are therefore abundant in their country, as might be anticipated. But I made the same observation in Ukambáni as I did in Abyssinia, with regard to the quantity of milk procured from cows: one European cow will give as much milk as three or four in those countries. This is undoubtedly owing to the poor food and improper treatment of those animals. The grass on which they live is too rank, and they are too much exposed to the inclemency of the weather.

Sheep, goats, and cattle, are the means by which the Wakamba and strangers purchase ivory. A merchant, who arrives with goods

\* The inhabitants of Ukambáni. *Vide* the Map given with our Number for September last, and Dr. Kraff's Journal in the Numbers for September, October, and November.

from the coast, is obliged to buy a quantity of those animals before he is able to obtain the amount of ivory which he requires, as no Mkamba will sell this article for the commodities which are brought from the coast, and which consist chiefly of cotton cloth of American manufacture, beads, brass wire, red ochre, black pepper, salt, luáhu, mentioned above, blue zinc, Kenike—called Nile stuff—and other cloth of various colours.

This business of bartering is circumstantial, and causes great delay, which, however, the Natives, being entirely unaware of the value of time, do not take into consideration. Many Wakamba, who reside permanently on the coast, have been made acquainted with money in coin, and accept it. This is, at least, the case with Maria Theresa dollars, which form the chief currency on the coast. Fortunately, the Suahéli do not make the childish distinction between female and male dollars, as the Abyssinians do. On the coast, genuine Spanish quarter dollars are in general use; and lately, also, the East-India Company's small coin, the anna, has been introduced, by order of the Imám of Muscat. Rupees will be accepted by the Banians, but with a heavy loss to the expender.

The Wakamba, in general, are not ugly-looking people, and in no way do they belong to the Negro race, which I, with more propriety, would call the *Nigrotic race*, in opposition to the *Nilotic* stock of nations, which, in my opinion, are likewise descendants of Ham, but intermixed with some Semitic blood. The Nigrotic race comprises the nations around the banks of the river Niger. The characteristic blackness and other features of those nations are so well known, that I need not say one word about that race. The Nilotic race comprises the Natives dwelling around the banks of the Nile, from its estuary to its sources, and south of its sources as far as to the Cape of Good Hope. All these nations are characterized by their brownish colour, less projecting lips, less woolly hair, shape of the head, &c. Both races are, in my firm opinion, the issue of one common progenitor, father Ham. In him lay the seed, the disposition or the pre-formative power of the different races which were destined to be the inhabitants of the African continent. But a climate and other circumstances peculiar to Africa were necessary, to develop and realize fully the colour which distinguishes the African races from the remainder of mankind. What I maintain is, that the African race of men was pre-formed in its first progenitor, as the Japhetic and Semitic races were likewise. Suppose the descendants of Ham had occupied Europe or Asia, who can deny that they

would be distinguished by another colour than that which distinguishes them in Africa? The climate of Asia or Europe might have modified a little their colour, but would not have made it disappear totally. Only where there is an *internal* disposition, there the *external* influences will have their appropriate effect. *Cessante causa, cessat et effectus*. We do not exactly know from history whether Ham was of a white, or black, or brownish colour, but we know that the Africans in general are *his* descendants. Now, as these appear to us tainted with a colour which distinguishes them from the remainder of mankind very conspicuously, we must conclude that this characteristic was pre-formed in their first progenitor, though we cannot historically point out of what peculiar colour he himself may have been. We are driven to this assumption, or we must come in conflict with the account of sacred history, and maintain, as some have done, that the black race is unconnected with mankind issuing from Adam; for these asserters have undoubtedly felt the weakness of the arguments of those who ascribe the characteristic colour of the Africans to climatical influences alone. We allow to these influences all the value which is attached to them; but we maintain that they could only take effect upon the Africans, because their progenitor infused them with the disposition and susceptibility for that peculiar colour which developed itself under the climatical influences of the African continent. But this progenitor himself was Ham, whose whole appearance of body and mind was intimately connected with the future destinies of his descendants, to whom Africa was consigned as a home by the Supreme Governor of the world. Ham put upon his several children such a stamp of body and mind, as was afterward realized on the further development of his descendants, whose ultimate destinies are, in my firm opinion, preserved for the ultimate manifestation of God's designs on earth.

Only if we distinguish the African nations in the manner in which we have done—dividing them into Nigro-Hamitic and Nilo-Hamitic sections—can we find our way through the multiplicity of African physionomies. We shall then find that the Nigro-Hamitic nations have intermixed themselves either with the Nilo Hamitic, and *vice versa*, or that the Nilo-Hamitic have been mixed up with Semitic nations. These we would call the Nilo-Hamitic-Semitic race, to which, for instance, the Galla, Somali, and probably all those nations belong, which reside eastward around the sources of the White Nile, beside a great portion of the Abyssinian countries.

The Wakamba, as I have already mentioned, grease their bodies with butter, red ochre, and other things which disfigure their natural colour. The greasing of the body with butter is practised among all African tribes which have come under my observation. This habit cannot but have some influence upon the colour of the Natives, just as the washing with soap, &c., improves the colour of the White race. Most of the Wakamba have long hair, which they dress in a multitude of small twisted strings, which are frequently made up with white beads. Their neck, loins, and ankles, are adorned with a bulk of beads of different colours, whilst the remainder of the body is left destitute of covering. They have, indeed, some clothing, but this is generally put upon their shoulders. The females, however, cover themselves with a piece of leather, which is embellished with finery of brass. Those Wakamba who possess some wealth, wear a great number of chains hanging from the neck over their breasts. These chains are very small, and nicely made of brass or iron. Beside, they hang any ornament which they may find, and which may attract their eyes, on their bodies. Some perforate dollars for this purpose. Is not this love of finery, which characterizes even the most uncivilized nations, a manifest proof of man's fall, which deprived him of his real beauty, which he now endeavours in vain to recover by perishable things?

The Wanika on the coast marry at the age of twelve to fifteen years, but I saw many males and females of twenty and twenty-five years who were yet in an unmarried state. My fellow-labourer, Mr. Rehmann, made the same observation among the tribes of Jagga. It may be that early marriages are checked by a curious custom prevailing among the Wakamba. A young man, who wishes to marry an Mkamba female, is bound to offer a considerable portion of property to the parents of the bride. When the wedding-day has arrived, the bridegroom, with his relatives and parents, sits separate, and opposite to his bride and her parents and relatives. He then endeavours to take his bride in a forcible manner, which causes a great contest between the parties. If he does not succeed in seizing her, he waylays her when she walks to the fields, or fetches water from the wells. Having caught her at last, he presents to her parents the amount of property which has previously been agreed upon, and which consists chiefly of cattle. This curious custom, especially the large amount of property which is required by the bridegroom, checks early marriage.

In conversation the Wakamba are very talkative and noisy, and much reliance can-

not be placed in their words; at least, in those Wakamba who are near the coast, or have been on the coast. They soon get much corrupted by intercourse with the Mahomedans. I have often found such Wakamba great liars, and most boisterous beggars.

The Wakamba have no King or Chieftain acknowledged by the whole nation, or by a certain number of tribes. They have no general law which restricts them, and consequently every one can do as he pleases. However, they acknowledge the judgment of the heads of families and hamlets to be decisive, if their decisions be in conformity with the old customs of the country. Some Wakamba of the interior have obtained great influence by their wealth, their power of speech, their commanding personality, and fame of witchcraft. Such men are promptly obeyed.

A thievish character is given the Wakamba by the Wanika; but I have no sufficient reason to prove this assertion. Those Wakamba who live among the Wanika are truly blamed for pilfering and thievishness; but I doubt whether this blame can be thrown upon the Wakamba of the interior. It is true, their childish disposition inclines them to touch every thing they see: having seen it, they may endeavour to appropriate it to themselves.

In point of beggary I cannot complain of the Wakamba of the interior; but those on the coast are most troublesome and noisy beggars. The Wanika who trade to the Wakamba country in the interior have accustomed them to pay for every thing which they require from them. Thus the Wakamba have not got into the habit of troubling strangers by beggary; and I did not think it prudent to break through this custom, but required an equivalent for what I gave them. Profuse liberality in the first European who travels through an unknown country must do great harm to subsequent travellers. It raises the greedy cupidities of the Natives, who, if not satisfied by the presents of the traveller, immediately obstruct his road. The first traveller should therefore give as little as possible in a gratuitous manner, since his conduct will be made the rule with regard to subsequent travellers.

Childish and harmless as the Wakamba may appear at first sight, yet they are irritated by slight causes. Thinking themselves superior in wealth and independence to other tribes, and being very proud in this respect, they may soon despise and maltreat the Natives of other tribes.

Superstitious they are in a high degree. When an Mkamba falls out with his neighbour, he threatens him with an utzai, or charm, which he will put into his house or

plantation, in order to destroy his enemy. They also most firmly believe that man can prevent or make rain at his pleasure. In travelling, they place great reliance in their goats' horns, which they fill up with rare and mysterious substances, and tie them around their necks, or hang them behind their shoulders, to be protected thereby from enemies on the road: this horn is called kilito. How much they are attached to augury I have mentioned above. In fact, their superstitious disposition is manifested in all their proceedings and actions of life. They have, however, a very faint idea of a Supreme Being, especially those Wakamba who have seen the Mahomedans on the coast. Perhaps it is owing to Mahomedanism in Eastern Africa that the East-African tribes have not fallen into perfect Fetishism, which distinguishes the Nigro-Hamitic nations from those of the Nilotic stock. These have no images nor pictures, not even of the roughest make. Mahomedanism may be said to have kept up and strengthened a little the faint idea of a Supreme Being, which idea pervades all the religious notions of Eastern Africa. Furthermore, we may say that the total absorption of the minds of the East Africans in material matters has not allowed them to care much about religious notions and practices; and that, consequently, they have not gone so far as the Nigrotic-Hamitic nations: that they have been content with a faint notion of a Supreme Being, of which they had heard from their forefathers, about which they did not care, except in distress. But all this does not sufficiently explain the religious inferiority, as it were, of the East-African nations. The cause lies somewhat deeper. The real fact is, that the religious wants of the Nigro-Hamites are larger and more intense than those of the Nilo-Hamites. These have no human sacrifices, whereas the others have. The superstitions of the Nilo-Hamites are strong, but those of the others exceed them. It is important to know this position of the different races, as it will explain why the Nigrotic races become more degraded than the Nilotic, and also why that race seems more desirous of Christian instruction than the other. There lies a deeper want impressed upon the Nigrotic race—a want which, as it could not be satisfied by fallen man's own endeavour, led this race into deeper degradation than is the case with the other race. Hence, also, more misery was of necessity inflicted upon the Black, than ever was upon the Nilotic race.

The houses of the Wakamba are built in a circular form. Small poles of wood are fixed into the ground to form the walls, over which a multitude of thin staves are bent, and co-

vered with grass, which reaches the ground upon which the dark and damp hut has been erected. There is no window, but only a low and narrow door, into which the inhabitants must enter almost creepingly.

The bedsteads of the Wakamba are constructed either of pieces of bamboo or sticks, which they put upon a few short posts fixed into the ground. The bedstead is almost half a yard lower at the point where the legs are placed, whilst the posts where the head is to rest are higher: hence the Wakamba need no pillow. A cow's skin covers the bedstead. When the Wakamba walk about in the country, they generally carry with them a little chair, nicely cut out of a large piece of wood, as they do not like to sit upon the bare ground. In this respect they evince more taste and propriety than other tribes.

The Wakamba are very particular in preparing dry fire-wood for their daily use in the rainy season: they split the wood, dry it, and then pile it up in good order in a corner of the room. The scarcity of wood seems to have compelled them to take this foresight.

Their food consists chiefly of Indian corn, the flour of which they cook into a thick paste, or boil it in a large quantity of water, when it is enjoyed in a more fluid form: beside, they live upon milk and meat. From the sugar-cane they prepare a drink called uki, which is somewhat intoxicating. The cane is pounded in a mortar, after which the juice is mixed up with water, and closed up in a vessel for several days, when the drink is ready for use.

The males sit together in small companies, and pass the greater part of the day in drinking, talking, laughing, and sleeping; whilst to the women the domestic business and cultivation of the ground are consigned.

Men of wealth marry ten or more wives, who are distributed in the various hamlets of which the rich man is the head. Their business is to control the cattle and other property of the husband, whose head-quarter is at the place which he has assigned to his head wife, who is generally distinguished by beauty, intellect, experience, and attachment to her husband. Her judgment is generally ratified by him.

Many Wakamba are engaged in hunting elephants, rhinoceroses, buffaloes, &c. As these animals have been much destroyed in Ukambani, the hunters go to the wilderness of Kikuyu, Mbé, and Uimbu, and other quarters celebrated for the abundance of wild animals. In war, and in hunting elephants, they use poisoned arrows, which kill to a certainty if the poison enter the blood. In general, the Wakamba are no warlike people, but re-

strict themselves to defensive measures against the Galla and Wakuāfi. The war-horn, or trumpet, and the war-cry, which is soon heard from hamlet to hamlet, unites them into a vast host, which pursues the enemy.

When a native of Kikuyu or Mbé finds an elephant which has been killed by an Mkamba, he is bound to give one tooth to the hunter, whilst he keeps the other for himself. On this account the Wakamba are on good terms with the inhabitants of those countries. I was informed that about thirty-five pounds of ivory are obtained in Kikuyu for three doti of Americano (American cotton-cloth), which is equal to one German crown and a half.

The iron of Ukambani is of an excellent quality. The Natives of the coast consider it superior to the iron which they get from India. They know the Swedish iron, which they call Suez. The Kikamba iron is considered almost equal to that in quality. The Wakamba make of their iron long two-edged swords, and hatchets for cutting wood. Their knives are roughly made. In making the sharp iron points of their arrows they are very expert.

Precious stones or metals have as yet not been found in Ukambani; nor does the country produce any article of great value in a commercial point of view.

The Wakamba make strong bags from the bark of a tree, which is pounded, and then cleaned from the fibres to get a kind of tow, from which they make thin strings, which they twist together in working the bag, which is far preferable to the mat-bag used on the coast.

The Natives also make tobacco-pipes and cooking-pots of a good kind of clay.

But all their mechanical skill, and, in fact, all their civilization, if we may call it so, is far eclipsed by the Negro nations, which, according to the knowledge we have of them,

over-match the East-Africans in point of civilization. Where are, in East Africa, those large towns which exist in Western Africa? Hoes of iron are not used by the Wakamba in cultivating the ground. They use a stick of hard wood, which they sharpen, and with which they break up the ground. The Wani-ka, and other tribes on the coast, use hoes of iron, which they buy at Mombas, or have them made by blacksmiths coming from Mombas.

Slavery has been unknown to the Wakamba until lately, since a part of them have settled themselves in the vicinity of the Wanika and Suahēli, from whom they have had an opportunity of buying slaves in exchange for ivory or cattle. And still more have the coast Wakamba got into the habit of purchasing slaves, since these have become so cheap at Mombas in consequence of the Imām of Muscat having forbidden the exportation of slaves to his Asiatic possessions. A Mahomedan of Mombas requiring a cow or a few goats, for his festivities in the harem, sends a slave to the Wakamba country, and obtains immediately what he desires. A bullock, which costs seven dollars in the Wakamba country on the coast, is equal to a slave-boy or girl. Hence it is easy for the Wakamba to increase their slaves, since they are in the possession of a large quantity of cattle, which is not the case with the Mahomedan Suahēlis, nor with the Wanika. Those Wakamba of the interior who possess great wealth, have also already commenced buying slaves on the coast for domestic purposes. As these slaves have been Mahomedanized on the coast, the danger of the Wakamba falling a prey to that seducing religion is the greater. Hence the responsibility of Christians if they make no haste in conveying the Gospel to the Wakamba tribes and other countries of the interior.

## BRIEF REVIEWS OF THE PAST HISTORY OF THE DIFFERENT MISSIONS.

### ROTORUA, NEW ZEALAND.

IN our Number for April last, we introduced a description of some from amongst those remarkable lakes which, with few interruptions, are linked together from Tongariro, the central volcano of the northern island of New Zealand, to the eastern coast. In this sketch, Rotorua, nearer to the eastern shore than Tarawera and Kokoreka,\* was not included; and it is to this singular locality, and the Missionary work which, amidst trials and difficulties, has been successfully carried

on amongst the native tribes residing on its borders, that we now desire to direct attention.

Rotorua is the largest and most important of the lakes, next to Taupo; its shores, which are nearly circular, forming a circumference of about 24 miles. It is encompassed by hills, which, on the western side, are covered with wood, and rise to the height of 800 feet. In other directions, the uplands, which are of more moderate elevation, have been disrobed of their forest clothing by the fires with which the Natives have cleared the ground for cultivation, seeking fresh spots as the previous ones become exhausted, and leaving here and there

\* Vide p. 280 of our Number for April last.

irregular patches as memorials of the dense forests in which the lake once lay embosomed. An island, called Mokoia, a little toward the east of the lake's centre, and covered in many places with shrubs and small trees, rises to the height of 300 feet, presenting a *coup d'œil* of much interest from every part of the shore. This island proved, for many a year, a stronghold to the Rotorua Natives when attacked by the Ngapuhis or Waikatos from the north and west; and to our Missionaries, at one peculiarly trying period in the progress of the work, it served as a welcome retreat from the horrors which raged on the main shore.

The traces of volcanic action are abundant around this lake. In the belt of low ground which forms the margin of the island there are many thermal springs, which the Natives use as baths, tempering them by admitting the cold water of the lake. On the shore the same phenomena exist, more especially on the south side, where they are most powerful, several of them, at intervals of five minutes, jetting up water to the height of three or four feet. The largest solfatara is about four miles from the lake. Its diameter is 150 yards; and from a muddy hole in the centre a stream of hot water issues. "All around the springs a jasper-like deposit is found, which is either soft, like chalk, or forms what is called porcelain jasper and magnesite. In some places it is of a white or greyish colour, and when soft adheres to the tongue, in which state the Natives use it for making pipes, which, however, are now scarce, as the European pipes have superseded them."\*

These springs were sometimes regarded with much superstitious reverence by the Natives. When, in 1839, Archdeacon H. Williams was descending the Waikato from the Taupo lake, he landed at a very terrific spot amongst these boiling springs, where the greatest possible caution was required lest they should break through the uncertain ground into some dreadful caldron below. One of his lads approaching near the largest of them, a column of scalding water, with a loud roar, spouted forth, which caused on his part a hasty retreat. After some time, observing that the geyser remained tranquil, Archdeacon Williams felt curious to examine it, and, putting his staff near the orifice of the fountain, a horrible growl was heard, and a column of scalding water was instantaneously emitted, the Natives loudly remonstrating with him for his presumption in approaching the abode of the god of the lake.

The present Mission Station, called the

Ngae, stands on the eastern shore, a fertile valley extending beyond it to the eastward, in which are more of the hot sulphureous springs so characteristic of this locality, together with "cones of pure sulphur, and mud volcanoes. A warm stream comes down the side of a hill, and has left a whitish deposit in steps: fine crystallizations of sulphur are also deposited in large quantities."† The odour of these Ngawa,‡ when the wind blows toward the Mission-house, is sometimes very disagreeable, and unfavourable to health.

On the island, as well as around the margin of the lakes, are numerous Pas, or native villages. The largest of them is built close to the hot springs, which the Natives have used from time immemorial as a natural kitchen. It is thus described by Dieffenbach—

"This Pa, which is the finest I have seen in New Zealand, occupies a large surface, which is actually intersected by crevices from which steam issues, by boiling springs, and by mud volcanoes. It requires great care even for the Native to wind his way through this intricate and dangerous labyrinth. Accidents are very common, as the thickness and solidity of the insecure crust upon which the Pa is built are continually changing, and the ground sometimes suddenly gives way at a place where shortly before it appeared to be perfectly firm. At one time a part of the village close to the edge of the lake subsided several feet, and the water took its place. The palisades are still visible, and standing upright under water. In some places only a narrow path leads through a field of boiling mud; and in the neighbourhood of the Pa are a great many curious mud-cones. Some of them were ten feet in height.

"The structures in this Pa—the houses, doors, and palisades—displayed the most ingenious pieces of native workmanship. I have nowhere else seen carvings in such profusion, and some of them were apparently very old. Many of the figures are representations of the progenitors of the tribe, and the collection of figures in and around each house may be considered as serving as the genealogical tree of its owner. Each of the representations of the human figure bears the name of some tupuna, or ancestor, and the whole is actually a carved history. Nowhere in New Zealand have I seen any thing that could be regarded as an idol, although some persons have said that such exist. This absence of all carved gods among the New Zealanders appeared to me a very attractive trait in their national character. They are too much the

\* Dieffenbach's "Travels in New Zealand," vol. i. p. 389.

† Dieffenbach, vol. i. p. 392.

‡ Ngawa—Sulphur.



children of nature, and perhaps too intellectual, to adore wooden images or animals; and I often heard the Heathen Natives deride the pewter images of the Holy Virgin which the Roman-Catholic Priests have brought into the country.”\*

On the north-eastern side a stream flows out of the Rotorua into the lake Roto-iti, a long, narrow, picturesque sheet of water. Beyond this hills ascend clothed with woods, amidst which, although unseen, may be detected, by the nauseous smell, the presence of Ngawa. The road lies over a number of lofty sharp-pointed rocks, and then over a series of elevated plateaux. On the top of almost every hill which the traveller passes he sees an image, generally a carved post, ornamented with a cap and handkerchief, or sometimes posts or living trees, with some old rags tied round them, or else besmeared with red ochre. These are nga tohu,† or memorials, for the dead. They mark the places where the dead, slain during the wasteful wars which the Rotoruans have waged with the sea-coast tribes, rested on their way to their former homes. They used to be addressed by the names of the dead, and sometimes a garment was cast over them by way of remembrance.

The forests which clothe these intervening hills, by which the table-lands of the interior are separated from the eastern shore, consist mostly of towai, miro, and hinau‡ trees. Dieffenbach describes one singularly beautiful

\* Vol. i. pp. 390, 391.

† Tohu—A sign, or mark.

‡ The towai (*Podocarpus*) is a small tree, growing from twenty to thirty feet high without a branch, and then becoming thickly foliated. Bark—smooth, similar to that of the ash. Leaf—similar to that of the moss rose, and about the same size. Wood—heavy, close-grained, red, answering all the purposes of the New-South-Wales cedar, but much more durable and weighty.

The miro (*Podocarpus ferruginea*) grows from forty to sixty feet high, but in diameter is ordinarily not more than thirty inches. Bark—as the towai. Leaf—like that of the fir-tree. It bears a fine red berry, the principal and most nourishing food of the wood-pigeon during the season. Wood—smooth, close-grained, and dark, for a pine: it splits freely, and for durability far exceeds any other species of pine.

The hinau (*Dicera dentata*) grows to a height of sixty or seventy feet, with a circumference of about twelve feet. Bark—rough-looking and unsightly; but the outer skin, pounded and thrown into water, makes an excellent dye, light brown, puce, or deep black, not removable by washing. With it the Natives dye the black threads of their garments. Leaf—spiral, bright green. Wood—remarkably white, but almost useless from its tendency to split.

shrub, the dracophyllum, whose reddish leaves are so disposed as to assume the form of a pink of gigantic size; also several kinds of aralia, whose long narrow leaves hang down in the shape of an umbrella from the top of a very slender stem. At length, the forest, which from the multitude of creepers is difficult and fatiguing to penetrate, suddenly terminates, and the hills, sloping gradually towards the sea-shore, unfold a glorious and extensive prospect; the Bay of Plenty, with its coast-line to the northward as far as Mercury Bay, with Mayor Island, and, more immediately in the foreground, White Island, emitting now and then volumes of white smoke.

Below, on the sea-coast a little to the west, lies the harbour of Tauranga, with the Missionary Station on a point of land called Te Papa (The Flat), a situation central to the principal Pas of Otumoetai and Maungatapu, each about two miles distant. “Towards sunset,” says Dr. Dieffenbach, “after a very fatiguing journey, we approached the homely-looking buildings of the Church Mission Station, surrounded with gardens, and a planted shrubbery of acacias, ricinus, and peaches, which was almost the only vegetation in the shape of trees which we saw, as for several miles around the Station there is no wood.”§ Twenty miles to the east of Tauranga, and directly in front of a spectator looking down from the hills, is the Pa of Maketu, the sea-port of the Rotoruans, which, amidst fierce wars, they have continued tenaciously to hold as their means of communication with the coast. At this point a river enters the sea, which, at the commencement of its course, is separated from the lake Roto-iti only by a short portage.

We have thus endeavoured to sketch out this district, in order that our readers may be enabled to connect the events we are about to detail with the localities in which they were enacted. The Rotorua tribes have been notorious as amongst the fiercest of the wild tribes of New Zealand. Bloodthirsty cannibals delighting in war, they rushed down like a torrent on their unsuspecting neighbours, who have often fearfully retaliated on them. Yet in this wild place, and amongst these savage tribes, a Christian Mission was formed, when their evil dispositions were at their height; and here, amidst years of restless warfare, it has been sustained through the good providence of God; imperceptibly, yet surely, producing an influence on the Natives, like an infant stream gently feeling its way amidst the rocks and hinderances which impede its early course, until it breaks forth into a more open country,

which with its broad stream it waters and renders fruitful. The course of our Mission work at Rotorua has indeed been through dark defiles and gloomy places; but we believe it is breaking forth into the plain country beyond, and that a smoother course and more extensive influence await it.

Fifteen years had elapsed since the commencement of the New-Zealand Mission, and yet beyond the Bay-of-Islands District no forward movement had been made. The Chiefs had obstinately resisted every attempt on the part of the Missionaries to advance into the interior, and three Stations on the shores of that extensive harbour were all that had as yet been occupied. But now the results of "patient continuance in well doing" began to manifest themselves, and in the year 1830 the Waimate, the first interior Station, was formed at the request of the Chiefs themselves, who, instead of endeavouring to keep the Missionaries any longer on the outskirts of the population, desired that they should come and settle down in the midst of them.

Nor was it long before significant circumstances intimated that they might soon advance beyond the narrow neck of land which connects the northern projection with the main body of the island. In August 1831 a young influential Chief of Rotorua reached the Bay of Islands from Maketu, the object of his visit being to obtain a Missionary for his tribe. It is now evident that the southern tribes had long been jealous of the preference given to the Bay of Islands, and had been desirous that Missionaries should come amongst them. One of them, a notorious warrior, having been told of the northern Chiefs who had embraced the Gospel, immediately replied, "They have Missionaries: can I believe through the trees?" thus unintentionally affirming the apostle's principle, "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" "Why," inquired another Chief, "did you all remain at the Bay of Islands so many years? Was your love only to them, that you put them in possession of muskets and powder"—alluding to the traffic carried on with Europeans in the Bay—"through which means so many hundreds of our fathers, wives, and children, have been murdered or made slaves?" There is no doubt that the introduction of fire-arms had, before the supply was in some measure equalized among the tribes, rendered New-Zealand warfare much more costly in the expenditure of human life than ever it had been before; and that the Ngapuhis, irresistible by their being enabled, through E'ongi's means, to anticipate the other tribes in the possession of them, had fearfully desolated the land. In the Waikato Dis-

trict, Pas, once densely populous, were found without inhabitant, or with few survivors to detail the sad history of their wrongs. Other European articles, which had preceded the introduction of the musket, had excited much astonishment. The Natives wondered at the first bit of iron hoop, observing it was neither wood nor stone. Still more the first axe surprised them: they tried a native axe which was made of stone, and found that, while this only bruised the bark, the English axe cut down the tree, and they pronounced it to be the work of a god. But when the southern Natives heard of the musket, that it would kill a man, they did not believe it. On inquiring what it was like, they were told that it flashed like lightning, and made a noise like thunder; that it was partly native and partly European—that is, of wood and iron; and that the beings who made these things were at the Bay of Islands; that they could not understand their speech, their skin was white, and their clothes different from the native mode of dress. Soon, however, they had melancholy proofs before their eyes, of the rapidity and certainty with which it killed. Like a stream of fiery lava, the Ngapuhis destroyed all before them, penetrating so far inland as Rotorua. That tribe, 3000 strong, had entrenched itself on the island in the lake, but E'ongi, dragging his canoes from the East Coast, attacked them in this so long a sure retreat when in danger, and, as they had only four muskets, overcame them with great slaughter.

The thirst for blood seemed to increase with the facility of shedding it. Each tribe or section of a tribe, so soon as it became possessed of fire-arms, turned them against such as were yet without them, until the whole of the native population was thrown into a state of most fearful agitation. None were secure. No one knew the moment in which from some thicket the fatal weapon might be levelled against him. Mothers put their children to death when they were born, that, when the dreaded war came, they themselves might not be encumbered, but might be "strong to fly." Continual rumours of war-parties being at hand prevented the usual attention to the plantations, and if the White Man had continued to be known amongst the New Zealanders only in the character of one from whom they might purchase implements of death, and none had come on a Mission of love to proclaim that Gospel by which war shall at last be terminated, in all human probability the aboriginal race of New Zealand would have been by this time extinct. But Missionaries came, and they preached peace by Jesus Christ, and endeavoured to make peace

between man and man. In the height of some savage altercation, and at the risk of their own lives, they interposed to save the lives of others. Archdeacon Henry Williams on such occasions evinced the most fearless intrepidity. In this character, therefore, as mediators between warring tribes, the Missionaries were known far and wide; and many a harassed native, whose lot was cast in those dark places where war raged uncontrolled, longed for the White Man to come there too, that there might be peace in the land. "War will never cease among us," was the expression of one Chief, "until we have some Missionaries: then we shall live in peace."

It was this hope which brought Waretutu from Rotorua to the Bay of Islands, and Archdeacon H. Williams and Mr. T. Chapman went back with him to visit Rotorua. As they climbed the hills from Maketu, parties of Natives came to welcome them; and when assembled for Evening Prayer, to the number of 200, they showed much attention, and asked many questions. Both on the Island and at the grand Pa, Inemutu, they were received with every respect. The anxiety of the Natives to learn was curiously evinced. One young man inquiring the meaning of letters, they were written down for him, and in half an hour he knew them all, and was employed in teaching several others. The letters were written on small pieces of paper, until the stock of writing material was exhausted; and about 200, old and young, were soon employed teaching and learning the letters with the greatest possible interest. But their great desire was that a Missionary should reside amongst them. Having ascertained that Mr. Chapman had but recently arrived, they were particularly urgent that he should be the person; and when some hope was given that, after a time, it might be so arranged, they designated him from that moment as their Missionary.

Time, however, passed away, and circumstances still prevented the fulfilment of the promise. In February 1833, a body of Natives from the Bay of Islands proceeding southward for the purpose of attacking Tauranga in which they were to be assisted by a party from Rotorua, Archdeacon H. Williams and Mr. Chapman went to Maketu and Tauranga in the hope of effecting a reconciliation, having been there on a similar mission during the previous year. They found abundant cause to mourn over the sad and degraded condition of all with whom they had intercourse. In every direction the country bore evident marks of the desolating effects of war. No inhabitant was to be seen along the whole line of coast to Tauranga, multitudes having been killed, and the survivors driven backward. On this occasion some of the Rotorua Chiefs, whom

the war had brought to Maketu, recognised Mr. Chapman, when they immediately said, "Our Missionary is come, and if he will not go willingly, we will tie him in his boat, and drag him and his boat inland to Rotorua." They urged every possible plea that he should return with them; nor could they understand why they could not have one Missionary, when the Ngapuhis possessed so many; and again they gave expression to the deep-seated feeling of their hearts, "Shall we ever have peace until you live amongst us and the other tribes?" Time still passed on. Mr. Chapman, detained at the Bay of Islands by the charge of the Boys'-school, found it impossible to move southward. The people of Rotorua, although "hope deferred maketh the heart sick," were resolved to persevere, if by opportunity they might prevail; and the same young Chief who had been the first applicant came again, with considerable risk to himself, in an open boat, from Maketu to the Bay of Islands, on the same errand. As he lingered, unwilling to leave, Mr. Chapman asked him whether he was not about to return home, an opportunity presenting itself. "No," he replied, "I am going to wait here. Mr. Williams tells me you are only placed here until another comes out, and he may soon be expected perhaps; and so I shall wait, and wait, and wait the winter, and all the summer, and then the stranger will arrive, and we will go to Rotorua together." Mr. Chapman remarks at this period, "These Natives seem to have set their hearts upon me; and certainly, from my first visit to the present time, I have unwaveringly set my heart upon them. From the period of my first return from amongst them I have never ceased to lift up my feeble voice, at every opportunity, for the extending of the Mission to the southward; for I saw their state, and I believed that God was opening, in His mercy, doors of admittance for His Word in those parts, and therefore never could be still."

That extension now took place. One new Station—at Puriri, on the banks of the River Thames—had been occupied in December 1833, and others soon followed. Mangapouri, on the River Waipa, in the Waikato District, was occupied by Messrs. Morgan and Stack in October 1834; and Matamata, the village of the old Warrior-Chief Waharoa, intermediate between Puriri and Mangapouri, by the Rev. A. N. Brown and Mr. J. A. Wilson. Mr. Chapman, after a preliminary visit of about ten weeks to Rotorua, in the beginning of the year, sailed from the Bay of Islands on the 8th of August, 1835, accompanied by Messrs. Wade, Pilley, and Knight, with the intention of permanently occupying Tauranga and Rotorua as Missionary Stations, the localities of two

tribes which were continually warring with each other. The other new Stations to the westward were amongst the Waikatos, also enemies of Rotorua: the extension of the Mission being thus simultaneous amidst several jarring tribes, in the hope that the presence of the Missionaries might serve to control and restrain the wild elements around, and afford opportunity for the Gospel to become known.

Mr. Chapman, with his family, accompanied by Messrs. Pilley and Knight, reached Rotorua about mid-winter. It was extremely cold, and the house which the Natives had promised to have ready was in an unfinished state. There was, beside, another source of anxiety. The young Chief, Waretutu, had not returned from the Bay of Islands. The vessel in which the Missionaries sailed was so full, that he, with his party of eight, could not be accommodated on board, and the Tauranga Mission-boat had been entrusted to him, in which he was to come down to Maketu. Four months had elapsed, and, nothing having been heard of him, he was given up for lost. Lamentations were performed for him, and intimations were given that the Missionaries were not unlikely to be served "native fashion," and to be stripped as payment for him. At length, at the beginning of December, he made his appearance at Maketu.

It was a remark made to the Missionaries by the Rev. R. Davis, of Kaikohi, in the Northern District, on their occupying these advanced Stations, "You have invaded the kingdom of the Prince of Darkness, and he will not suffer you to remain unmolested;" and circumstances soon occurred which verified this. The Missionaries were just beginning to experience some relief from the labours and anxieties of the preceding four months, when the tranquillity of Christmas morning was disturbed by the intelligence that a Chief named Hunga, a near relative of Waharoa, the Chief of Matamata, had been treacherously murdered by Huka, a Rotoruan Chief, and that the body had been taken to the murderer's Pa, on the other side of the lake, to be eaten. Mr. Chapman, aware of the heavy payment which would be exacted by Waharoa for a murder aggravated by such an insult, went across the lake to recover the body. The head was all that remained, which he restored the next day to the relatives. All was now confusion; canoes and men hastening in different directions in search of food and fencing for the great Pa, an immediate attack from Matamata being apprehended. A hut was hastily constructed on the island, to which the Missionary goods and stores were transferred, Mrs. Chapman withdrawing to Tauranga.

The Matamata Chief, however, instead of attacking Rotorua, at the instigation of Nuka, the Chief of Maungatapu, resolved on surprising Maketu, the sea-port of the Rotoruans. Three months having elapsed since the murder of Hunga, the Missionaries had hoped that Waharoa's anger had passed away, when suddenly he arrived in their immediate vicinity at the head of 1000 men, 800 armed, and 200 carrying provisions. Mr. Wade's attention was first roused by the sound of a haka at Otumoetai. The haka is the war-dance of the Natives. It served to arouse to the highest possible excitement all the bad passions of their nature, and prepare them for any act of atrocity; and as a preface to a deed of blood it was most suitable. Conceive several hundreds of nearly naked savages, all armed, the generality with muskets and native spears, 20 feet long or more; some with iron hatchets, either slung to the waist by a short handle, or fixed in a handle as long as a walking-stick; others brandishing native hatchets, made entirely of wood, and ornamented with tufts of feathers. The haka was performed by one and all with the greatest regularity, the voice accompanying the action, and both gradually increasing in violence, till the sound, which was at first gentle, terminated in hideous yells, and a simple undulating motion of the body was exchanged for violent leaping in the air, accompanied by tossing up and catching their muskets, which were carried butt-end uppermost. Their bodies were now thrown into the most frightful attitudes; their countenances distorted; their tongues turned nearly to the backs of their heads; their eyes rolled nearly inside out; each jumping as high as his strength would allow him, and throwing up the stock of his musket so as to display the brass, which was kept perfectly bright. This haka, as danced by Waharoa and his war-party, in the night, close beside the fences of Otumoetai, by the lurid glare of native torches, formed a suitable preamble to the fearful scenes which followed.

At this crisis the Missionary ship, the "Columbine," arrived in the Bay with Archdeacon Henry Williams, and it was decided, although the next day was the Lord's-day, that the Missionaries should go at once to Waharoa, and endeavour to dissuade him from his projected vengeance. As they went along, the desolating traces of the taua (fight) were apparent; corn, kumera, potatoes, melons, which before were growing in beautiful abundance, all torn up, either to be devoured or destroyed; while an advanced body, under the Chief Pua, falling in with a little band of unsuspecting Natives who had come down with presents to the people of Maungamana, killed and eat

eleven of them, the very persons to whom they had come on a friendly visit joining with Nuka of Maungatapu in giving them up, because they were in some way connected with the people of Rotorua.

Passing through the armed warriors, the Missionaries reached the spot where Waharoa and other leaders were sitting, on a natural shelf formed in the side of a hill, only large enough to hold themselves, and sufficiently elevated to give them a commanding view of all the people, who, to the amount of 1600 in number, were scattered over a large space of ground. The Missionaries earnestly expostulated with the old Chief, pointing out to him the wickedness of destroying the innocent and unsuspecting for the guilt of one man. Instead of being angry, he listened with apparent thoughtfulness, and promised that the women and children should be spared, but refused the Missionaries permission to advance one step before the taua, lest the people of Maketu might be warned, and his intended prey escape. He kept the promise which he had made, but the Maketu Pa was taken and burnt, the handful of warriors it contained, about forty in number, with their Chief Hupapa, being cut off to a man. The Waikato Chiefs, enraged with an English flax agent of the name of Tapsall, residing at Maketu, who had taken part in the defence of the Pa, contrary to warnings which he had received, set fire to his dwelling-house and premises, Tapsall himself barely escaping with his life. Waharoa, finding himself unable to restrain them from this act, and fearful lest in their excited state they might do some injury to the Missionary Settlement, came at midnight to protect it by his presence, and prevent the Missionaries being stripped; yet, although no injury was offered them, they had much to endure which was intensely painful. The Natives were disposed to be insolent: even Waharoa went so far as to ask them if he should kill a man for them to partake of; and a little boy displayed before them, as if a plaything, a head of one of the Chiefs who had been slain: while not far distant, on the top of a short pole fixed in the ground, was to be seen, like a trophy of the prince of darkness, the head of the unfortunate Hupapa. The taua had with them several prisoners, whom they were leading away as slaves. One of the women was the wife of Waretutu, whom the Missionaries tried in vain to redeem. Their path thus marked in blood, the invaders moved back to their own district.

Scarcely had they done so, when the Rotorua people came down in a body of 500 to avenge the fall of Maketu. Their anger was principally directed against Nuka's tribe, and was uncertain which of the Pas would be

first attacked; and now at night, from the different villages, might be heard the doleful sound of the pahu. The pahu, or war bell, was an oblong piece of wood about six feet long, with a groove in the centre. It was so slung, by ropes of flax, that a man sitting on an elevated scaffold was enabled from underneath to strike it in the groove with a heavy piece of wood, crying out at every stroke the watchword of alarm. "Its sound is a most melancholy one; the dull heavy strokes breaking with a solemn monotony on the stillness of the night: tolling, as it were, the death-knell of many to be slain on the morrow."\*

The two more populous Pas, Maungatapu and Otumoetai, in the neighbourhood of the Mission Station, the Rotoruans did not venture to attack. Of these, the latter was particularly strong, and may afford some idea of New-Zealand fortification. It was surrounded by a trench cut to a depth of sixteen feet below the inner embankment, and an unusually high and strong external fence. In the outer bank of the trench, within the fence, were places cut in which the Natives crouched to hide themselves as they fired on, or otherwise annoyed, the enemy without. Passing these by, the fiery inundation directed itself against the Tumu, about two miles and a-half from Maketu, a large Pa, but not sufficiently garrisoned. The foolish occupants, finding the night cold for watching, had retired to rest, when the Ngatewakaua,† watching their opportunity, entered the Pa, and were within the fence, before they were discovered. A desperate fight ensued, with loss to both parties. Here old Kiaroa, the friend of the Missionaries, met his death, as well as Hikareia, Wirohia, and Warekaponga, together with sixty Natives of inferior note. Women and children also suffered: amongst others, the mother and two sisters of Nuka were killed and eaten. Bands of fugitives began to arrive at the Papa, on their way to Otumoetai as a place of refuge. As each little party came up, composed of four or six individuals who had just escaped from the Tumu for their lives, they made a stand, and, leaning on their muskets or spears in a posture indicative of grief, commenced their most melancholy lamentations. Such was the commencement of the fearful southern war which raged for ten years, the last effort of Satan to prevent the introduction of the Gospel into the dark interior of the island, and which for a season prevailed to the expulsion of the Missionaries.

In the end of July, about two months sub-

\* Angus's "Savage Life and Scenes in Australia and New Zealand," vol. ii. p. 151.

† The Rotorua tribe.

sequently to the destruction of the Tumu, Waharoa made his long-threatened attack on Rotorua. Mr. Chapman was absent at the time, having gone down to the lower District to assist in endeavouring to arrange a peace, and finding the road so blocked up by war-parties of the Natives as to preclude the possibility of his return. The Station was in charge of Messrs. Knight and Pilley. An engagement ensued between advanced parties in front of the great Pa, Inemutu, in which the Rotoruans were worsted, losing sixty of their number. In their precipitate retreat they fled through the Missionary premises, which were situated only a short distance from the Pa. The Waikato people, supposing that some of the fugitives had taken shelter there, broke in the doors and windows, and soon every room in the Mission-House was filled with naked savages, armed, their countenances lighted up with a dreadful expression of rage and exultation, and most of them sprinkled with blood, warm from the bodies of their enemies. The Missionaries were seized, one by five, the other by three men, who, deaf to all their remonstrances, dragged them about, despoiling them of their clothes. They were indeed in imminent danger. Mr. Pilley had been knocked down with the butt end of a musket, and was being inhumanly trampled upon, when the Rotoruans, rallying from the Pa, drove back the Waikatos, and rescued him out of their hands. Mr. Knight was rescued by a young Waikato Chief, at the moment when a battle-axe was gleaming over his head. He was conducted by his deliverer into Waharoa's camp, where, for two hours, he was compelled to witness the most horrible sights that can be conceived. Around were the bodies of the slain, and the ovens in which the cannibal feast was to be prepared. In whichever direction he looked, dreadful objects presented themselves. When the fighting ceased he was permitted to depart, and hastened to rejoin his colleague at the Pa. About sunset, as, after this day of horror, they were both looking toward the now-deserted Station, they perceived smoke ascending from the roof of the dwelling-house, and in twenty minutes it was reduced to ashes; every building on the premises, and the very fencing around the garden, sharing the same fate. It was set on fire by the Rotorua people to prevent its occupation by Waharoa.

Such was the termination of the first twelvemonth at the Rotorua Station. The prospect of Missionary operations was for the present at an end, and the Missionaries were compelled to fall back on the Bay of Islands. Before the end of February 1837 all the New Stations were abandoned, Mangapouri, the most westerly and furthest removed from the seat of war, excepted, which, in September 1836, was

transferred to Manukau Heads, at the mouth of the Waikato river.

In the commencement of 1838, the Stations at Tauranga and Rotorua were re-occupied: the Natives were still in all the restlessness of sanguinary warfare; but the Missionaries were permitted, without further molestation, to pursue their labours, and avail themselves of such opportunities as the disturbed state of the country presented to them. Nor was it long before indications of approaching day appeared, and the Missionaries were encouraged to hope that the deepest of the gloom had passed.

In October 1838 the Waikatos proceeded to attack either Maketu or the Tumu, now occupied by the people of Rotorua. Their Chief, Waharoa, had died during the previous month, and his son, Tarapipipi, who, on the previous assault of Maketu, had been amongst the foremost, had, under the transforming power of Christian truth, become a changed man. Watching his opportunity, when the Chiefs and people encamped in the neighbourhood of Turanga seemed at a loss what course to pursue, Tarapipipi arose, with his Testament in his hand, and in a bold yet pleasing manner witnessed a good confession before his countrymen, whom with holy courage he reproved, rebuked, and exhorted. He was listened to with deep attention, only one person attempting to reply to him. As yet, however, they were not to be dissuaded from the prosecution of the war. Proceeding to the Tumu, they succeeded in capturing and butchering four defenceless women, the rest of the people having escaped. When Hikairo, a leading Chief of Rotorua, and a relative of one of the murdered women, heard of this new act of atrocity, he sent a message to the Missionaries at Tauranga, that the Missionary Settlement should be stripped, and the Natives in their employment murdered, as *utu* (payment) for her death. The war party from Rotorua soon rushed down, and seized in the night eleven Tauranga Natives, whom they devoured in sight of the Settlement.

The Missionary Station, however, notwithstanding Hikairo's threats, remained untouched. Nor is it possible to do otherwise than marvel at the wonderful deliverances experienced by those faithful Evangelists, who, amidst the deep horrors of New-Zealand heathenism, persevered in the service which they had undertaken, "not counting their lives dear unto themselves." We are reminded of a fact mentioned, if we recollect aright, in Henderson's "Iceland," of a Church found standing in a remarkable position. From one of the restless volcanoes with which that island is filled there issued a stream of fiery



lava. Descending the steep sides of the mountain, it flowed into the plains below, wasting and desolating every thing that it met—gardens, and fields, and the habitations of men—until at last, as it approached the little Church, the flood turned aside to the right and left, leaving the building untouched on a little isle of security, and then, re-uniting further down, pursued its course to the ocean. The hardened lava remained to testify the fact. So the fiery inundation of savage warfare, with fearfully accelerated course, has often approached our Missionary Stations in New Zealand; but the hand of a gracious Providence has still averted the impending danger, and spared the Missionaries to better and brighter times, when they might look back on the remembrances of the past, as one looks on the indurated lava which can no longer flow onwards to destroy, and magnify that God who had so wondrously protected them.

While these sad scenes were going forward, the Missionaries at Rotorua were charged by the influential Chiefs to sit quiet, and not entice the young men until the war should be concluded, and then they would all believe. But the Gospel continued to be made known, the number of inquiring Natives increased, and Chapels were built in the different villages around, where the Natives regularly assembled themselves for Sabbath worship. It was now pleasant to hear, not the pahu, but the bells of the different Chapels along the margin of the lake, sounding as the Missionaries' boat passed by to some previously-appointed place, each village hoping to arrest its course, and become itself the favoured spot to be visited. While some remained unchanged, and joined the war-parties which ever and anon descended into the plains below, to perpetrate some inhuman murder, and then return rejoicing over the feat, others were vanquished by the subduing power of Christian truth. Amongst the Candidates for Baptism in the beginning of 1841 was a son of Huka, whose cold-blooded act of murder on Christmas-day 1836 was the occasion of the southern war. About the same time, Hikairo, the leading Chief of the Rotorua lake, who had uttered such savage threats against the Mission at Tauranga, refused to identify himself any longer with the prosecution of the war, and, becoming a regular attendant on the Means of Grace, was placed on the list of Candidates for Baptism; and on Sunday, May the 9th, 1841, in the presence of a Congregation of 500, crowded into a small Chapel, 82 adults, the first-fruits of the Rotorua Mission, were baptized. Thus the precious seed, that was sown in troublous times, in due season brought forth fruit, and they who had to sow in tears were at length permitted to reap in joy.

After his baptism, Hikairo determined to visit Tauranga. When last there he had headed a band of murderers: now he proposed to go as an advocate for peace. It was an undertaking accompanied by no small degree of personal hazard, as, eighteen months previously, the Rotorua Chiefs had sent a message to Maungatapu expressive of their desire for peace, and requesting some leading Chief to visit Maketu for that purpose. Ponui, a Chief of considerable importance, accepted the invitation. When he came in sight of Maketu, several of the Rotorua Chiefs went to meet him, and, after a "tangi" (the native token of love and good-will), murdered him, and dragged his corpse into the very Pa which he had come to visit as an ambassador of peace. Happily for Hikairo, the same gracious power of Christian truth which had changed him was beginning to be influential on the people of Tauranga. They wished to sit in peace, and listen to the good word; and at Maungatapu and Otumoetai he met with a cordial reception. A new bond of union had sprung up—the fellowship of the Gospel; and as a believer in Christ Jesus he was enabled to unite with his Christian brethren in their daily and Sunday Services, and witness before them a good confession of his faith. On this occasion, however, in consequence of the refusal of the leading Chief of Otumoetai to meet him, his efforts to accomplish a reconciliation proved ineffectual. The war, therefore, still continued to bring forth its bitter fruits; but, under the influence of Christian teaching, the number of those, on both sides, who were indisposed to its continuance increased. So much was this the case, that one from amongst the old Chiefs of Rotorua—all of whom, with the exception of Hikairo, remained civilly hostile to the Gospel—desired the Warekura, the name by which the Christian Converts were known,\* not to visit his place any more; "for," he added, "you have already stolen nearly all my children and working-hands, and if you come any more I shall have nobody left to me."

In December 1842 Mr. Chapman was enabled to forward the following deeply-interesting account of Poroake, a Christian Native who had died at Rotorua—

"Poroake first became introduced to the Missionaries by a visit from hence to the Bay of Islands, when he united himself to Mr. R. Davis's household, and continued with him more than two years; returning home, however, without any desire for better things. The Ngatewakaua, tribes of Rotorua,

\* Probably from the Warekura, or School-house, in which they were accustomed to assemble.



being in a state of war, Poroake joined his friends in their fighting expeditions, and, in the attack on the Tumu, was wounded: an axe, thrown to him by a friend across a narrow river, inflicted a serious wound on his thigh.

"During the weary solitude of the illness caused by this accident, his thoughts turned upon his opportunities neglected, and his perseverance in sin; and yet, upon his recovery, he again pursued his former courses, and joined a fight against Tauranga.

"On his return from this fight, he received a Letter from a baptized woman of Hokianga, named Catherine, calling upon him to reflect. Upon the receipt of this, he visited Catherine, and, on his return, at once enlisted among the professors of religion at this place, and continued steady in his probation until his death, which happened about seven months afterward. When he was first taken ill, his nearest relatives came to him, and used all the persuasion in their power to induce him to cast away his belief. 'No,' said he, 'I will never turn again to lies;' adding, with much simplicity of faith, 'There are no true deeds that are supernatural, save those performed by Jesus Christ:' upon these his mind appeared much to dwell. His relatives again returned, saying, 'You insist upon your belief in this new religion, and think much of the miracles about which you talk: who knows whether they are true or not?'—He answered, 'I have read, and believe; and Christ's first miracle was the turning of water into wine.' They answered, 'You were not born in this religion: this was not your first belief.' He replied, 'That is true; but I now believe that our first parents were Adam and Eve.'—They answered, 'Tikē was your first father.' 'Yes,' he answered, 'Tikē was indeed our first father, according to *our* genealogy; and he told us much about the body, but nothing about the soul. Beside, we have had many fathers who were after him; but all were without wisdom, and all are gone to their own place. Leave me to die in this new faith of Jesus Christ.' His friends, finding him fixed in his determination, left him to the care of those who were like-minded with himself.

"Some little time after this, a native friend, who had heard that his relatives had been using every means to draw him away from his faith, visited him, and inquired of him if he had yielded to their entreaties. 'No,' said he, 'not at all.'—'Is, then, your belief good to you?' 'Yes.'—'And is Christ really the Physician whom you desire?' 'Yes; He only is the Physician good for me.' He then said, 'My wish is now to go to the Missionary Station, in order that I may hear words of instruction, and know more of Jesus Christ.'—His friend said, 'And what have you

got there, physic?' 'Yes; but this is for my body: I want physic for my soul, that I may be cured of sin, and prepared for the Day of Judgment.'—His friend replied, 'Hold on in this: let it not go.' 'No,' said he, 'I will hold on in this till I die.'

"Up to this period I knew little or nothing of him, he not having paid me any visit of inquiry, or in any direct manner called my attention to him. He now came, and obtained much relief from the anodyne medicines given; but his disorder—consumption—received only a temporary check. In my conversations with him, I never discovered any thing to attract particular notice. He always listened with quiet attention, seldom asked even the least question, and was altogether reserved.

"After some time, I recommended him to go to the hot springs inland from our Station, these having been highly recommended by a German Physician who had visited us. Poroake went; but had not been there long before a relative came to him, and so unceasingly importuned him to cast away the profession of his faith, and to return to his former vanities, that Poroake, finding he could not prevail upon his relative to desist, suddenly left the baths, and returned to our Station. I visited him immediately; when he simply remarked that he had returned, making no mention of the cause. I supposed he had received no benefit, and made no further inquiry.

"During the few days that he remained at our Settlement previously to his finally leaving, a relative called to see him, urging him to cast away his belief. Much conversation took place between them. Poroake said, 'Show one who has performed miracles like unto Christ, and then —. As for your superstitions and feasts, in which you glory so much, you feast a tribe, but Christ will feed an assembled world.' His brother called to see him, and was very urgent with him to go to two great priests, his near relatives. 'I go not,' said he: 'I have a Friend here: His name is, The love of God. I have Life here: His name is, The love of God. Whatever I want, I have here: His name is, The love of God.'

"The heavy winter rains having made the house in which he was damp, and his rest being much broken by his returning pains and cough, he was recommended to return to his former residence, upon the island in the lake, a warmer locality than our Station, and where also there are hot-baths.

"He returned to the island; and many of his relatives, hearing that he was daily becoming worse, visited him—most of them to distract, and a few to comfort him. Some brought him garments for his burial—a singular, and perhaps Eastern custom. 'Take away these garments,' he said: 'you need them, I

do not: my garment is the righteousness of Christ: I desire no other.'

"Some time after this, a native friend, who called to cheer him, assured him that, as Christ raised Lazarus, so He would raise his body, if it pleased Him. 'Fear not for the body: leave the care of that to God, and fear not its pains: we also shall follow; and if all our belief and trust is in Christ, we shall see Heaven.'

"The night following this visit, he dreamed that he had seen God, who desired him to be strong in prayer, and he should be delivered; remembering, also, that he had an Intercessor in Heaven. This dream appeared to comfort him. After he had related his dream, he said, 'I shall now soon die, and my last words to you all are, "Be strong in your faith, and in your exhortations one to another: be steady, and put away all deceit." ' He was asked where he should like to be buried, the Missionary Station being mentioned. He replied, 'When I am dead, I know that my heathen relatives will try hard to obtain my body; but be you all strong to keep it, lest it be defiled by their prayers and ceremonies. Yet bury me not at the Missionary Station. I desire to be buried here: lay me near that old house; and build your Chapel near where I am laid, that my body may hear your footsteps going to the House of God. Bury me here, and let my tomb be a continued sign that I died believing in Jesus Christ. Be strong. As yet you have hardly begun to believe: let my death and burial, therefore, be the beginning of your sincerity and strong belief in God. Raise your first Chapel over (near) my body; a remembrance of you to me, and me to you.'

"Some time after this, a relative came to see him, and said, 'Is your belief in God sincere?' 'It is sincere.'—'Who, then, is your spiritual Guide in this your faith?' 'The Holy Spirit.'—'And who the Way?' 'Jesus Christ.'—'And who the Door?' 'Jesus Christ.'—'And who alone can open the door?' 'Jesus Christ.'—'And where shall you be in Heaven?' 'At God's right hand.'—'Is all this true?' 'It is true.'—'Let your words be true.' 'They are truth.'

"Poroake was now drawing near his end. A friend asked him to give him his last words. He feebly answered, 'I have no words.'—'Come, be strong, and give us your last words.' He said, in a very low voice, 'The multitudes return to the earth.'—'You are wavering,' said his friends. 'No,' he answered, 'I am not wavering.'—'What, then, do you mean? You are implying that there are none in Heaven.' 'Yes,' said he, 'there are'—'Beside Christ?' 'Yes.'—'Where, then, did you get those words, The multitudes

return to the earth.' He could just articulate, ' "Many are called, but few are chosen," ' and 'fell asleep.'

"On the day appointed for his burial, Korokai—an old man, the principal Chief of this place—and his brother, with other Rangitiras (answering to our Gentlemen), all nearly related to Poroake, assembled, both as a token of respect, and in order to express their desire that the corpse might be given up to them, and buried in the native manner. 'We are come,' said Korokai, 'to take away the body, as we intend to bury it in our sacred place. He is our child, and we will not leave his body to be buried by you, who would put it where it would be polluted by your carrying food and iron pots over it. Is he a slave?' One answered, 'He is sacred to you, and he is sacred to us also. His body and his grave shall be sacred to us all: why should it not?'—Korokai then said, 'No: we will have the body, as a payment for his casting away the religion of his forefathers; and when any of you, my sons, die, we will have your bodies also.' He was answered, 'Why dispute with us? Had the dead man, when living, in any way turned back to your superstitions, or wavered in his belief, then indeed you might have disputed with us for the body; but you are all witnesses that his wishes were expressed as strongly as they could be, to the effect that he should be buried as a believer in Jesus Christ ought to be buried.'—'Ugh!' said the old man; 'where did all this new wisdom come from? from your book'—the New Testament—'I suppose.' 'Yes,' was the reply; 'our new thoughts, and our better thoughts, are from our book. Why will you still set yourself against God? It was Satan, surely, who put it into your hearts to come to us to dispute about this body, just as he did about the body of Moses.'—'Your book,' said the old Chief, 'makes you very strong to talk. I don't know any other good it has done you. And as for the body, I suppose, as you are so strong to talk, it must be as you say. I have done.' Poroake was then quietly and properly buried."

In May 1843, a large assemblage of Natives from every part of the District, Taupo included, were present at examination. It was, indeed, a spirit-stirring scene. Eight hundred Natives stood up in class, while about 400 Heathen were standing about in various groups, listening, perhaps for the first time, to the word of eternal life, as it sounded forth from the various classes who were engaged in reading the New Testament. On the next day 200 adults were baptized; and on the Sunday which followed, the Lord's Supper was administered to 77 Natives. One of the Com-

municants, on the confines of eternity, and prepared by divine grace to enter on its glorious realities, received the pledges of his Saviour's love, lying at the rails of the Communion Table, his head supported by one of his relatives; while another—who, by the accidental igniting of some gunpowder, had been so dreadfully burnt that no hope remained of his surviving—expressed his earnest desire once more to obey his Lord's command, "Do this in remembrance of me."

Thus the work continued to gather strength until it became powerful enough to extinguish the war which had so long fiercely blazed in these quarters of the island. In September 1845, 400 Rotorua Natives descended to Maungatapu. They went unarmed—an unusual and pleasing feature in New-Zealand peace-making—Mr. Chapman, at their own request, accompanying them. The different Pas on the sea-shore, which had been so long the theatre of cruel atrocities, were successively visited, and speeches made, sometimes of a very pointed character. At Maketu the Heathen were told to leave their guns behind them, or absent themselves from the meeting. On their dissenting from this, one of the Christian Chiefs immediately exclaimed, "You"—the Heathen—"have tried your ways long enough. Many times have you made peace, but only to be broken in a few months by murder. Let us try if we, the Christian party, cannot make a peace, the root of which shall be the Word of God. This peace, so made, may stand: your peace-making, never." The amicable termination of a bloody war of ten years' continuance was celebrated by a prodigious banquet given by the Maungatapu Natives in honour of their guests.

The following lesson in the "patience of hope," from Mr. Chapman's Journal, will form a fit sequel to our historical review of the Rotorua Mission.

"Dec. 31, 1845—The year has closed, and still finds us working, amid many discouragements and some well-grounded cause for hope, in our Master's vineyard. Looking at the promises, I trust the New-Zealand Missionary may cheerfully labour on, and that what thirty years have not fully accomplished, fifty may.

"Twelve years ago I planted three young pear-trees, sent by the late Rev. S. Marsden from Sydney, in my garden at the Kerikeri. On their passage they had been carelessly thrown into the boat astern of the vessel, and exposed, during a winter voyage, to every thing likely to destroy them. So utterly miserable was their condition, on reaching the Kerikeri, that my fellow-labourer refused to plant them, considering them quite dead. I, however, received them, steeped them for two

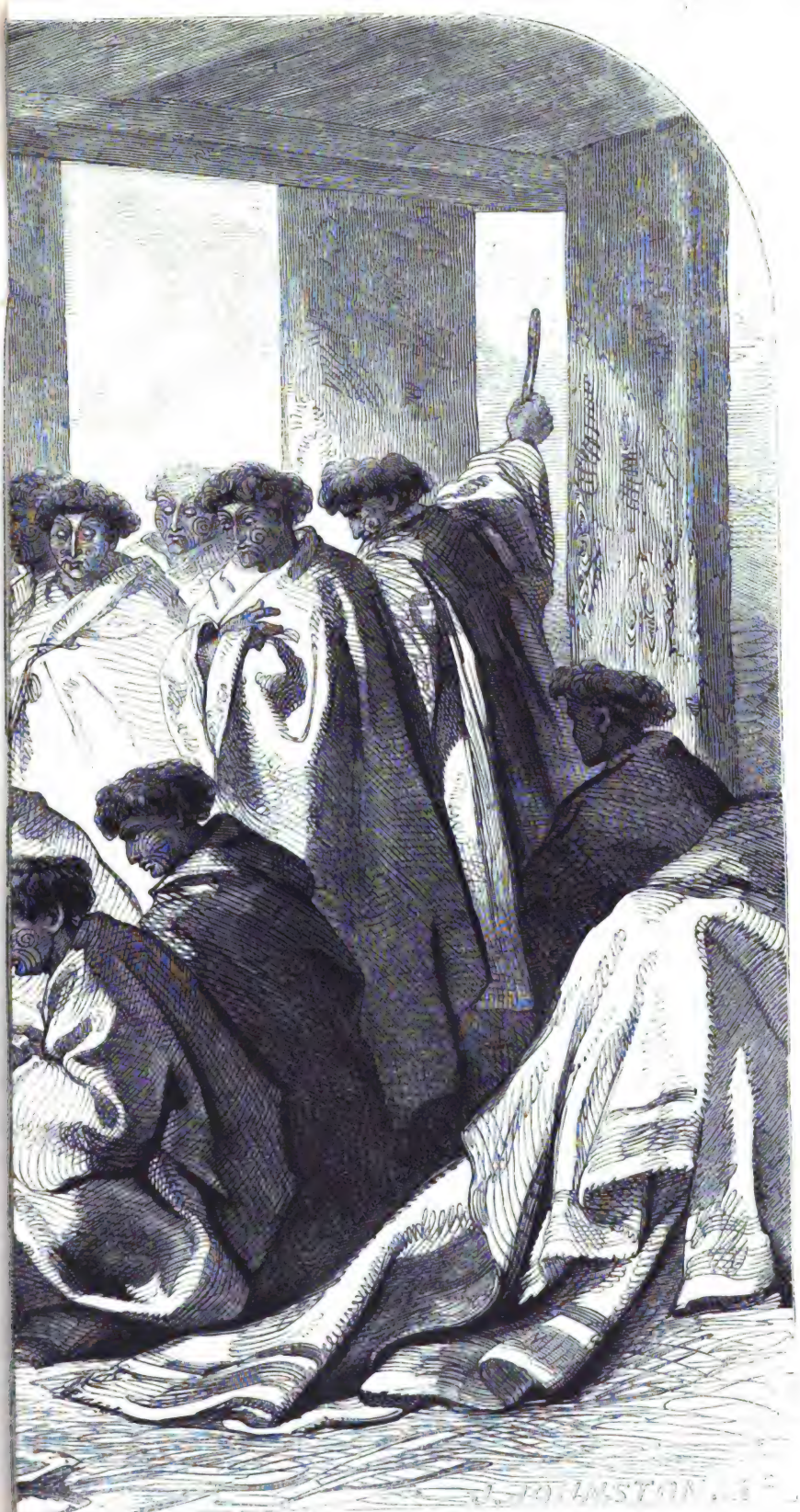
days and nights in the Kerikeri, and then planted them in a moist place by its side. They grew—they are still growing!

"The year after I had planted them, I exchanged houses with my fellow-labourer there, and, on removing, removed my trees also. The next year I was ordered to Paihia, and my pear-trees accompanied me thither. I remained there twelve months; at the expiration of which period I commenced Missionary labours at Rotorua, and, embarking on board the 'Columbine,' again my trees became my travelling companions. On arriving at the Station, I planted them in a beautiful aspect, and soon their shoots and leaves appeared. Here they rested another year, when the Southern war drove us from our home; our premises, and the whole Settlement, being burnt to the ground. Some of my trees were destroyed; some stolen; but my pear-trees escaped, and for safety I removed them, with ourselves, to the island in the middle of the lake. They were permitted to rest quietly here for another year; at the close of which, a new site having been purchased for our Station, they were again transplanted to where they now stand. This year one of them has a few pears on it—the first. The second tree bore a few blossoms, which soon perished; and the third has hitherto shown me nothing but leaves. Yet the fruit upon the first gives me hope concerning the future bloom of the second; and the bloom of the second gives me hope concerning the leaves of the third. The first bloomed for two successive years without fruit—the third year bloom produced fruit.

"See the vicissitudes of these trees. Were they once as dead? Have they been five times transplanted? Did they escape the ravages of war? and after a lapse of twelve years has only *one* of them borne fruit? The same wisdom which gave them such preserving qualities, and the human instrument to tend and watch over them, may yet produce the same result in each; the reward of patient perseverance and hope. Yes, my pear-trees have read me many a lesson. Not unfrequently, when my mind has been exercised, in the midst of this once entirely-savage people, to its utmost stretch, I have silently retired to my orchard and communed with my inoffensive trees; traced them through all their states and stages, rejoiced in their growth, however slow, and returned to my difficult duties, fully impressed with the conviction, that my paramount duty was still to labour in faith and patience in that vineyard in which it has pleased the Master to place me."

Mr. Chapman's orchard now bears abundantly. The Rev. R. Taylor, on a visit to Ro-





THE REV. T. CHAPMAN.—*Vide* p. 70.



torua during Mr. Chapman's absence in March 1849, says—

"This morning I walked over Mr. Chapman's garden: the ground was literally strewn with fallen apples. I took my Natives to see them. They had never seen such a number, and were in raptures, especially when I told them I could answer for Mr. Chapman's consent to each having a few. I bade them compare that fruitful garden with the fruitless wilderness we had passed over, that they might see what civilization could effect; and then drew the comparison between the natural heart and the new man."

The Church at Rotorua is as yet an infant Church, in its weakness. It once seemed dead; but after a season it revived. Like Mr. Chapman's pear-trees, there are some of its members who bear only leaves, and others who have afforded a promise which they have not yet verified: there were blossoms, but they perished. There is, however, as we have seen, some fruit; and the fruit of the first gives us hope concerning the future bloom of the second, and the bloom of the second gives us hope concerning the leaves of the third.

*We append the following deeply-interesting account of the baptism represented in our Frontispiece—*

Both the narrative and sketch have been forwarded to us by the Governor-General of New Zealand, Sir George Grey, he himself having witnessed the scene on his journey from Auckland overland to Taranaki, on the Western Coast, *via* Rotorua, Taupo, and the Waipa, in the summer of 1849-50. The account is contained in an extract from the Journal of the Governor-General's Assistant Private Secretary.

"Saturday, Dec. 29, 1849—At Te Arika, or Piripai\* (Philippi) on the Lake of Tarawera.

"In the course of this morning we witnessed a most solemn and imposing ceremony—the baptism of a very old Chief named Te Ngahue. This man must have been nearly eighty years of age, and was so broken down and feeble that he had the appearance of a dying man; and such was indeed the case, as the poor old fellow was completely worn out, and could not be expected to live much longer. He had for a long time been an anxious Candidate for admission into the Church, and had worked hard, with the assistance of the Native Teacher, to acquire the necessary knowledge; but age and sickness had prevented him from making much progress. He had learned to read a little, and knew and believed in all the fundamental and absolutely necessary points of our creed; but the Catechism, and other ele-

mentary books which are required to be learned by heart as a preliminary to baptism, were completely beyond his powers: in fact, the poor old man's mind was not sufficiently strong to enable him to retain any thing new on his memory. Under these circumstances, and as it could not be doubted that the old Chief's career in this world was nearly brought to a close, Mr. Chapman yielded to the earnest desire of himself and his friends, and consented to perform the ceremony at once. Te Ngahue was brought into the Chapel, borne on an amo, or native litter, and deposited, with the greatest solicitude and care, by his relatives on the ground, upon a spot at the upper end of the building pointed out to them by Mr. Chapman. He was a fine, dignified-looking old man, and had evidently, in spite of his now bowed-down and decrepit appearance, been in his youth a tall and vigorous man. It was a truly impressive and touching sight to see the old savage—one of the Maori Chiefs of the old school, who had often led his tribe to deeds of blood and savage warfare, and had feasted, time after time, upon the flesh of his enemies, now meekly offering himself as a Candidate for admission into the Church of Christ. Surrounded by a few friends and the European visitors, and assiduously attended by his wife, a person much younger than himself, he lay on his litter, the centre of a small knot of persons in a corner of the spacious Chapel, while the Clergyman performed the baptismal ceremony, which was preceded and finished by a short and touching exhortation to the old man, and to the rest of the little Congregation. He was baptized by the name of Hori (George), and, the ceremony ended, he was taken up again in his litter—after having shaken hands with the Governor, Mr. Chapman, and the other visitors—carefully wrapped up in his handsome dog-skin and kaitaka† mats, and borne back to his house in the same way in which he had been brought into the Chapel."

† "The most beautiful of all the mats is perhaps the *kaitaka*, or finest flax garment, wrought of a species of flax cultivated especially for the purpose, the fibres of which almost resemble silk: the whole surface is plain, the ornament being confined entirely to the border, which is, in some instances, a couple of feet in depth, and of the richest character, beautifully worked in vandyke patterns of black, red, and white; the angular character of which resembles the drawings on the tombs of the ancient Mexicans. The *kaitaka* is now becoming very scarce, the Natives being indifferent about bestowing so much labour upon their own manufactures, when they are able to obtain European clothing at a much less cost. The Natives of East Cape excel in making these most elegant and delicate mats; and the women frequently devote a period of two years to the fabrication of a superior *kaitaka*."—Angas, vol. i. pp. 323, 324.

\* *Vide* pp. 279, 280 of our Number for April last.

## SUMMARY OF INTELLIGENCE

RECEIVED BETWEEN THE 16TH OF JANUARY AND 15TH OF FEBRUARY.

A LETTER from Dr. Krapf has been received, dated Trieste, Jan. the 16th. He and his party were to embark for Smyrna that day (*vide* below). He had had the honour of an interview with the King of Prussia, who had presented him with a gold medal, and assured him of his interest in the Mission.

**WEST-AFRICA MISSION**—Our latest information is dated Dec. the 19th. Mr. Johnson, the Industrial Agent (*vide* p. 2 of the "Church Missionary Record" for Jan. 1850), has resigned his appointment. The Rev. S. W. Koelle left the Colony on the 24th of October, for the purpose of commencing a Mission, if practicable, at the Gallinas, in consequence of the promising opening in that country described in the Journal of the Rev. J. Beale (*vide* "C. M. Intelligencer," vol. i. pp. 436—441).

**ABBEOKUTA MISSION**—From Badagry we have Letters dated Oct. the 25th. The destruction of Okeodan by the King of Dahomey (*vide* p. 54 of the "Church Missionary Record" for March 1850) is leading to further miseries. It seems that the King was invited to attack Okeodan by the people of Igbiji. The remnants of the Okeodan people having returned to their ruined homes, determined to besiege Igbiji in retaliation, and invited many of the Abbeokuta people to join them. Igbiji, starved out, was on the point of surrendering.

The inhabitants of Abbeokuta were concerting measures of defence against the threatened invasion of the King of Dahomey. The Commodore on the Station had assured all persons entitled to British protection of his willingness to provide for their safety. Neither the Missionaries nor the Natives appear to have been in any alarm.

**MEDITERRANEAN MISSIONS**—From Smyrna our latest date is Feb. the 3d. Mr. Sandreczki has returned from a tour of nine months in Mesopotamia, having visited Mosul and Urumia. He has furnished the Committee with an able statement of his views on the moral and religious state of these countries, in relation to Missionary operations.

Dr. Krapf and his companions visited Smyrna on the 24th of January.

**BOMBAY AND WESTERN-INDIA MISSION**—We have Letters from Bombay to Dec. the 17th. They contain an account of the Ordination, by the Bishop of Madras, on the 24th of

November, of Daji Pandarung and James Bunter, Native Converts. At the same time the Rev. W. S. Price was admitted to Priests' Orders. On the same day two adults were baptized at Junir by the Rev. C. C. Menge.

The Rev. C. C. Schreiber and his wife arrived at Kurrachee on the 1st of December.

**CALCUTTA AND NORTH-INDIA MISSION**—From Calcutta we have Letters to Dec. the 5th. The Rev. G. G. Cuthbert was just setting out on a two months' visit to the North-Western Stations.

We have a Letter from the Rev. J. J. Weitbrecht, dated Burdwan, Dec. the 5th. Two well-educated, talented, and pious Hindus have been baptized, and the aspect of the Mission is encouraging.

From the Rev. R. M. Lamb we have received a Letter dated Gharmaktesir, Nov. the 13th. He appeals for another Missionary, and states that he has opened a very promising Branch Mission at Delhi, which will be sustained by local resources.

**MADRAS AND SOUTH-INDIA MISSION**—We have Despatches to the 24th of December. The Rev. T. G. Ragland was on a Missionary tour of inspection. He was about to visit the Hill Araans with the Rev. H. Baker, jun.

**CEYLON MISSION**—From Cotta and Colombo our Letters are dated Dec. the 12th. The Annual Meeting of the Missionaries was sitting. An interesting meeting of Native Christians had been held at Cotta, numbering 300 males and 100 females. They departed much pleased, promising to come to a meeting at Christmas for the formation of an Association.

**CHINA MISSION**—A Letter has reached us from the Rev. R. H. Cobbold, dated Ningpo, Nov. the 12th. The Bishop of Victoria had arrived on the previous day.

**BRITISH-GUIANA MISSION**—A Letter has been received from the Rev. J. J. Lohrer, dated Bartica Grove, Dec. the 31st. He mentions the hopeful death of a schoolboy, and gives an account of a Missionary excursion in the Lower Essequibo. The Indians received him favourably, and desire a School. They offer to supply timber and shingles for a School-house, and promise to send their children. Mr. Lohrer succeeded in obtaining nine pupils for the School at the Grove.







THE EK-QUE-NOO-AH-TOH-MEH OF THE DAHOMAN HWAE-NOO-EE-WHA.—Vide p. 104.

# Church Missionary Intelligencer.

No. 5.]

M A Y, 1851.

[Vol. II.]

## ORIGINAL COMMUNICATIONS.

### DAHOMÉY.

THIS barbarous and blood-stained kingdom at the present moment is being forced on our attention. Having wasted all the adjacent countries, it now threatens Abbeokuta; and our last letters from that city informed us that the Chiefs and people were preparing to defend themselves, and prove to the tyrant of Dahomey that, to use their own language, whatever his soldiers may be, *they*, at least, are not women.

The best way to repel aggression is to assume the aggressive. This would now prove to be our best policy on the borders of the Cape-of-Good-Hope Colony. The Caffre territories must be penetrated, not by armed bands—we mean not to question the stern necessity which arises for the employment of military force, when life and property are endangered, and savage hordes, like swarms of locusts, threaten to lay waste all before them—but when the outbreak has been quelled, then is the time for ulterior measures, and Caffraria ought then to be invaded by well-directed and vigorously-sustained efforts for its evangelization. One quarter of the expense which a single campaign costs, would, if thus employed, in all probability afford the means for the permanent tranquilization of those turbulent tribes, and give lasting peace to the harassed frontier.

Dahomey will require to be similarly dealt with: the tide of invasion must be turned back upon it, and it may not be long before we are privileged to see the soldiers of the Cross advancing from Abbeokuta, and planting the Gospel standard within the borders of that as yet unattempted heathen kingdom. In the arrangements of God's providence we are thus not unfrequently constrained to effort, and indolence is corrected by the very evils which it has generated. When contagious diseases prevail, men proceed to investigate and remove the causes of unhealthiness: the noisome ditch is sewered, the fen is drained, and its unwholesome exhalations stayed. Large masses of our metropolitan population are permitted to remain unprovided for as to the Means of Grace, and op-

portunities for religious instruction. Morally unhealthy, they begin to act injuriously on the more privileged classes; and the latter, in self-defence, are compelled to seek the welfare of their poorer brethren, and labour to raise them from the degradation into which they have fallen. Professedly Christian nations disregard the spiritual destitution of heathen tribes which encircle their colonial possessions, and act as if, nationally, they were under no obligation to communicate to them a knowledge of the Gospel: and this important duty is so dealt with, that, if not taken up by voluntary Societies, and carried on by the benevolent action of the agents which they employ, it would be left without any attempt at its fulfilment. The heathen tribes, through a flagrant dereliction of Christian duty thus left destitute, not unfrequently have proved scourges in the sides, and thorns in the eyes, of those by whom they have been neglected, and have repaid back evil for the good which has been withheld from them.

It may be thus that the antagonistic position which Dahomey has assumed, with reference to the growing Christianity of Abbeokuta, may constrain us to entertain serious thoughts concerning its evangelization, and Abbeokuta, in defence of its own Christianity, be necessitated to immediate efforts for the conversion of that kingdom. Thus tribes in New Zealand, who had embraced the Gospel, disturbed by the continued aggressions of their heathen neighbours, found that their only security lay in bringing them under the same tranquillizing influences. It is a wonderful mystery, in the order of the Divine government, that evils in their own development work out their own destruction, and furnish, in the impunity which for a season they enjoy, the very instrumentalities by which they are eventually suppressed.

When we read of the Dahoman power hovering like a bird of prey over the infant Church at Abbeokuta, and threatening to destroy that in which is enclosed a germ of good for Africa, a feeling of indignation rises in the mind; but a little reflection will modify this tendency, and remind us that Gezo and his people know no better, and that we have

never afforded them any opportunity of improvement. Dahomey is an object of compassion rather than of anger. It is a kingdom saturated with blood—abounding in cruelty. A human skull constitutes a prominent object in all the national fêtes and decorations, and the treasured skulls of murdered victims testify as to the sanguinary character which for generations it has sustained. If it continue such, after inflicting many evils on others, it must at length, perhaps at no distant period, be overwhelmed and destroyed. It has been tried by political missions, humanely carried out by the British Government; but they have failed in altering the course which the nation has pursued. By Christian Missions it has hitherto been unattempted; and yet the Gospel has vanquished equally savage tribes. The Dahomans are not cannibals, although delighting in war and blood; and yet cannibals have been rescued from their degradation by the transforming influence of Gospel truth; and shall not Dahomey—one of the “all nations” to whom that Gospel has been commanded to be preached—bend its neck in willing subjection to the yoke of Christ, and add another to the rejoicing group of emancipated nations which shall grace the triumph of the Redeemer, when they shall

“Bring forth the royal diadem,  
And crown Him Lord of all!”

The publication of “Dahomy and the Dahomans: being the Journals of Two Missions to the King of Dahomey, and Residence at his Capital, in the years 1849 and 1850, by Commander F. E. Forbes, R.N.,” has added materially to the previous knowledge of this kingdom possessed by Europeans. In the beginning of the 17th century, Tah-coo-doo-noo, Chief of the petty state Fahie, having taken Abomey, placed the mangled remains of its Chief, Dah, under the foundation of a palace, built by him in commemoration of his victory, and from hence called Dahomey—a suitable foundation on which to raise the sanguinary and repulsive structure of the Dahoman kingdom. Nor have succeeding generations swerved from its original principle; and the murderous initiative of the first monarch has been ominously perpetuated throughout the lengthened series of his descendants. The union of Dahomey with Fahie constituted the germ of the present kingdom, lying equidistant between the Volta, the eastern boundary of the Ashantee kingdom, and the Niger. After a century of weakness and continued struggle for existence on the part of the new state, it began to acquire strength, and not only released itself from the

subjection in which it had been held by the Eyeos, but commenced to oppress them in turn. Guadjah Trudo, who reigned in the beginning of the 18th century, conquered the petty states that intervened between him and the sea, and, through the port of Whydah, opportunity was thus presented for the export of slaves and communication with the foreign slave-dealer. It was at this period in the history of the nation that human sacrifices commenced, and the bloody fête of the Se-que-ah-hee, or saturating with blood the ancestral graves, was instituted. Ada Hoonzoo, the grandfather of the present monarch, by the formation of good roads leading to his capital, and the first attempt to raise an amazon army, prepared the way for future conquests, and, under the rule of Gezo, Dahomey has become “the greatest military monarchy in Western Africa.” Yet from the desolation which has marked its progress, its increase of population has been by no means proportionate to the extension of its territory, the entire population, according to Mr. Forbes, not exceeding 200,000, of whom 20,000 only are free. The destruction of rival states, the gratification of a bloodthirsty spirit, and the obtaining of skulls and prisoners of war—the first as trophies of victory, to be presented to the King, and subsequently used as ornaments and decorations; the latter to be sold as slaves, or sacrificed at the annual festivals—have been the sole objects contemplated, and the career of conquest has been fearfully destructive. The late Mr. John Duncan, who penetrated beyond the Kong Mountains to Adafoodia, in the Fellatah countries, in the ruins of large towns traced the desolating course of Dahoman war. One scene of this kind he describes, the remains, apparently, of a large town in a hollow near the summit of a mountain. The Dahomans, finding it too strong to be carried by assault, had hemmed in the doomed place, cutting off all supplies of provision; and the occupants, refusing to surrender, had been starved to death. Amidst the ruins were to be seen the bones of the sheep, oxen, and goats they had consumed, and, beside these, hundreds of human skulls. A more recent instance is presented in the case of Okeodan, surprised in 1848, when its Chiefs and people supposed themselves at peace with Dahomey, and utterly destroyed, multitudes having been put to death, and their heads carried home in triumph, together with 20,000 captives.\* On the occasion of Capt. Forbes’s visit to Abomey last year, there stood

\* “Church Missionary Intelligencer” for August 1849, p. 90.



in the centre of the public square, in front of the palace Agrim-gomeh, "a small octangular building, adorned with 148 human skulls, recently cleaned and varnished, the heads of some of the victims of the dreadful tragedy of Okeodan." Human skulls are, indeed, numberless at Abomey. They are stored up in thousands, and brought forth on state occasions, the heads of kings in large brass pans, the heads of caboceers in calabashes. Skulls form the heads of walking-sticks and distaffs, ornament drums and umbrellas, surmount standards, decorate doorways, are built into walls, crown the ramparts of the royal palace, form the footstool of the king's state-chair—nay, the very drinking-cups which the ladies of the royal harem carry at their girdle are polished skulls! Can we wonder that desolation prevails where Dahomey has conquered?

To the north and north-east the Anagoos and Mahees have been subjugated, and their territories partially wasted; but beyond these tribes, about nine deg. N. lat., where Mahomedanism begins to be ascendant, at the foot of the Dab-a-dab Mountains—a branch of the Kong chain, and so called from the resemblance which they bear in shape to a dumpling made of Indian corn—the Dahomans, many years ago, were shamefully repulsed, and since that period the mention of the Dab-a-dab mountains or of the small-pox, from the ravages of which they suffered dreadfully while encamped amongst the hills, has been pronounced illegal at Abomey.

To the East, "all is waste to the Ahjahee country, still unconquered, but threatened, and already asked for once,"\* the cause of offence being that they harboured the Attahpahms. That nation, on the North-East, still offers resistance; and although Gezo, in the campaign of 1849—1850, had possessed himself of a principal town, yet that conquest was not achieved without loss, Mr. Forbes having had reason to believe, although the Dahomans endeavoured to conceal the fact, that the Agaou, or General-in-chief, had been slain on that occasion, and that the army had received some check.

The Eyeos, on the North-West, have submitted to the yoke of Dahomey; and even Ashantee, on the West, is said to have acknowledged the ascendancy of Gezo, who, in commemoration of this event, has erected, about a mile from Abomey, a palace, called by him Coomassie, after the capital of the Ashantees. We believe, however, that the

Volta still separates the rival states, and that they have not yet put forth their full strength against each other.

The royal army of Dahomey is the most singular in existence: it is divided into male soldiers and amazons, in the proportion of 5000 of the latter and 7000 of the former. The organization of a female army would appear to have been adopted by the kings to produce a balance of power, by the action of which they might be enabled to reign with comparative facility. Between the male and female soldiers there exist considerable rivalry and jealousy. The latter not unfrequently accuse the former of cowardice; and it is said that the resolution of the amazons has on more than one occasion saved the army from total defeat. Moreover, considerable numbers of the male soldiery are the retainers of the principal chiefs and caboceers, who, notwithstanding that they grovel on the earth when they appear in the royal presence, and cast dust and mud over their heads and apparel, nevertheless possess great influence, and control considerably the royal power. Townships in the subjugated countries are allotted to them, where they collect taxes on their own account. No treaty can be concluded by the King without the consent of his principal officers, the Miegan and Mayo. Undoubtedly his power would be still more limited but for the female army, which appears to be more immediately under the royal influence and direction, the prisoners taken by the amazons being exclusively the King's. They are lodged in barracks within the palace enclosure; and when in public the royal person is always protected by a guard of amazons. The status assigned to women in the army appears to pervade all the arrangements of the kingdom. Next to the King the principal personage is the Miegan, or chief executioner. This revolting office amongst the blood-stained Dahomans is regarded as most honourable, and the Miegan decapitates the criminals in the presence of the King. Next to the Miegan is the Mayo, or grand vizier; and corresponding to these two officers, and equal to them in power, are the female Miegan and Mayo. Again, the army is thrown into two brigades, the Miegan's and the Mayo's, each having its proportion of male and female soldiery, and each brigade commanded by two generals, an amazon and a male, the generals on the right being called the Agaou, and on the left, the Possoo. On state parades, and the occasions of the great annual festivals, there is left opposite the King's pavilion an open space, called the neutral ground, dividing the amazons from the male soldiers. This is occupied by the

\* The King is expected by his troops to lead them against any place which has been thrice asked for.

court jesters, dwarfs, and other privileged persons, and more particularly by two grave functionaries, the Mae-hae-pah, a kind of female vizier, and the Too-noo-noo, or head eunuch, who constitute the medium of communication between these separated portions of the troops, and who report directly to the King, who thus becomes, in his royal authority and person, the point of union. A position of commanding influence is thus secured to him; and one grand secret of the royal administration appears to consist in so counterpoising the strangely-distinguished elements of which his army is composed, that, while they act in concert under his superintendence, they shall at the same time check and control each other.

The soldiers, whether male or female, are arrayed in a tunic of blue and white striped cotton, of stout home manufacture. These tunics, which reach a little above the knee, are without sleeves. The arms are thus left more free for the perpetration of cruel and sanguinary deeds. Underneath the tunic a pair of short trowsers is worn, reaching two inches below the knee. The belt to which the cartouche-box, or agbadya, is attached, forms a girdle, which makes the dress fit close. On the head is worn a white skull-cap, with devices differing according to the regiment. The amazons are all armed with long Danish muskets, and carry beside short swords and clubs. Both Mr. Duncan and Commander Forbes have described their appearance when paraded for the purpose of taking the oath of fidelity to the King. He takes his place in the centre of the Agrim-gomeh square, on a skull-ornamented war-stool, under a huge umbrella, surrounded by his ministers and attendants. On the right, under a similar canopy, the female court is assembled. Each regiment of amazons is preceded by a band of very barbarous music—drums made from part of the trunk of a hollow tree, elephants' teeth, bullocks' horns, and a sort of triangular iron tube, beaten with a small stick, and which gives forth a sound like a sheep-bell. The regiments, on entering the square, take up different positions, where they seat themselves on the ground, "their long Danish muskets on end," waiting to be summoned to the King's presence. Each regiment, on being commanded to advance, forms up in irregular column, and the officers, who are distinguished by their coral necklaces and superior dresses, advancing before the troops, kneel and cover themselves with dust. Any individual is then at liberty to step in front and declare her fidelity to the King. Many are the protestations of valour uttered on these occasions:

"We are men, and not women; we will conquer or die;" and many the vain-glorious boastings of their past achievements. The amazons then make known where they desire the torrent of war to be next directed. At the annual festival of 1850 Abbeokuta was distinctly named. "Give us Abbeokuta. Attahpahn is destroyed: give us Abbeokuta. As grass is cut down to clear the road, so will we cut off the Abbeokutans." The latter people, at the time when Okeodan was destroyed, having made a sudden sally, surprised an amazon regiment, which they cut off, taking many prisoners, with the general and standard: hence the bitter hostility entertained toward them by the female army. At the conclusion of the ceremonial, the entire regiment kneels down before the King, and the amazons, with the butt-end of their muskets planted on the ground, and the barrel inclined back over the shoulder, with both hands scrape up the dust and cover themselves with it.

The appearance of the troops, both male and female, on parade, is thus summed up by Mr. Forbes—

"Order and discipline were observable throughout; uniform and good accoutrements general; and, except in the most civilized countries in the world, and even there as regarded the order of the multitude, no review could have gone off better. There was no delay; no awkwardness; no accident; aides-de-camp were rushing about with orders: it was noble, and extremely interesting. Every facility was offered us towards acquiring information, and, except an exaggeration in numbers, truly given. The King has great pride in his army, and often turned to us with an inquiring eye, as the amazons went through their evolutions: he is justly proud of these female guards, who appear in every way to rival the male."\*

The daring character of these singular troops may be estimated by the following exploit, which was witnessed by Mr. Duncan. Three immense piles of a strong briar or thorn, armed with the most dangerous prickles, had been erected on a space of broken ground, each pile being seventy yards wide and eight feet high. Behind these were enclosures of strong timber, containing several hundred slaves. An amazon regiment was drawn up opposite each pile: the obstacle to be surmounted, and the prize beyond, were both in view; and dangerous as the thorns seemed to be, and capable of inflicting desperate wounds

\* Forbes, vol. ii. p. 61.

on the shoeless feet of the soldiers, on a given signal they rushed forward, and in an incredibly short space of time had passed the prickly barrier, and captured the supposed town which it defended. And in actual warfare there has been a verification of such scenes. Mr. Duncan, on his journey northward, under a Dahoman escort, approached the town of Koglo, the caboceer of which, instead of receiving him with hospitality as the King's stranger, not only refused him admittance, but added insult to the refusal. He ventured to do so, confiding in the strong position of his town, which was situated on the summit of a mountain 1800 feet high, and approachable only at one point, which was defended by a high stone rampart. Koglo was subsequently attacked by the Dahomey King, when one of the amazon generals, Ee-ah-wae, led the way over this rampart, and the town was stormed. We are inclined, however, to think that these troops are indebted for their successes rather to the timidity of those with whom they have contended than to their own valour. If steadily met, their impulsive rush would soon be checked. But this has seldom been the case. The renown they have acquired, the atrocities they have committed, and the fact that these sanguinary bands are females, so changed from the usual character of their sex as to be capable of such deeds of blood, have invested them with so much that is terrific and repulsive, that the people of the invaded countries, terror-stricken, have broken and fled before collision. Then, indeed, when the scene changes from a battle to a slave-hunt, they are formidable, and, like dogs loosed from the leash, with incredible swiftness hunt down their prey. The ferociousness of the amazons is the more remarkable when it is remembered that the character of the African women generally is directly the reverse of this. When Park, at Bambarra, was refused a night's lodging, and was preparing to pass the night amongst the branches of a tree, an old woman, compassionating him, brought him to her home, and her maidens, as they plied their tasks, lamented thus the desolate condition of the stranger—"The winds roared, and the rains fell. The poor White Man, faint and weary, came and sat under our tree. He has no mother to bring him milk, no wife to grind his corn. Let us pity the White Man."

War is the livelihood of the Dahomans. The King's exchequer is furnished by the proceeds of slaves captured on his slave-hunting expeditions. The Mayo has been all his life a slave-dealer, as his forefathers

had been before him; and the Miegan and other chief officers are similarly circumstanced. The soldiers are clothed and fed at the expense of the King and Chiefs, but receive no pay except as a reward for the prisoners they capture, or the skulls which they bring home from battle. They therefore delight in war, and proclaim its praises—"War is our great friend; without it there is no cloth, no arm-lets; let us to war, and conquer or die."

The soil of Dahomey is rich, and capable, by the application of human industry, of becoming immensely productive; and in the neighbourhood of the towns the land has the garden appearance of Chinese agriculture.\* Cultivation, however, is carried on only just so far as the necessities of the nation require. As a means of obtaining comforts, and becoming rich, it is discouraged by the King, who "is aware that if the enjoyments of home, and the luxuries of health and domestic happiness, were once obtained, he would fail in volunteers for the annual slave-hunts."† Even the spontaneous productions of the soil are destroyed: the shea butter-tree has been thus dealt with. The nut of this tree is about the size of a pigeon's egg, and the kernel when new is nearly all butter. Formerly it had been an article of considerable trade amongst the natives, until the foreign slave-dealers, fearing lest this industrial pursuit might indispose them to the prosecution of the slave-trade, recommended the King to impose a heavy duty on the article when brought to market for sale; and when this was found ineffectual, orders were given to destroy the tree by burning it throughout the territories of Dahomey and Mahoe. This system must eventually recoil on the Dahomans with the most disastrous consequences: and occasionally, at the present time, they feel the injurious effects of it. From the insufficient extent of their own corn-grounds, they are in a great measure dependent on the grain grown in the neighbouring countries—countries which, under the influence of their own evil passions, they are often tempted to invade, and thus, in wasting them, impoverish again their own resources.

But while industry is thus discouraged, all possible means are adopted to stimulate the warlike propensities of the people, and familiarize them with scenes of blood. The Hwae-nooe-wha, or great annual feast of Dahomey, with all its sanguinary customs, is peculiarly fitted to harden the people, and rouse them to a state of savage war excite-

\* Forbes, vol. i. p. 126.

† Ibid. p. 21.



ment. For a more full detail of these, the reader may consult the recent publication of Comm. Forbes. There is only one part of this great national festival to which we shall refer, as characteristic of the people, the Ek-que-noo-ah-toh-meh, or human sacrifices.

A platform called the Ahtoh, about 100 feet square and 12 feet in elevation, with a breast-high parapet, is erected in the centre of the market-place Ah-jah-ee. The cloths of various colours by which it is covered, the banners which float over it, the gaudy tents and umbrellas, would seem to intimate that it is intended for some gay and festive scene. The market-place, as seen from the Ahtoh, is thronged with a naked mob, consisting of "the soldiers of the King, his brothers and sons, ministers, and high caboceers," eagerly expecting his arrival. His Majesty soon appears. He is about to dispense his royal bounty to his officers and soldiers, in no dignified or becoming manner. They are to scramble for his gifts, and they are prepared to strive fearfully with each other. To call up his regiments one by one, and present them with tokens of his munificence and approbation, would be more suitable, but would involve a much larger expenditure of the King's wealth. The promiscuous distribution of cowries, cloths, tobacco, showered down by his Majesty's own hand on the eager and striving mob, at much less cost presents a great show of unbounded liberality. The Hwae-nooe is a harvest season to the monarch: he not only gives, but receives. All who attend are expected to send a present, each according to his wealth. The gifts from the slave-dealers alone are stated by Mr. Forbes as amounting to thousands of dollars. All are conveyed in secret to the palace: the relative value of his Majesty's return may be "about a halfpenny in the pound." The difference constitutes the royal perquisite. It would be well if this were the only purpose for which the Ahtoh was designed; but the largess bestowed on them would be little valued by the Dahoman soldiery unless enhanced by bloodshedding. On the occasion at which Mr. Forbes was present, fourteen unfortunate prisoners, Attahpahms, who had been seized while engaged in the cultivation of their farms, were brought forward. They were "lashed hand and foot, and tied in small canoes and baskets, dressed in clean white dresses, with a high red cap," and, on the heads of the King's attendants, were borne to the platform. An extract from Mr. Forbes's work will describe the rest—

"Lashed as we described before, these

sturdy men met the gaze of their persecutors with a firmness perfectly astonishing. Not a sigh was breathed. In all my life I never saw such coolness so near death. It did not seem real, yet it soon proved frightfully so. One monster placed his finger to the eyes of a victim who hung down his head; but, finding no moisture, drew upon himself the ridicule of his fiendish coadjutors. Ten of the human offerings to the bloodthirsty mob, and an alligator and a cat, were guarded by soldiers, the other four by amazons.

"In the mean time the King returned, and, calling us from our seats at the further end of the platform, asked if we would wish to witness the sacrifice. With horror we declined, and begged to be allowed to save a portion of them. After some conversation with his courtiers, seeing him wavering, I offered him a hundred dollars each for the first and last of the ten; while, at the same time, Mr. Beecroft made a similar offer for the first of the four, which was accepted, and the three were immediately unlashd from their precarious position, but forced to remain spectators of the horrid deed to be done on their less fortunate countrymen. What must have been their thoughts?

"The King insisted on our seeing the place of sacrifice. Immediately under the royal stand, within the brake of acacia bushes, stood seven or eight fell ruffians, some armed with clubs, others with scimitars, grinning horribly. As we approached, the mob yelled fearfully, and called upon the King to 'feed them, they were hungry.' . . . Disgusted beyond the powers of description, we retired to our seats. As we reached them, a fearful yell rent the air. The victims were held high above the heads of their bearers, and the naked ruffians thus acknowledged the munificence of their King.\* Silence again ruled, and the King made a speech, stating that of his prisoners he gave a portion to his soldiers, as his father and grandfather had done before. These were Attahpahms. Having called their names, the one nearest was divested of his clothes, the foot of the basket placed on the parapet, when the King gave the upper part an impetus, and the victim fell at once into the pit beneath. A fall of upwards of twelve feet might have stunned him, and before sense could return the head was cut off, and the body thrown to the mob, who, now armed with clubs and branches, brutally mutilated

\* Our Frontispiece, which represents this fearful scene, is copied from Comm. Forbes' work, by the kind permission of the publishers, Messrs. Longman and Co.

and dragged it to a distant pit, where it was left as food for the beasts and birds of prey. After the third victim had been thus sacrificed the King retired, and the Chiefs and slave-dealers completed the deed which the Monarch blushed to finish.”\*

No doubt these are painful descriptions. Still, let it be remembered they are not fictions, but realities. When the curtain is withdrawn, and a chamber of horrors of this kind is presented to us, we shrink back in disgust, and perhaps condemn such details as unnecessary. Yet we make no effort to ameliorate a state of things so painful. We shut out the subject from our minds, and think no more of it. We are pained to read of it, but we are not pained it should exist: otherwise, energetic efforts would be immediately put forth. We will not look into the charnel-houses of our world—the dark places of the earth that are full of the habitations of cruelty. But they are open before the eye of the all-seeing God; and do they not grieve Him—grieve Him the more, because at so costly a price He has provided the means by which unhappy nations of our world may be rescued from so calamitous a condition?

The cruelty of man to man can only be corrected by a revelation of God in His true character as love. Men, in destitution of the Gospel, have lost all knowledge of Him: “there is none that understandeth.” They worship vindictive deities—they appease their wrath by human sacrifices—they dread their anger, and thus seek to avert it. The human character is moulded accordingly; and, as he believes his God is to him, such is man to his fellow. Hence “their feet are swift to shed blood.” For all this God has provided a corrective. “Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” As this Gospel becomes known, national ferocity is subdued; man, in proportion to the degree of influence which it exercises upon him, feels kindly and acts kindly toward his fellow; and they who have tasted the blessedness of reconciliation through a Saviour’s blood are forbearing to others, as God has been to them. England was once the country of a rude and barbarous people, amongst whom, as in Dahomey, human sacrifices were offered. How different the aspect that it now presents! and in its altered state we behold an evidence

of the ameliorating power of the Gospel. New Zealand, twenty-five years ago, was as blood-stained a land as Dahomey. The details of cruel practices prevalent amongst the New Zealanders, and necessarily interwoven with the history of our Missionary work, are to the full as horrible as those which Dahomey furnishes at the present moment. In the latter kingdom, there is at least no cannibalism. We have thus ancient monuments of what the Gospel accomplished when it first went forth on its glorious mission; and, as in the case of New Zealand, we have recent evidences to prove that it is still “the power of God and the wisdom of God.” Yet this Gospel we hold back. Freely we have received it, and in this high privilege there is involved a correlative duty—that we freely give it to those who are now, as England was, in blood-stained barbarism, because in destitution of the Gospel. As a nation we are rich, powerful, influential. We have the means, if we had the disposition, to help our fellow man; but we give sparingly—scant measure indeed, and altogether insufficient for the purpose. The circle of Christian usefulness is, in consequence, so contracted as to include but a comparatively small proportion of the necessitous of our race. Some nations, like Dahomey, have never been attempted, although long open to observation. If pecuniary means were available, the men are not. Few, very few indeed, from our Universities offer themselves for the work; and yet the difficulties attendant on the analysis and acquirement of native languages seem to call forth such men in a special manner. Many admit the propriety of making the Gospel known to the Heathen, but substantiate not the admission by prayerful and self-denying effort. Others object to foreign Missions altogether. The Heathen, they allege, have a religion, in which there are germs of truth, although small in proportion to the multitudinous errors which, during the lapse of ages, have been incorporated with them. They urge, however, that if the opportunities and advantages possessed by unevangelized nations be small, their responsibilities are proportionably diminished; and thus, unconvinced of the imperative necessity which exists to extend to them the knowledge of the Gospel, they stand apart, and view Missionary efforts as the well-intended, but unprofitable efforts of a few enthusiastic men. They know not the condition of the Heathen, or they would not venture to entertain, much less give expression to, opinions such as these. It is needful they should know it. We need to come, even the most earnest of us, and stand at the brink of the dark and loathsome pit in which

\* Forbes, vol. ii.

the Heathen lie—as fearful as the pits into which the bodies of the dead were flung who died during the Plague of London; and, as we look down and shudder, we shall be forced to ask ourselves, “Who maketh thee to differ?” We see there what human nature becomes when left to itself. It has in itself no principle of recovery. It stands not still in its corruption. Its state, without the Gospel, is one of progressive deterioration, until it eventually lapses into a condition of absolute irrecoverableness.

The details of Dahomey are painfully disgusting. Undoubtedly they are so. Then let something be done for the Dahomans: their claims are the more urgent. The physician does not exclude a patient from the hospital because his sores are dreadful to look upon. He is not dismissed until either cured or pronounced incurable. At least the attempt to benefit him is made, and it is not until the remedies have been administered, and have failed, that the case is deemed a hopeless one. But with what admirable self-denial does not the humane physician proceed to examine the various sources of suffering! Painful they are to look upon, yet he does not avert his eyes from them: it would be inhumanity to do so. Such morbid sensitiveness would unfit him for his office; and he perseveres, until his accurate diagnosis of the case renders him competent to deal with it. If we would have our compassion excited, and our energies duly awakened, we must, however painful it may be to us, compel ourselves to hear and read, and become acquainted with the actual condition of the Heathen. It exceeds all that has ever been published on the subject. No uninspired statement that has been put forth has ever been comprehensive enough to express their extremity of wretchedness. The language of Scripture is in their case verified to the letter—“From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.”

Alas! how selfish we are in our professed reception of the Gospel! We know our brother to be miserable, yet we make no sufficient effort to relieve him, although we have the means of doing so. Heathen nations are before us: they are too bad to read of. Is it because they are so bad that we are satisfied to leave them without a Missionary? We cannot bear to look upon the heathen Lazarus: he is covered with sores. Let him at least have the crumbs which fall from our table. If we will not help, we are worse than Dives in the parable; for we are the selfish monopolists of that,

the withholding of which is the ruin of the soul. Perhaps, if the rich man had looked he would have pitied, and if he had pitied he would have helped.

It has been in discharge of a duty that we have brought before our readers the iniquitous practices of Dahomey. We dare not withhold them. We believe it to be a country, which, because of its revolting practices, has been set aside as too horrible to look upon, and left to be a source of misery to others, and of eventual ruin to itself. We have not stated a tithe of what is enacted there. They who desire more full details may consult Commander Forbes's book. What we have ventured to bring forward will serve as a specimen of what we have left untold; and enough has been mentioned to induce Christian compassion on its behalf. Be it remembered that the horrors of the *Ek-que-noo-ah-toh* are no fictions, but stern realities, and as such they must be dealt with. They are not brought forward in a heartless and unfeeling spirit, to produce a momentary horror, but in order that professing Christians, who are otherwise circumstanced, may pause, and wonder, and awake to effort.

Dahomey is a den of murderers, a Golgotha, a place of a skull. Then let that Saviour who suffered on His cross at Golgotha be preached and published in the midst of it, until its fetish rites be superseded. The snake and the leopard are the fetishes of Dahomey. This national abomination meets the eye as soon as the stranger lands at Whydah. Houses may there be found erected in different parts of the town for the accommodation of that reptile, which may be considered, above every other, as the emblem of the old serpent. One of these, the principal snake-temple, is described by Mr. Forbes as “built round a huge cotton-tree, in which are at all times many snakes of the *boa species*. These are allowed to roam about at pleasure; but if found in a house, or at a distance, a fetish man or woman is sought, whose duty it is to induce the reptile to return, and to re-conduct it to its sacred abode, whilst all that meet it must bow down and kiss the dust. Morning and evening many are to be seen prostrated before the door; either worshipping the snakes directly, or an invisible god, which is known under the name of ‘*Seh*,’ through these, his representatives.”\*

Are the Dahomians to be shut out from the renewing influence of His love who came to seek and to save that which was lost? If

\* Forbes, vol. i. p. 109.

nothing else can be done, at least we can pray for them. We can intercede for them, as Abraham did when he pleaded for the Sodomites, who were wicked, and sinners before the Lord exceedingly. If this article be productive of one such result, it will have done good. Our only fear is that we have stated, not too much, but too little.

Comm. Forbes, accompanied by the late Mr. Vice-Consul Duncan, visited Abomey in Oct. 1849, as the bearer of a letter from the Commander-in-Chief of H.M. Squadron on the West-African Coast to King Gezo, inviting him to enter into a treaty with England for the suppression of the slave-trade. Gezo deferred his answer until the great annual feast, at which he invited the mission to be present. Accordingly, in May 1850 Mr. Forbes and Mr. Beecroft, H. M. Consul in the Bights, reached Abomey, the King, on their arrival, requesting them to notice his customs, and explaining that they must be spectators for at least six weeks.

On the termination of the customs, in the latter end of June, the King was occupied ten days in making fetish. Cabinet Councils were held with the Brazilian merchants, the Da Souzas, and others favourable to the slave-trade; and on July the 4th a final answer was given to the mission, his Majesty declining to enter into a treaty at the present time, but promising to do so whenever the slave-trade had been put down "in the neighbouring petty chiefdoms." He added, that the military character of his kingdom precluded the possibility of his becoming the head of an agricultural people. He was anxious, however, that a British Consul should be appointed, and stated that Missionaries were free to visit Dahomey, and reside at Whydah.

The subject of Abbeokuta, and the King's projected war-expedition against that city, was then adverted to, and he was informed that the Abbeokutans were the allies of Great Britain, several English Missionaries being resident there, as well as a large number of Liberated Africans. The Dahoman Chiefs denounced the Abbeokutans as their enemies, and Gezo recommended Mr. Beecroft to remove the White men, as he would, without fail, visit that city. The Consul's reply was, that he also would not fail to meet him there. Each has been true to his word. Letters from Badagry, dated Jan. 13, 1851, inform us that the Dahomans were then daily expected to arrive at Abbeokuta. Gezo's indignation against the people of that city has been roused to the uttermost, as they have recently destroyed a town under his influence, and have, we regret to say, made a clean sweep of the towns

and villages between Abbeokuta and Porto Novo. The Abbeokutan Chiefs, however, have declared their willingness to make peace with any of the surrounding tribes who apply for it exclusively through the intervention of the White Men, but with none others.

The slave-traders, whose iniquitous traffic is almost crushed,\* will not fail to take advantage of Gezo's mood, and rouse him to the uttermost of vengeance, in the hope that, by the destruction of Abbeokuta, a re-action may be produced in favour of the slave-trade. With the same object in view, they have succeeded in re-kindling at Abbeokuta, in Mr. Crowther's district, persecution against the Christian converts, idol-worship being the assigned, but the slave-trade the real cause. Incapable of comprehending the disinterestedness of Christian effort, and imagining that the Missionaries receive pay for every convert, they hope that if they could succeed in frightening back to heathenism such as have become Christians, and thus depriving the White Men of the hope of gain, that the White Men would retire of their own accord. Thus they are diligently occupied in producing disunion within the city, while they are bringing a powerful enemy on it from without.

We regret to state that the internal condition of Abbeokuta is not such as we would wish it to be in the prospect of the severe trial before it. The Rev. H. Townsend, in a Letter dated Dec. 10, 1850, says—

"The Government here is exceedingly weak: it is just as if all the German principalities and little kingdoms were brought together into one town, each bringing their separate institutions and governments, and acting but seldom in union. Therefore, we have the strange sight of an active persecution in one part of the town, while in another there is not even an attempt at such. It has broken out again in Mr. Crowther's district, but it is to be hoped that it will not last long."

It is therefore with the more satisfaction that we have to communicate the promised arrival of Mr. Consul Beecroft at Abbeokuta on the 7th of January, the Chiefs and people meeting him some eight miles from the city, and introducing him into it with many honours. We trust that he has proved an instrument of much good, by preventing bloodshed, or, if he has failed in this, by so counselling the Chiefs as that Abbeokuta has been preserved from the grasp of Gezo.

We wait the result with anxiety, and yet

\* It is said that three months' purchase of slaves are in Lagos, unable to be shipped, and some dying for want.

with hope, that He who can make the oppressor to cease, who has oft "broken the staff of the wicked and the sceptre of the rulers," will not suffer the commencement of good at Abbeokuta to be crushed by the wasteful agency of the Dahomans.

In conclusion, it may not be uninteresting to inform our readers that a survivor of the Okeodan massacre resides under the roof of Buckingham Palace, an interesting girl about nine years of age. Her parents were decapitated at Okeodan, and for two years she had been a prisoner at Gezo's court, probably with the

intention, as being nobly born, of being eventually immolated on "the tombs of deceased nobility." This child was presented by the King to Mr. Forbes on his departure, and humanely brought by him to England, as a refusal of the gift would have been to have signed her death-warrant. Mr. Forbes says, "Immediately on arriving, I applied, through the Secretary of the Admiralty, and received for answer that Her Majesty was graciously pleased to arrange for the education and subsequent fate of the child."

## BRIEF REVIEWS OF THE PAST HISTORY OF THE DIFFERENT MISSIONS.

### THE TINNEVELLY MISSION—LETTER FROM THE BISHOP OF MADRAS, &c.

It was Divine wisdom that suggested the analogy between the harvest-field and the kingdom of Christ in the world. There is "first the blade, then the ear, after that the full corn in the ear"—seed-time, germination, growth, developement, maturity. Diversities of soil and of seasons advance or retard the process by a few weeks or months, but they do not produce very wide deviations from that law of gradual progression which regulates alike the works of nature and of grace. And Christian Missions accordingly—which are, in fact, the spread of Christ's kingdom through the world in these latter days—tend most materially to witness to the Divine foresight exhibited in the parables of our blessed Lord; and the parables reflect, in their turn, the most hopeful light on the ultimate prospects of our different Mission-fields. It is no blind, uncertain enterprise in which we are embarked. We know that it must succeed. Time and toil on the part of the prayerful labourer, and the dews of heaven in their season on the work, issue in an uniform result. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "Prayer and pains," said John Eliot, "through faith in Jesus Christ, will do any thing."

And our various Missions exhibit the practical developement of the process in its different stages. It is only seed-time in Eastern Africa, and a sowing in tears to reap in joy. In Abbeokuta the seed has germinated with all the rapidity of equatorial vegetation: but with none, we believe, of that element of decay in it which is so characteristic of the tropics; for the seed is not of this world, but incorruptible. After a dreary winter and backward spring in New Zealand, glad is the

verdure and promise which is now beginning to clothe its hill-sides and its glens; and though the season is not yet so far advanced but that a blight might still mar the harvest, all must recognise it as "a field which the Lord hath blessed." In Western Africa the length of labour and the number of labourers have been greater, and here we witness still greater maturity. Three Converts have already received Holy Orders in England, and the appointment of a resident Bishop for the Colony of Sierra Leone would doubtless be soon followed by the presentation to him, for the work of the ministry, of several Negro Catechists there, who have already purchased to themselves a good degree by the faithfulness and diligence with which they have exercised their present unobtrusive but important vocation.

But of all our Missions, that of TINNEVELLY presents many of the ripest features. And here, too, the same unvarying law is exhibited in operation. Although it is little more than thirty years since *this our Society* occupied the Indian peninsula, and other of our Missions can claim a priority of birth, as far as our own organization of them is concerned, Tinnevelly is the spot in the heathen world to which, next to Tanjore, Missionary operations were first directed under the auspices of the Church of England. We know, from one of Schwartz's Journals, that it is at least eighty years since Protestant evangelistic efforts were turned into that channel. He records a visit to the province in 1771; and a few years afterward he built the small Church in which the Congregation in the fort of Palamcottah still assembles. In fifteen years the number of Converts had reached 100, and a Native Catechist, Sattianāden by name, was sent to reside amongst them, and was afterward ordained, according to the Lutheran form, by

Schwartz himself, and his brethren in the Mission.\* The English Liturgy had been previously translated into Tamul, and was used in the Congregations.

This was the seed-time for Tinnevely : and the pious Jænické could soon after look forward with faith's prophetic eye, when the tender blade was only just appearing, and conclude his Report with the conviction that there was "every reason to hope that, at a future period, Christianity would prevail in that district" of Southern India. The seed had been sown, and the seed was incorruptible; and though a long and chilling winter seems to have intervened, during which we have little record of the progress of the work, still the previous work was not wasted: the breaking-up of the soil, and the preparatory efforts of the great South-Indian Missionary of the last century, are telling, and bearing fruit, now. "Herein is that saying true, One soweth, and another reapeth." Other men laboured, and we are entering into their labours.

In August 1816 the Rev. J. Hough, Chaplain to the East-India Company, arrived at Palamcottah; and the languishing state of Christianity in the province soon attracted his attention. He was a man of true Missionary spirit, and we might borrow part of Bishop Wilson's portrait of Corrie to describe a main element in the character of this indefatigable benefactor of Southern India. "He united, in an eminent degree, the Missionary and the Chaplain. He gave himself so early and so assiduously to the cultivation of the [Tamul] language, that he was a very superior scholar in it. He had a Missionary's heart. Wherever he resided as a Chaplain, he founded and sustained Missions. He was the parent of the Church Missionary Society in [Tinnevely], the centre of union, the soul of its operations." His care was directed, in the first instance, to the improvement of the Mission of the Society for Promoting Christian Knowledge, under whose countenance Schwartz had laboured, and which had not then been transferred, as it was in 1826, to the Society for the Propagation of the Gospel in Foreign Parts. Some Christian villages remained, and a Christian population scattered among the Heathen; but it was eighteen years since they had been visited by any European Missionary, and the Christian character of these

nominal converts had sunk very low. However, under the Divine blessing, the zealous Chaplain was enabled to do much toward restoring order, and infusing life, amongst these humble communities. In 1817 he could report the number of Protestant Christians at 3000, and that in two villages not an idol nor idol-temple was to be seen.

The hopefulness of the work at this period, and the wide providential openings for its extension which remained unoccupied, even after all other previous resources had been made available, induced Mr. Hough to lay the urgent claims of the district to a larger number of Evangelists before our Society. His own health began to show the effects of an Indian climate, and he urged the Corresponding Committee at Madras to assist him in strengthening and extending his labours, by sending him at once an European Missionary. Accordingly, in the year 1820, the Rev. C. T. E. Rhenius, who had laboured for six years previously at Madras, and the Rev. B. Schmid, were transferred to Palamcottah. For ten years Rhenius had at no period more than one coadjutor at the same time; but he was a Missionary of singular and eminent gifts, and his labours were blessed to the development of another stage of growth in the seed which the Lord had planted in Tinnevely. The Gospel began to penetrate into some of the villages in the northern part of the province, which had been previously inaccessible; there was a manifest movement amongst the population generally; several spots of land had been purchased for the formation of Christian villages; an extensive system of Native Agency, through the ministration of Catechists, had been organized; and at the close of the year 1829 the numbers reported as under Christian instruction had doubled those announced by Mr. Hough twelve years before: they now reached 6000, of whom nearly 1000 had received Christian baptism; and thus there had commenced an era of rapid germination unprecedented in India.

But what, our readers may be disposed to ask, was the character of the soil, rich with so fair a promise of harvest? Our February Number\* contains observations on some of the elements which serve to check or to accelerate the progress of Christianity amongst a people. And we notice now, more specifically, that it is not amongst those whom *a priori* reasoning might have regarded as most favourable to its development, that we are to look for the most striking results of the

\* On December 26, 1790. Sattianäden preached on the occasion, in Tamul, from Ezek. xxxiii. 11. A translation of the Sermon, made by Kohlhoff, was sent home to the Society for Promoting Christian Knowledge, and is published in the Abstract of that Society's Report on their East-India Missions. —See Hough's "History of Christianity in India," vol. iii. bk. 8. c. 5. § 5.



preaching of the Gospel. Profound as is the manifold wisdom of God presented to us in His written Word, beneficent as are even the temporal blessings inseparable from its reception; it is not high civilization, nor intellectual acuteness, that prepares the way for its entrance into the heart. Experience here confirms the truth of God's Word. These frequently accompany or follow the entrance of Christianity, but they are by no means pre-requisites. "To the poor the Gospel is preached." Not many wise men after the flesh, or mighty, or noble, are called; and it is to forget the whole history of the progress of the Gospel through the world, as well as the reiterated assertions of its founders, to expect it to be otherwise. The monumental records of the catacombs at Rome have graphically portrayed to us the humble and depressed estate of the early Christians there. The Apostles were fishermen. Luther was the son of a miner. The advance of the religion of the despised Man of Nazareth has ever been upward from amongst the poorest classes: it has not made its *first* lodgement in Kings' houses. We readily confess therefore, and with no sense of discomfiture, that our converts from the Brahminical caste in Hindustan have hitherto been but rare; for we see in this fact no evidence that our work is not genuine and real, but rather its identification herein with the ways and the truth of God.

The great bulk of the population of Tinnevely, numbering at present nearly a million—between 30,000 and 40,000 of whom profess Christianity—consists of a caste peculiar to that province and the northern coast of the neighbouring island of Ceylon. It is the caste of the Shanars, whose hereditary occupation is that of cultivating and climbing the palmyra palm, the juice of which they boil into a coarse sugar. They appear, if we adopt the Rev. R. Caldwell's theory, to have immigrated from Jaffna, in Ceylon; and the tradition is, that one portion of them—the class now called Nádáns, or lords of the soil—entered the peninsula by way of Ramnad, bringing with them the seeds of the Jaffna palmyra, the best in the East, when they appropriated, or obtained from the ancient Pandya princes—as the most suitable region for the cultivation of the palmyra—the sandy, waste lands of Má-nád in the south-east of Tinnevely. Other bands of immigrants seem to have spread eastward from Travancore. It must not, however, be supposed that any tradition represents the Shanar race as being Singhalese, in the distinctive sense of the term. They are Hindus, but Tamulian or aboriginal Hindus; and whilst the Shanars of Ceylon have risen in the social scale from their vicinity to higher castes, the

Shanars of Tinnevely may be considered as representing the religious and social state of the entire family prior to its separation and dispersion.\*

There could hardly be a stronger contrast, than that presented to us between the physical features of the country of their adoption and those of the home of their race. The diversified surface of the island of Ceylon, with its hills and valleys, its wood and water, its variety of foliage, and the warm, moist climate of its western coast, has little indeed in common with the arid uniformity of the sandy plains of Tinnevely. Were we disposed to believe that the unvarying tendency of familiarity with the outward beauties of sky and earth were "to lead from nature up to nature's God," then, whilst we might have expected from Tinnevely its thirty, from Ceylon we should have looked for the hundredfold. We will not, however, sketch it in the dull, monotonous colours in which the region has been depicted; for affection can throw its charm over the most common-place localities; and those who have learnt to love the country for the sake of its inhabitants, and the inhabitants for the sake of Christ, rest with fondness on whatever of material beauty the province presents. And some points of external interest it certainly does possess; though we might well be satisfied to waive these, where the Christian eye may rest delightedly on what is "all glorious within." "It can boast, in places," says one who spent many happy years there, "of richly-cultivated plains, and especially of extensive rice-fields, dressed in the most beautiful green, stretching along the sides of its noble river, the Tambrapoorney, which, though it does not rank among the sacred rivers of Hindustan, is yet, in the rainy season, a magnificent stream, of considerable force and width."† At the head of the main channel are the celebrated falls of Papanāsum; whilst those of Courtallam, at the source of the smaller branch of the river, form a refreshing and invigorating resort for Europeans whose system is exhausted by the parching heat of the plain. Though the district lies 8° N. of the Line, the Warmth-Equator passes through it, and it is consequently one of the hottest regions of the world.‡ Cotton and some other plants are cultivated in spots where the soil is favourable; but the staple

\* See Caldwell's "Tinnevely Shanars," pp. 5, 6.

† The Rev. G. Pettitt's "Tinnevely Mission," p. 65.

‡ See Petermann and Milner's *Atlas of Physical Geography*.

produce of those "fiery-red sandy plains"\* is the palmyra-tree; which grows there with peculiar luxuriance, whilst scarcely any thing else will, and in God's compensating goodness amply supplies the lack of other vegetation. It "is a most useful tree, and exhibits the peculiar care of Divine Providence toward those whose lot is cast in a barren land. It grows out of pure sand, almost without any care: its root, when young, can be eaten as food, and often is, by the very poorest Natives. When it is grown, the Natives of the Shānār tribe climb it, and, by bruising and cutting the stem which grows out of its head, force it to yield, instead of a cluster of coarse fruit, a sweet juice called pāthāneer, which oozes out continually for six months together. To catch this juice, they tie a small earthen vessel under the stem, and climb the tree twice—and in the extreme hot weather thrice—in each day, pouring it into a large vessel which the climber carries at his side. The wife or children of the climber receive it from him when he descends, boil it down into a coarse, black, hard sugar, called by Europeans jaggery, and which is used by builders to give consistency to their mortar, called in India chunam. The Shānārs, and others also, drink of the juice, and esteem it very wholesome: they also eat it in the shape of jaggery, together with salt fish—a singular taste, we should say—and the rest they sell to native jaggery contractors. A smaller portion of it is refined into a very good sugar, and also into sugar-candy. The leaf of the palmyra, which in shape resembles a large fan, is used, when whole, for roofing their huts and houses; and, when cut up into strips, furnishes them with real leaves for books, documents, and stationery, upon which they write, or rather engrave, with sharp-pointed iron pens. Its fibres furnish them with string, and its trunk, when at length felled, with a strong and durable timber, of which the rafters and laths of almost all the roofs of the houses in Tinnevelly are constructed. Nor is even the root useless; for they dig it up, scoop out the inside, stretch a dried sheep-skin over it, and turn it into a kettle drum, which they use at their feasts and marriages, and by the sound of which thousands of our Native Christians are assembled for Divine Worship."†

These Shanars, however, know nothing of the Hand that feeds them. Their religion is devil-worship, and this phraseology is not employed, as the Apostle uses it in writing to

the Corinthians,‡ as a general term for false gods in opposition to the true: it expresses, with literal truth, a positive and distinct worship of evil spirits. It is only in doubtful theory that this adoration is connected with the Brahminical system. The Vedantism and Polytheism of Bengal are almost unknown there; and the demonolatriy of the extreme South contains features as different from them as can well be imagined. "The Brahmins worship the gods as good, although defiled with the grossest immoralities: these demons are worshipped as evil, and because they delight in the sufferings and miseries of men. The Brahmin offers no sacrifices of blood—at least such are extremely rare: the fruits of the earth, jewels, money, voluntary austerities, or devotions, are his offerings. The devil-worshipper offers fowls, sheep, and swine, in sacrifice, and in some places—not in Tinnevelly—human victims, esteeming their cries, and agonies, and blood, the most acceptable part of their worship, and the solace of the ferocious beings whom they thus appease. It is remarkable that they have a demon of a higher grade than the common Pey or devil, named Satthā, whom, though inferior to Kāli—the queen of these evil spirits—they always represent as gigantic, and as receiving homage from the ordinary demons."§

We refer our readers to the Numbers of the "Church Missionary Intelligencer" for June, July, and August, 1849,|| for many details respecting this worship, furnished us by the Rev. Edward Sargent, one of our Missionaries in Tinnevelly; and we add to it Mr. Caldwell's vivid picture of the "devil-dancing," which forms one of the essential features of the system—

"Devil-worship is not, like the worship of the deities—whether supreme or subordinate, whether merciful or sanguinary—appropriated to a particular order of men, but may be performed by any one who chooses. The officiating priest is styled a 'devil-dancer.' Usually 'the Headman,' or one of the principal men of the village, officiates; but sometimes the duty is voluntarily undertaken by some devotee, male or female, who wishes to gain notoriety, or in whom the sight of the preparations has excited a sudden zeal. The officiating priest, whoever he may happen to be, is dressed for the occasion in the vestments and ornaments appropriate to the particular devil worshipped. The object in view in donning the demon's insignia is to strike terror

\* Caldwell, p. 7.

† Pettitt, pp. 71, 72.

‡ 1 Cor. x. 20.

§ Pettitt, pp. 484, 485.

|| Vol. i. pp. 34, 60, 84.

into the imagination of the beholders. But the party-coloured dress and grotesque ornaments, the cap and trident and jingling bells of the performer, bear so close a resemblance to the usual adjuncts of a pantomime, that an European would find it difficult to look grave. The musical instruments, or rather the instruments of noise, chiefly used in the devil-dance, are the tom-tom, or ordinary Indian drum, and the horn; with occasionally the addition of a clarionet when the parties can afford it. But the favourite instrument, because the noisiest, is that which is called 'the bow.' A series of bells of various sizes is fastened to the frame of a gigantic bow; the strings are tightened so as to emit a musical note when struck; and the bow rests on a large empty brazen pot. The instrument is played on by a plectrum, and several musicians join in the performance. One strikes the string of the bow with the plectrum, another produces the bass by striking the brazen pot with his hand, and the third keeps time, and improves the harmony, by a pair of cymbals.\* As each musician kindles in his work, and strives to outstrip his neighbour in the rapidity of his flourishes, and in the loudness of the tone with which he sings the accompaniment, the result is a tumult of frightful sounds, such as may be supposed to delight even a demon's ear.

"When the preparations are completed, and the devil-dance is about to commence, the music is at first comparatively slow, and the dancer seems impassive and sullen; and either he stands still, or moves about in gloomy silence. Gradually, as the music becomes quicker and louder, his excitement begins to rise. Sometimes, to help him to work himself up into a frenzy, he uses medicated draughts, cuts and lacerates his flesh till the blood flows, lashes himself with a huge whip, presses a burning torch to his breast, drinks the blood which flows from his own wounds, or drinks the blood of the sacrifice, putting the throat of the decapitated goat to his mouth. Then, as if he had acquired new life, he begins to brandish his staff of bells, and dance with a quick, but wild, unsteady step. Suddenly the *afflatus* descends. There is no mistaking that glare, or those frantic leaps. He snorts, he stares, he gyrates. The demon has now taken bodily possession of him; and though he retains the power of utterance and of motion, both are under the demon's control, and his separate consciousness is in abeyance. The

\* In our Number for June 1849, already referred to, will be found an engraving of a party of musicians thus engaged.

bystanders signalize the event by raising a long shout; attended with a peculiar vibratory noise, caused by the motion of the hand and tongue, or the tongue alone. The devil-dancer is now worshipped as a present deity, and every bystander consults him respecting his disease, his wants, the welfare of his absent relatives; the offerings to be made for the accomplishment of his wishes, and, in short, respecting every thing for which superhuman knowledge is supposed to be available. As the devil-dancer acts to admiration the part of a maniac, it requires some experience to enable a person to interpret his dubious or unmeaning replies—his muttered voices and uncouth gestures; but the wishes of the parties who consult him help them greatly to interpret his meaning."†

The same writer gives a philosophical estimate of the position in which the Shanar demonolatri may be ranked among the superstitions of the world—

"The religion of the Shanars, though unconnected with Brahmanism, is not without a parallel in the tropics. If a connexion must be established between it and any other form of religion, it may be classed with the superstitions of Western Africa, as a species of fetishism. In fetishism we observe the same transformation of the spirits of the dead into demons, the same worship of demons by frantic dances and bloody sacrifices, the same possessions and exorcisms, the same cruelty and fear and gloom, the same ignorance respecting a future state, the same shadowy, indolent, good-spirit half visible in the back-ground, the same absence of a regular priesthood, the same ignorance of asceticism, religious mendicancy, and monasticism, and the same absence of every idea of revelations and incarnations. It may be said with safety that the two systems have a greater resemblance to one another than either of them has to any other religions of the heathen world. There is no reason, however, for supposing that there is any connexion between them, beyond the origin of both in the same temper of mind and character, and in the suggestions of the same Evil Spirit."

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"Here in polished and metaphysical India we find a civilization but little raised above that of the Negroes, and a religion which can only be described as fetishism. And what exists in Tinnevely is only a type of the social and religious condition of extensive tracts through-

† Caldwell, pp 20—32.





out India, with which Europeans have not yet become familiar." \*

Be it so. We recognise herein a new ray of hope for Hindustan. For where is it that the Gospel has achieved its noblest triumphs in these latter days? Not amidst the consecrated sensuality of Brahminism, not amidst the conceited Pantheism of the Vedantist, not amidst the apathetic Atheism of Buddhu's enslaved worshippers; but in these very plains of Tinnevely, and amongst those very despised children of Ham, for "to the poor is the Gospel preached."

We take up the narrative of the Tinnevely Mission at the point where we just now interrupted it. It was blossoming forth with all the promise of an abundant harvest, when a check arose from a quarter whence it had been little anticipated. "In the midst of this success, a snare had been spread by the enemy who 'watches for our halting,' which had well-nigh turned our rejoicings into sorrow and reproach."† Mr. Rhenius was by birth a Prussian, and had been brought up as a member of the Lutheran Church of Germany, in which he also received Holy Orders. For a time he made the Book of Common Prayer the basis of his ministrations to the Natives, and "performed the English Services in the Church at Palamcottah, just as an English Clergyman, for the benefit of the Europeans at the Station. Gradually, however, he seems to have imbibed the objections felt by Dissenters against our Church; and circumstances from time to time appear to have deepened this unfavourable impression in his mind. It was his desire to build up the Native Converts in the Mission, rather according to the Lutheran form of Church government than the Episcopal. His great activity, diligence, and perseverance, prompted by an ardent love for souls, and accompanied with a remarkable power of influencing the minds of others, together with the self-denying labours of several coadjutors like-minded with himself, had been largely followed by the Divine blessing; for after fifteen years of labour he had the satisfaction of seeing more than 10,000 Natives, men, women, and children, brought under Christian instruction, including a large body of Native Teachers, chiefly trained by himself, who were labouring among these Converts as Catechists and Schoolmasters under the direction and control of himself and his brother Missionaries. Five or six of these Catechists were con-

sidered by Mr. Rhenius to be men worthy of ordination; and the Church Missionary Society was quite willing that they should be admitted to Holy Orders. Then arose a question of vital importance to the future welfare of the infant Church in Tinnevely. Mr. Rhenius wished to ordain these men himself, according to the order of his own Church, and pleaded the practice of the Missionaries of the Propagation Society in Tanjore as a precedent, who had themselves ordained Natives, before the Episcopate in India had been established. To this proposal the Church Missionary Society, honestly attached to the Church of England from its very origin, could not of course consent, there being now a Bishop of our own Church in India. They did not, however, require the ordination of these men by the Bishop, but simply refused Mr. Rhenius's proposal to have them ordained otherwise."‡ All attempts at negotiation failed. Mr. Rhenius withdrew from the Mission, taking with him all the German brethren, and at least one-third of the native Congregations; and determined to carry on an independent Mission in Tinnevely or its neighbourhood. The details of this painful and anxious crisis will be found in Mr. Pettitt's Narrative, just published,§ a work full of interesting and important information, from which the materials of the present paper have been to a great extent derived, and to which we gladly direct our readers' attention for a full and comprehensive record of the progress of Missionary operations in the Tinnevely District. It was an anxious and trying time. One false step might have produced irretrievable consequences; but so signally did He who heareth prayer overrule and guide the proceedings, that the Mission was preserved to the Society; the younger Missionaries were enabled, amidst much distraction, to persevere in the training of those converts who still adhered to us; and not long after the death of Rhenius, in 1838, all were again happily re-united. A tablet erected to his memory in the Church that he had built at Palamcottah, which testified to his "exemplary zeal and devotedness" as a Missionary—which all were ready to recognise, though they deplored his error of judgment—cemented and perpetuated the re-union. The seceding Missionaries were welcomed back; the son of Rhenius became a Missionary of the Society; his widow was again received by them; and the re-combined action of brethren long estranged manifested more than its old energy. "The 126th Psalm seemed," says

\* Caldwell, pp. 44, 45.

† Jubilee Volume, p. 223.

‡ Pettitt, pp. 49, 50.

§ Foolslop 8vo. pp. 574. Seeleys.



Mr. Pettitt, "as though it had been written expressly for us. 'When the Lord turned again the captivity of Zion, we were like them that dream. . . . Then said they among the heathen, The Lord hath done great things for them;' and we responded, 'The Lord hath done great things for us; whereof we are glad.'"<sup>\*</sup> The designs of Satan were defeated by the good hand of the Lord: the Mission had survived the shock, and progressed in all its departments more steadily and soundly than ever.

We wish that we had space to record the other fiery trials which tested the reality of the work in Tinnevely. In 1841 a system of organized opposition was set on foot to check the progress of Christianity, and the Heathen banded themselves together into a *Viboothi Sangam*, or *Sacred Ashes Society*, to prop the tottering fabric of Heathenism. The *Viboothi* is a mark made by the ashes of sandal wood or cow-dung, which the Heathen trace on their foreheads, arms, or breasts, in honour of the god Siva, and its adoption by our converts is considered the sign of apostasy. These ashes were to be the pledge of the faithfulness of those who still adhered to idolatry, and the token of abjuration of Christianity in any whom they might seduce from the faith.

In 1845-6 another convulsive effort was attempted to extinguish the light of Truth. In the Nulloor District at least 3000 persons had connected themselves with the Mission within fifteen months. These numerous secessions alarmed the adherents of Heathenism, and a bitter persecution supervened, accompanied by many violent outrages on the persons and properties of the Christians. It was a period of searching and sifting trial, in which, if some proved faithless and unstable, many took joyfully the spoiling of their goods, and rejoiced that they were counted worthy to suffer shame for their Saviour's name.

But no weapon formed against the Church there prospered. The burning bush was not consumed. The late Bishop of Madras could testify, in 1845, that since his previous Visitation, five years before, he had reason to believe that 18,000 souls had been added to the Church.†

And still the work goes on. In many of the districts a single Missionary has received several thousands under Christian instruction, admitted a large proportion of them to baptism, and welcomed hundreds to the table of the Lord. There are Benevolent Societies, Church-Building Societies, Book and Tract

Societies, and a Bible Society; while Christian edifices—Churches, Prayer-houses, and Schools, amounting now to 552—are dotted over the whole province. Amongst others, Mengnanapuram has its Church, which holds from Sabbath to Sabbath 1000 worshippers; and its spire, like that of Palamcottah, will soon, it is hoped, become a landmark and beacon of hope for many miles round. The Rev. John Devasagayam, admitted to Holy Orders in 1832 by Bishop Turner, has the happiness of seeing his son walking in his steps, as an Ordained Minister of the Church of England. A system of Inspecting Catechists, first organized by Rhenius, brings the whole of the Christianized population under the regular and careful supervision of the European Missionary. Candidates for Baptism are tested as to their sincerity, before admission to that sacred ordinance. Confirmation is as solemn and profitable a time for thought and preparation, as in any English parish.

The last half-yearly Statistical Returns of the Mission—ending Dec. 1850—have just reached us, and the Tables are most encouraging. In the eleven Districts, superintended by twelve European and two Native Clergy—exclusive of the recent Ordinations—there are 452 Native Agents—Catechists, Readers, Schoolmasters, and Schoolmistresses. The number of baptized persons is 13,518, and 11,034 are under instruction; making in all 24,552. There are 6682 children in the Schools, one-third of whom are girls, and as many more the offspring of heathen parents; while the roll of Communicants contains no fewer than 2743 names.

To sum up all in the emphatic language in which no mean judge, who has lately visited it—the eminent Dr. Duff, of Calcutta—lately described to the Committee his impression of the Tinnevely Mission—A visitor is struck with the thoroughness with which the Missionaries superintend all details, and would notice an "earnest workingness" in the whole.

We must, however, refer our readers to Mr. Pettitt's book for the details of the trials and triumphs of past years: in studying that narrative they will realise what Missionary work is; they will identify themselves more with the joys and the sorrows of the evangelists of Southern India; and their prayers and their thanksgivings will be more earnest, constant, and de-

<sup>\*</sup> Pettitt, p. 208.

† "Journal of Visitation Tour in 1845," p. 95. These numbers include, we believe, the accessions to the S. P. G.

‡ The aggregate number in all our South-India Missions is 28,762, to which may be added the converts in connexion with the Tinnevely Mission of the *Society for the Propagation of the Gospel*, reckoned in their last Quarterly Paper at nearly 11,000, and the *London Missionary Society's* converts at Nagercoil, &c.

finite, on behalf of that vast heathen population, which even now occupies the larger towns, and nineteen-twentieths of the province. But the leaven is working, and work it will till the whole is leavened, and Christianity has pervaded the entire mass.

But there is one of the most prominent tokens of the Divine blessing resting on the Mission, which we must dwell upon before concluding—the fact of the many villages in Tinnevelly which contain a population wholly and exclusively Christian, from which caste and devil-worship and heathenism are, we trust, banished for ever. In 1817, as we saw, Mr. Hough could only record that two such existed. Their number now reaches 445. Much was done toward organising these Christian communities, through the agency of an Institution called the *Dharma Sangam*, or *Native Philanthropic Society*, “the chief design of which was the purchase of villages, or land to form them, as a refuge for those who were persecuted, and not allowed by their heathen neighbours or landlords to build a place of worship for themselves.”\* Such, for example, are Nulloor (Good Town), Suvieshapuram (Gospel Village), and Kadatchapuram (Village of Grace), over which the Rev. John Devasagayam exercises the pastoral office. Others were transferred at once from heathenism by the voluntary accession of the entire population to the ranks of the Christians; and from Mr. Pettitt’s book we extract, as a specimen of many similar cases, his sketch of such a movement—A.D. 1841—in the village of Nāchhiyāpuram, within the district of Palamcottah—

“The people in it were slaves belonging to a Jemindar (a large land-holder under a contract with the Government), and employed in the cultivation of his lands. At that time, the abolition of slavery in the territory of the East-India Company had not taken place. This Jemindar was animated by a different spirit from that of the Brahmin just mentioned. His pride was probably wounded at the idea of his slaves venturing to choose for themselves, and placing themselves under the direction, though religious only, of any other persons; and he resolved that they should not learn the Veda: he even vowed that he would spend ten thousand rupees—that is, in violence and bribery—rather than permit it. Happily, I was able to place a Catechist there, who, though of a low caste, was his equal in shrewdness, firmness, and perseverance. The first act of persecution was this. The Jemindar’s son-in-law, who managed

his affairs, reported to the Tahsildar of Calcaud, that two of these people were receivers of property stolen by persons against whom he had issued a warrant. They were dragged off a distance of forty miles to answer the charge, and, being proved innocent, they were sent away. Their cattle were then seized for debt, whereas the Jemindar actually owed them grain. They were not allowed to use the water of the wells, and persons were prohibited from selling them food. Twice I wrote to the Jemindar, once I had an interview with his agents, and did all I could to conciliate him, but to no purpose. We had therefore to go forward as we best might. The devil-temple, which the people delivered up, was so small that my travelling-cot would not go inside,† and, immediately on their attempting to enlarge it, the materials were knocked down in the night and carried away. On a second attempt, the temple itself was levelled and removed. No carpenter in the neighbourhood would undertake to construct a new roof, and I was obliged to get one made at a place ten miles distant. The cart which was conveying it thither was waylaid before it reached the village, the materials carried off, and a false complaint presented against our people, to neutralize the true complaint which they knew would be brought against the real offenders. The case was mystified and almost lost in the Tahsildar’s cutcherry, and an appeal to the European magistrate then at Palamcottah became needful. There, also, every effort was made to defeat the cause of these poor people, and at length the case turned upon one point. The Jemindar’s party had deliberately asserted, in their defence, that there was never any such devil-temple existing in the place, and that the alleged site of it was cultivated ground. Happily, I had myself been to the village, and held Service in, or rather before, the temple, and was prepared, if needful, to give evidence of the fact. The magistrate, however, to satisfy himself, secretly despatched a police-officer to the spot to examine the place. The Jemindar’s party obtained information of his instructions, and instantly sent off men to run all night to the village, thirty miles distant. The next day the police-officer arrived, and proceeded to the spot.

† “These temples are not large, as they are not intended for the accommodation of worshippers, as our Churches are, nor used to convey instruction of any kind. They are only for the idols to inhabit, and for his servants the devil-dancers (a kind of priests) to enter with their offerings. The people all stand outside, gazing with dread.

\* Pettitt, p. 29. See also pp. 172—177, and Fox’s “Chapters on Missions,” pp. 180, 181.

'Here,' said the Jemindar's people, 'you see the spot: there are no signs of any building ever having been here. It is ploughed land: you see the grain growing.' The Catechist then stepped forward, and said, 'Please, sir, to take up one or two of those blades of grain by the roots, and you will see the trick at once.' The policeman did so, and discovered that the ground had been ploughed, watered, and planted in the night for the purpose; and reported accordingly. The case was decided in our favour; and the magistrate consented, when our materials were again prepared, to send a policeman to the spot, with an order to see the Prayer-house erected before he returned."\*

And all of our eleven Missionary districts could furnish such examples. Beside the numerous heathen villages which each of them contains, there are from twenty to sixty others, inhabited by Christians or Catechumens. They vary greatly in size, from the little hamlet to the important country town of 1000 to 1500 inhabitants. Each is under the charge of its Native Catechist; each possesses a Church—of mud, or brick, or stone—and usually boasts of a Boys' School and Master; and it is one of the brightest features of the Mission that many of the villages also possess a Girls' School.

On entering one of these happy hamlets, you would almost forget that you were in a pagan land. Beneath the shade of cocoa-nut trees sit native women, spinning their cotton, and singing Tamil hymns—translated from the German by Fabricius, a fellow-labourer of Schwartz—to the motion of their wheels. To a Hindu female, Christian education is almost "a transition from irrational to rational being. Sprightly gentleness of character, with a strong disposition to confide, gracefulness and timidity of manner, combined often with elegance of form and an engaging countenance, are thereby rescued from a wild thoughtlessness, or from the dullness of ignorance, to sparkle with intelligence, and to exhibit the power of Divine truth, reproducing in some measure the original idea of woman's creation."† Instead of falling down before those uncouth monsters, whom a depraved imagination has invented as their deities, they are now taught to worship the Father of Spirits, whose glorious perfections constitute our peace and joy. The idols have been built into the foundations of the place of Christian worship, or form, perhaps, the doorstep on which the converts daily tread. Cleanliness and order, and a manifest change of aspect and demeanour,

which even a stranger cannot help noticing, have superseded the degradation and misery of the hovel of the heathen Shanar. There is the single husband with the single wife. There is the baptized child learning its first and indelible lessons at a Christian mother's knee. The tyranny of caste is being gradually overthrown; and men, who once regarded each other only with contempt and hatred, now share the offices of brotherhood and love.

Surely to witness such a scene as this must call forth in any Christian heart emotions such as swelled the breast of the late Bishop of Madras, when, on the 11th of September 1845, he laid the first stone of the Church at Asirvathapuram. He says—"After that the Congregation had sung a Tamil hymn, to an European air, I spoke to them, with tears in my eyes and thankfulness in my heart, on the subject which had called us together. Would that the friends and opponents of Missions could have been present! I have not the slightest desire to be 'picturesque' in my description of what I see in Tinnevely; but am, on the contrary, very anxious to avoid any language that might be misconstrued into over-praise; but there was a simple reality about the scene before me which made my heart run over. There stood a crowd of Native Christians, of whose Christianity there is no more doubt than of our own, and of whose sincerity, as of ours, there is but One able to decide, but who evidently took a deep interest in what was going on; and there stood, among the other ministers of Christ who were present, the venerable John Devasagayam—he is sixty years of age, and has been labouring as a teacher of the Gospel from before the days of Bishop Middleton—a pure Native, and as pure a Christian as ever looked 'unto Jesus,' and to Him only, as 'the author and finisher of our faith.' "‡

This, too, is but a scene with many a parallel in Tinnevely. Here are fields white indeed to the harvest; and there is but one step further, which would complete the transition of these villages from Mission Stations into Christian parishes. Let them only receive native pastors, brought up amongst themselves, speaking their own native tongue, wearing their own native dress, habituated to their own native mode of life, as far as it is not distorted by heathenism—in short, an indigenous Ministry for an indigenous flock, which might nurture and propagate Christianity even if India ceased to be England's, and which may now at once set free the European Evangelist to pursue his glorious and apostolic work of

\* Pettitt, pp. 242—245.

† Ibid. pp. 552, 553.

‡ "Journal of Visitation Tour in 1845," p. 70.

incursion on the unbroken ranks of idolatry and superstition. Our aim is not to Europeanize the Asiatic, but to naturalize Christianity in Asia; and the noblest triumph of Missions in Hindustan would be to have planted the Gospel there, not as a feeble exotic, dependent on foreign influences for its protection, but to see it thoroughly acclimated, and assimilated to the soil.

And, on a small scale, we trust that this is being granted us in Tinnevely. God is giving us the commencement of such a Ministry there. With devout thankfulness to the Lord of the harvest, we close this imperfect sketch of the Tinnevely Mission with the intelligence of God's recent favour and goodness to His Church in the Indian peninsula. The event will be estimated highly in proportion to our familiarity with Missionary operations. It is an era in their history. Even at this period of the Mission it would have been glad tidings indeed had we been only able to announce that the Bishop of Madras had, during his recent Visitation, December 1850—February 1851, confirmed 2563 Catechumens,\* presented to him by our Missionaries. We know what confirmation is in England, when such a time is duly improved; and when we are told of the previous amount of preparation which these young persons had received, their own solemn and serious manner, and the frequency and the fervency of the prayers offered up on their behalf; it is not easy to overrate the blessing to be anticipated from that holy season of dedication to the Lord.

Nearly thirty Missionaries were gathered together at Palamcottah, and it was a time of great harmony, earnestness, and spiritual joy. They gathered on a joyful occasion indeed. They were assembled to witness the Ordination of no fewer than five Native Catechists, students at the Palamcottah Institution, whilst they joined in admitting to Priests' Orders, the Rev. Jesudasen John, a Native Clergyman of the second generation, as well as the Rev. Jacob Chandy, T. Clark, and four other Deacons. At the early Morning Service on the 2d of February, the Rev. John Devasagayam addressed a very stirring and affectionate exhortation to his future brethren in the Ministry—a veteran soldier teaching those who were just girding on their armour how to war the good warfare.† The Ordination Sermon,

preached by the Rev. G. Pettitt, who was then visiting the scene of his former toils and mercies, was forcible and appropriate; after which, Paramantham, Abraham, Muttoswami, Mathurantiram, and Seenivasagum, were admitted to the Holy Order of Deacons; and we hope ere long to hear that they have been located as Pastors over some of those Christian villages, which we have been endeavouring to pourtray. Every thing throughout the Visitation Tour was in keeping. The crowds of earnest and intelligent worshippers; the replies in doctrine and history of numbers of Catechists and Schoolmasters; the proficiency of the Schools; the seriousness of the Candidates for Confirmation and for Orders; all united their testimony to the reality, depth, and extent of the work. "The little one has become a thousand, and the small one a strong nation." "This is the Lord's doing, and it is marvellous in our eyes."

We have received, just in time to lay it before our readers, *the Bishop's own Narrative of his Visitation-Tour*, dated Trichinopoly, March 7, 1851; and, at the risk of some little repetition, we transfer copious extracts at once to our pages, as one of the most interesting and important documents which has ever been submitted to the friends of Missions.

"I have held my primary Visitation of the Clergy both on the Western Coast and in Palamcottah; had Confirmations for the young at all the principal Stations; and held an Ordination in Tinnevely, at which a larger number of Natives of your Society were admitted into the ministry than on any former occasion. Of each of these important official duties I shall now speak.

"*Of the Primary Visitation*—For the Clergy of the Western Coast, I held it at Cottayam on Friday the 27th of December 1850; and for those of Tinnevely, at Palamcottah on Friday the 31st of January. All the Clergy in the several Districts were present on each occasion. We had Divine Service, and I preached to them a sermon which I considered appropriate for such an assembly. I then read to them that part of my printed Charge which relates to our Missions, of which I sent you a copy, and some new paragraphs peculiar to their own provinces. To the Missionaries in Travancore . . . I expressed the disappointment I felt, in common with many others, in the failure of the plans to improve the Syrian Churches, and recommended the greatest watchfulness and tenderness in order to win over the members to the pure and simple faith of the Protestant Churches. . . .

\* Exclusive of those connected with the Society for the Propagation of the Gospel. See next page.

† An English copy of the Address was sent to the Bishop. Should we receive it, we may be able to lay it before our readers.

So also in Tinnevely I spoke to your Missionaries, and those of the Society for the Propagation of the Gospel, of the reality of the work going on, and the encouragement it afforded to their future efforts; of the qualifications for baptism in the Catechumens, and the time for preparation of the Native Ministers about to be ordained; the important bearing on the Missions; their location; and the desirableness of giving them a responsible position as Pastors over flocks without delay, and of treating them with the confidence and affection of Christian brethren. These and other topics were afterwards freely discussed. We found it an interesting and, I believe, instructive season. Brotherly love, unity, and mutual esteem prevailed between the Bishop and his Clergy; and if we were not in all things entirely and exactly of one mind, we were certainly of 'one heart;' and the remembrance of the day will be cherished by us, and I hope prove a stimulus to us in our different duties, until the next Visitation may call us together again, or at least as many of us as may be permitted to see such a day.

"Of the Confirmations—I held Confirmations at all your principal Stations in Travancore and Cochin. At Trichoor, Cottayam, Pallam, Allepie, Tiruwalla, Mallapalli, Mavellicare, Candidates were presented. I confirmed on the Western Coast nearly 1000 soules.

"So also in Tinnevely I will give you the several Stations in this District, with the number at each—

Jan. 11. Dohnavoor . . . .	170
.. 12. Palamcottah . . . .	134
.. 16. Suviseshapuram . . .	396
.. 17. Edeyengoody (S. P. G.)	263
.. 18. Saththankullam . . .	212
.. .. Moodeloor (S. P. G.) .	258
.. 19. Kadatchapuram . . .	504
.. 20. Christianagram (S. P. G.)	147
.. 21. Mengnanapuram . . .	230
.. 22. Pragasapuram . . . .	168
.. 23. Nazareth (S. P. G.) . .	211
.. 24. Panneivilei . . . . .	311
.. 25. Sawyerpuram (S. P. G.)	103
Feb. 4. Nulloor . . . . .	313
.. 5. Panneivadali . . . . .	125
Total in Tinnevely, 3545.*	

\* The precise numbers are—

	C. M. S.	S. P. G.
In Travancore.....	903	
Tinnevely .....	2503	982
Trichinopoly and Tanjore ...	..	1000
	3406	1982
	1982	
Total.....	5448	

"Since the above, I have confirmed, in the Districts of Tanjore and Trichinopoly, nearly one thousand more.

"It is impossible to reflect upon the fact of the admission of this large number of Native Christians to the full privileges of the Church without thankfulness to God. And when we think of the preparatory instruction given to them; the affectionate appeals of their respective Ministers and Catechists; the earnest prayers offered up to God that they might be Christians indeed; and connect with all this their solemn pledge made before God and the Church to carry out their baptismal obligations, and the benediction of the Bishop, with his address to them, and the devout prayers of the large Congregation for them; I say it is impossible to consider all this without indulging the most reasonable hope and belief that an amount of good will result from it which is incalculable.

"I was especially struck with the readiness with which the Candidates replied to the questions proposed to them during my address. I generally arranged my address as systematically as possible, for the express purpose of assisting the memory of my hearers; and I was almost always surprised and gratified at the accuracy with which they repeated the facts, explanations, reasonings, doctrines, duties, &c., when catechized upon the subjects subsequently. It showed me, not only that they had been attentive hearers of the Word, but that they had an extensive knowledge of the Holy Scriptures. I confess that my heart was often filled with gratitude, and I thought how few Congregations in the populous villages in England could have answered with equal credit to the interrogatories.

"The Ordination—This important event—important from the number of Natives admitted—was held at Palamcottah on the 2d of February 1851.

"My Examining Chaplains for the occasion were, your excellent Secretary, the Rev. T. G. Ragland, who had acted as my Domestic Chaplain in my visit to the Missions, for the general examination; and the Rev. R. Caldwell, of the Society for the Propagation of the Gospel, for the native languages.

"Of the satisfactory nature of the examination of those admitted, I will only observe we were fully agreed. Of two of the Natives Mr. Caldwell observes—"They acquitted themselves in a manner which would do credit to European Candidates for the Ministry, and which was quite surprising in them, considering that they were unacquainted with English, and that they had but few educational advantages. In

addition to this, both of them seemed to speak and write with the heartiness and power of men who had experienced in themselves the truth of what they taught.'

"And Mr. Ragland, speaking of the one who, from his imperfect knowledge of English, sometimes did not understand the precise question, observes—'His sentiments were always good, his doctrine sound, and his views of the fundamental truths of the Gospel clear.'

"On the whole, I would remark that I was satisfied with their attainments, their knowledge of the doctrines of the Scriptures, their sound and correct views of the mysteries of the Gospel, and their experimental knowledge of them in their own hearts. I make no doubt they will do credit to the character of the sacred ministry amongst their countrymen. May God multiply upon them the gifts of His grace, and give them such love for souls and ardour in their work as shall make their ministry a blessing to thousands.

"We also felt that so solemn an occasion demanded more than ordinary prayer to God, and religious duties in connexion with it. We had two Services in the course of the week. The prayers for Ember Week were used in all the Churches of the Presidency and the Mission Districts. Sermons were preached, in English or Tamil, by the Rev. Messrs. Ragland, Sargent, John Devasagayam, and myself. The valuable sermon on the occasion was preached by the Rev. G. Pettitt, and, as it is to be published, I make no further remark upon it. We had also a Meeting for solemn and earnest prayer at the Mission Premises on the evening previous to the Ordination. The Service on the Sabbath morning was attended by all the residents at the Station, almost all the Clergy in the District, and crowds of Natives; and I can bear delightful testimony to what was said by one of the Missionary brethren after the Service—a more solemn and affecting Service he had never experienced, not even of such as that of Ordination of Ministers; and it was the general feeling of all present. May its results be seen in the most enlarged blessings to the Missions!

"On the following day we met and commended the newly-ordained Ministers to their work, and to that God who had called them to it, in devout and fervent supplications and prayers. It is a time to be had in grateful and hallowed remembrance, and I hope will be the means of extensive good to all our Missions.

"I have not time to write more, as this is the last day for the mail; but I must express to you the grateful emotions and feelings which have been called forth in visiting your Missions. It has exceeded all that I had anticipated. When I think of the throngs which flocked to the different Churches, literally 'as doves to their windows;' of the earnest and devout manner in which they entered into the Services of the Church, both in the responses, in the prayers, and in singing to the praise and glory of God; when I think of the fixed look and attentive manner with which they listened to the word of exhortation, and the intelligence they manifested in the readiness of their replies when appealed to in confirmation of any doctrine, and of their knowledge of any Scripture statement; when, moreover, I call to mind the numbers of intelligent Catechists and Schoolmasters, the crowds of young people, male and female, in the Schools; when I look at the Churches, Mission-houses, School-rooms, Prayer-houses, &c., which have arisen throughout these districts—Isay, If there is not reality, actual experience of Christian truth, in all this, then there is no such thing as reality in the world: all that we have taken for it is a name, a shadow, a delusion. But I am satisfied that it is a real and abiding work—the work of God, the power of His grace, the putting forth of His almighty arm in the sight of the nations, as in days of old. It is the same work which the Thessalonian Church experienced when the Gospel came to them, 'not in word only, but also in power, and in the Holy Ghost, and in much assurance,' and the effects are identically the same; leading the people to be followers of Christ and His disciples, and examples to believers, and desirous to diffuse the light which has risen upon them, and to abandon their idols, and to look for the coming of the Son of Man to receive them to Himself.

"I have given you thus a very hurried and hasty statement of what I have seen and experienced in my brief visit to some of the most interesting Mission-fields in the world. I am sure no devout mind will hear of these things without having his gratitude to God increased, his love to Christ and His cause promoted, and his conviction in the truth of the promises strengthened.

"With sincere Christian regard and esteem to the President and Members of the Committee, including your brother Secretaries,

"I am, &c.,

"(Signed) T. MADRAS."



## SUMMARY OF INTELLIGENCE

RECEIVED BETWEEN THE 22D OF MARCH AND THE 21ST OF APRIL.

**SMYRNA MISSION**—The following passage occurs in a recent communication from our Catechist at Smyrna, Mr. A. Dalessio—"The corruption of the Christians in this country is beyond description, and a Missionary for them is as necessary as for the Heathen. Salvation is, as it were, taken from the hands of God, and committed to the hands of the priests, who set themselves in the place of our Lord. To the poor blinded people the priests are every thing, and the precious souls, thirsting for pardon and peace, are no more to look to Christ, but to the Church."

As Missionary efforts are so needed, we rejoice to say that, in the providence of God, the opportunity for their active prosecution is remarkably facilitated, at the present moment, by a firman which has been issued by His Imperial Majesty Sultan Abd-ul-Musjid, in favour of his Protestant subjects. A copy of this interesting document, bearing date Nov. 1850, has been forwarded to us by our Missionary at Smyrna, the Rev. J. T. Wolters. It adverts to the inconveniences to which they had been subjected on embracing the Protestant faith, and ordains the appointment of an individual, chosen by themselves from among their own number, with the title of Agent of the Protestants, to be attached to the department of Minister of Police.

The Vizier Mahomed Pasha, Minister of Police, is expressly enjoined not to permit any of the other communities in any way to interfere with them in their religious concerns, or in any wise with any of their affairs, secular or religious, that they may be enabled to exercise the usages of their faith in security.

**KURRACHEE, SINDE**—It is with much sorrow that we report the death of Mrs. Schreiber, the wife of the Rev. C. C. T. Schreiber, our Missionary at Kurrachee, Sinde. She died on the 11th of March, after a raging fever had consumed all her physical strength. Mr. Schreiber says—"It is as if this Mission, like the East-Africa Mission, has to be commenced on the grave of the Missionary's wife."

The caravans from the interior had been larger during the last cold season than on any previous occasion.

**THE PUNJAB**—A Letter from Lahore, dated Feb. 19, 1851, informs us that an anonymous friend in the Punjab offers a benefaction of 10,000 rupees (£1000), on condition that the

Missionaries appointed to occupy our first Station in that country are actually in India by the 1st of March 1852.

**CALCUTTA AND NORTH-INDIA MISSION : THE MOFUSSIL**—The Rev. G. G. Cuthbert, Secretary to the Calcutta Corresponding Committee, has been engaged in visiting the different Stations of the Society in the Upper Provinces. A Letter dated AGRA, January 18th, communicates to us the encouraging aspect of that Station. Secundra, with its neat, simple Church, Schools, Missionaries' Houses, and extensive and admirable Printing Establishment, exclusive of book-binding and type-founding, affording employment to the orphan boys brought up in the Institution, particularly interested him.

The Rev. Messrs. French and Stuart have reached Agra.

Mr. Cuthbert describes the site of the intended New College as excellent. It is in proximity to the Kuttra.

At MIRUT, Missionary work is being actively prosecuted, especially in that most important department, preaching in the open air. The Rev. R. M. Lamb is well understood by the people, and commands the greatest attention. He is effectively aided by Paul, the Catechist, a converted Hindu, baptized by Mr. Lamb in 1847.

At BENARES, also, there is constant, regular, able, and earnest preaching of Christ to the Heathen and Mahomedans in the streets and lanes of the city, as well as in the preaching Chapels.

**NORTH-WEST-AMERICA MISSION : LAC-LA-RONGE**—Letters have been received from the Rev. R. Hunt, dated Lac-la-Ronge, August 22, 1850. The adult Indians, who, on his arrival, had been absent hunting, were beginning to gather in, preparatory to their full arrival at the fall. They were anxious to entrust their children to the Missionary's care, and Mr. Hunt hoped soon to have a School of forty or more permanently and entirely placed under his control.

Mr. and Mrs. Hunt were occupying two very low, and not very water-tight, houses, built of logs and mud. Our Missionary, like the first preachers of the Gospel, is obliged to labour with his hands, and fulfil the various offices of blacksmith, carpenter, tinker, and tiller of the ground.





PITHIRIKI, ON THE WANGANUI, NEW ZEALAND.—PLATE P. 132.

# Church Missionary Intelligencer.

No. 6.]

JUNE, 1851.

[VOL. II.

## ORIGINAL COMMUNICATIONS.

### **PAINFUL AND APPARENTLY UNSUCCESSFUL MISSIONARY LABOURS THE PARENT SEED OF EXTENSIVE AND ENCOURAGING RESULTS.**

A GENTLEMAN resident in Sierra Leone having carefully sown some foreign cotton-seed, was surprised to find that large portions of it missed, and that it sprang in patches only. These portions were permitted to advance to maturity, and the seed which they yielded, although small when compared with the original quantity which had been expended, was carefully gathered, and in due time sown likewise. This naturalized seed, however, unlike the foreign seed from whence it had been derived, germinated surely, and proved to be abundantly productive.\*

The Missionary records of half a century, and the opportunity thus afforded of comparing the past with the present, and the present, in all its diversity of aspect, with itself, enable us to trace in the philosophy of Missions a phenomenon analogous to this. There are several of our Missions which originated exclusively in European instrumentality, Missionaries landing as strangers in some strange land, and introducing the leaven of the Gospel into a previously untouched mass of heathenism. It was under such circumstances that our West-Africa Mission commenced amongst the Susus. The first Missionaries were not Englishmen—at a time when a powerful British army was serving in Egypt under Sir

Ralph Abercrombie, there was not found one Englishman willing, in answer to the Society's applications, to volunteer on this better service—they were Germans; and at the end of their first year of residence among the Susus we find them saying, "It requires time to get into the confidence of the people; and even years may pass away before they get any other idea of us than they have of the generality of traders."

In the same way commenced our New-Zealand, North-India, Western-India, North-West-America, British-Guiana, and, more recently, our East-Africa and China Missions.

In all these Missions the initiative medium was exclusively foreign, and, like the growth of foreign seed—which, on its introduction into a new soil, yields but little compared with the quantity which has been sown, and the labour which has been expended on it—the perceptible results were for many years scanty, and slowly gathered in. Nor, on consideration, is this surprising. The Missionaries came as strangers, bearing with them to a strange land a new and unwonted message; employing, in the first instance, an interpreter, or else with stammering tongue endeavouring to express themselves in a language which they very imperfectly understood. To the heathen, the whole proceeding was, in the first instance, unintelligible. Incapable of understanding the disinterested benevolence of Christian Missions, they suspected the Missionaries of sinister designs, and carefully shunned them. When our Missionary, the Rev. J. H. Bernau, commenced his labours amongst the Indians of the Essequibo, they fled from him; and a whole year elapsed before he was permitted to converse freely with them.

So it had been with the Moravian Missionaries, who had preceded the Church Missionary Society in this field of labour. On proceeding to Berbice, in 1738, they were obliged to travel in search of the Indians with their hammocks on their shoulders, suspending them, when they wished to rest, from the boughs of the forest trees through which they were penetrating: and when, after a lengthened journey, they approached a group

\* It is singular that Renner, our first Missionary to Western Africa, having received, when labouring in the Susu Country, a box of cotton-seed from Sierra Leone, a piece of ground was prepared as a cotton plantation by the Chief Fantimani, to whom the greater part of it had been presented. Very few of the seeds sprang up, from which it was concluded to be bad, and the proposed cotton plantation was changed into a rice ground. Had they known that the scanty produce of the first crop, on being re-sown, would have yielded to them an abundant harvest, they would not have acted so precipitately. So, in Missionary work, let us not despise "the day of small things." In the few converts of the first sowing, the seed is being naturalized.



of Indian huts, if the men happened to be absent, the women fled with their children into the woods, uttering fearful cries. Daehne, on commencing a new Mission on the Corantyn in 1757, was deserted by the Indians. One alone remained with him, and even this poor fellow was induced to leave him by the representations of the medicine men, who told him that the White Man was under the power of the devil, and that if he remained with him he would surely die: nay, they went further; they conspired against the Missionary to put him to death.

When, after a time, the Natives cease to be apprehensive of injury from the Missionary, opportunity is afforded for the manifestation of another evil principle on their part—covetousness; and they gather round in the hope of getting gain. When they are undeceived, and discover that there is no prospect of enriching themselves at the expense of the European, then they begin to dislike him, and he suffers, perhaps, ill-treatment at their hands. Thus in his East-African journeyings we find that Dr. Krapf's greatest trials arose, not from his personal privations of thirst, fatigue, &c., but from the importunate beggary of his Wanika attendants. On his journey to Ukambani his life was endangered in consequence. "I perceived," he says, "that they had worked themselves up the whole night into such a mad excitement, that had I spoken one single word of provocation they would, to all appearance, have slain me on the spot."

Beside all this, there is that peculiar trial connected with a foreign agency from which we have so severely suffered—the premature removal of the Missionaries by sickness and death. This was the trial in the Sierra-Leone Mission. A monumental tablet might be covered with the names of soldiers of the Cross who laid down their lives in this field of Missionary conflict. And other Missions also have severely suffered, more particularly the Ceylon and Western-India Missions—which, from the consequent interruption of the work, have been much retarded in their development.

From these and other considerations which might be urged in connexion with the subject, it is evident that when Christian truth is presented to the heathen through an exclusively foreign medium the hinderances to its reception are increased, and that it has to contend, not only with the natural indisposition of the human mind, but with the difficulties arising from the nature of the instrumentality employed. There are prejudices and misapprehensions which are vincible only by a long course of patient continuance in well-doing. Years elapse before any impression appears to be

made, or a single convert gladdens the heart of the expectant Missionary; and when the work of conversion does commence, perhaps there are many more years during which it resembles the field where the seed springs up thinly and in patches.

But there are also other Missions and Mission Stations, in the character of their commencement distinctive from the first class, in which a native element, previously brought under Gospel influence, has become available as a means of transmitting Christianity to the surrounding heathen, operating either *pari passu* with the European Missionaries, or preceding them in their efforts. Amongst these may be enumerated the Yoruba Mission, and certain portions of the work in New Zealand and North-West America, to which our attention will be more specially directed in this Paper. They are derivatives from the primary class. In such Missions, native evangelists have either been the first conveyers of Christian truth to their countrymen; or else Christianity, by a kind of spontaneous involuntary action, without any thing of prominent or distinctive effort on the part of any one individual, has progressed through the ordinary intercourse of relatives and friends, the consciousness of spiritual need, without direct interference on the Missionary's part, being thus marvellously reproduced, an anxiety for instruction springing up where he has never been, advancing beforehand, anticipating his efforts, and from unexpected quarters the cry being heard, "Come over, and help us."

It is evident that truth, invested thus with a native element which has become associated with it during the gradual progress of the primary Mission, is freed from many of those hinderances which obstructed its action when first made known to the heathen; that it is as naturalized seed, yielding, much more rapidly, a greatly increased amount of perceptible result. Let us illustrate this by a reference to our Missions.

Sierra Leone was occupied in 1816.\* The effective action of the foreign agency was continually interfered with by unhealthiness of climate, and the progress of the work retarded. The remarkable movement in the native mind under Johnson and Düring, was not sustained. Language of hope as to the future,

\* Missionary work had been done in the Colony by the Rev. L. Butcher, one of the Society's Missionaries acting as Chaplain, for some time previously. Mr. Johnson entered on the charge of Regent's Town in June 1816; Mr. Düring on that of Gloucester in December 1816.

rather than of encouragement from the present, characterizes the Report of 1825. In the beginning of 1828 the native agency might be thus summed up—*one Native Catechist, one Native Schoolmistress, and three Native Teachers*; and in the year 1829 we find the Missionaries constrained to say, “We consider it as one of the most trying features of the work in this Colony; that, after fourteen years’ labour by the Society’s Missionaries, we should not be able to count more Native Teachers.” Walker, the historian of the West-Africa Mission, thus portrays this period—“The work was still, for the most part, discouraging, with now and then a gleam of promise shining amidst the general gloom.” In 1825, out of a population of 10,359 liberated Africans, there were 3000 regular attendants on Public Worship. In 1832, the number of worshippers remained the same, while the liberated Africans in the Colony had increased to 21,000. In 1825, the Communicants were reported to be 493 in number: at the end of 1833, they were 445. In this year, however, hopes of a revival cheered the hearts of the Missionaries; and in 1835, after so long a time, “a new life was evidently imparted to every village, the mists of winter darkness and sterility were fleeing before the general light and warmth of approaching spring; hearts long dormant in worldliness and irreligion were beginning to throb with newly-awakened emotions of spiritual existence, and to demand that aliment which living hearts alone can relish; and the demand was accompanied with proofs of earnestness and sincerity that could not be disputed.”\*

From that period the Mission progressed. The annual return of the Communicants increased year by year, by a progressive growth of a healthful and satisfactory character, until the year 1842, when, by the blessing of God on the means used, the moral aspect of the Colony had completely changed. Instead of the dearth of native agents, which had so pained the Missionaries at the end of the first fourteen years of labour, there were no fewer than 40 Catechists and others engaged in sowing the seed of Divine truth amongst their fellow-countrymen, old and young; more than 6000 persons statedly attended Divine Worship, beside 5287 children and adults in the Sabbath and Day-schools; while, dispersed throughout the different Stations, were to be found 1300 Communicants, and as many Candidates for Baptism.

The seed-shedding time appeared now to have arrived for the Sierra-Leone Mission, when it was to sow a naturalized seed, derived, through

its intervention, from the foreign seed which had been originally introduced. And as gracious arrangements are providentially made by which the seeds of plants are wonderfully sown when the season comes—some plumed so as to catch the breeze, by which they are wafted along to their future resting-place; some, by the action of strong springs, shot forth from their receptacles to a considerable distance; some provided with a multitude of little hooks, by which they lay hold on any moving object which brushes past them, and are thus carried here and there—so the same all-wise God, who is paramount in the proceedings of grace as in those of nature, provided a way by which the ripened seed of the Sierra-Leone Mission might be transferred afar, and there be sown, to bring forth fruit more abundantly. The home tendency so strongly generated amongst the liberated Yorubas in Sierra Leone, by the tidings of their own land conveyed to them by the returning Niger expedition—this was the elastic spring by which, in the providence of God, the seed was to be cast forth. The Rev. H. Townsend, when about to leave Freetown for Abbeokuta on an exploratory Mission, was greeted with hearty salutations; subscriptions were got up throughout the Colony to aid the Society in this new effort; the people of Hastings undertook, at their own expense, to send one of their number with Mr. Townsend to Abbeokuta; and Johnson, the Yoruba owner of the vessel in which the Missionary sailed, gave him and his companion a free passage. Townsend’s favourable report on his return gave additional impetus to the movement. Many of the converted Yorubas, who had been hesitating from the fear of losing their Christian privileges, resolved on following the example of their countrymen, and Andrew Wilhelm, the Christian Visitor, was appointed to act as Christian Teacher until the arrival of European Missionaries. The movement was altogether native, and the European element was comparatively passive, and carried forward by it. Native Christians recommended the Gospel to their countrymen, and prepared them for the reception of the European Missionaries. And when the latter came, they came not alone; but, as a remarkable proof of the measure of adaptation to the soil of Yoruba with which, in the providence of God, the seed of Christian truth had become invested, one of the ordained Missionaries was himself a Yoruban. Thus the Gospel was presented to Abbeokuta, in the first instance, not through an exclusively foreign agency, but in combination with this through a native medium; and the results have been just

\* Walker’s “Church-of-England Mission in Sierra Leone,” p. 360.



what might have been expected from naturalized seed. At the end of three years from the arrival of the Missionaries, they find around them, at the lowest calculation, 500 constant attendants on the means of grace, about 80 Communicants, and nearly 200 Candidates for Baptism and the Lord's Supper. "A new Church," writes Mr. Crowther, "is forming in the heart of Africa. The prayers of the Church to this end are being answered: the seed of their long, faithful, and tried labour for Africa is shooting forth. What must the Church now do? She must earnestly pray to the Lord for the fulfilment of what He has said concerning His vineyard—'I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.'"

In the New-Zealand Mission the same phenomena may be traced. The Missionaries landed on the shores of the Bay of Islands in December 1814. So barbarous were the Natives, that the commencement of the Mission was delayed for some time from the strong European prejudice which existed against it. The seed was introduced into a harsh soil: germination was long delayed. Not until the year 1825 was a first convert given to the Missionaries, and a second in 1827. When growth did commence, it was for a considerable time of a slow and laborious character. In 1832 we had no Communicants amongst the Natives of New Zealand; in 1836 only 64; and in 1840 they numbered not more than 280, and this after a quarter of a century of labour.

In 1838 and 1839 a cry for instruction was heard from parts of the island where Missionaries had never been. It had been produced by the action of Christian truth operating through the medium of the Natives themselves. Hongi, in the course of his desolating wars, by which he had wasted vast districts, expelling the population from their original seats, and compelling them to take refuge in distant parts of the island, had deported to the Bay of Islands, where the Missionaries resided, numerous slaves, fragments of different conquered tribes—brought together, like the liberated Africans of Sierra Leone, from various quarters, to the spot where Christian truth was shining as a light in a dark place. They shared in that light; they attended the Missionary Schools and other means of grace; they learned to read and write, and some of them had firmly fixed in their minds the essentials of the Gospel. After a time, the rugged character of the Chiefs and people in the Bay of Islands began to soften down under

the continued action of Christianity, when these *detenus* were manumitted, and as many of them as were disposed to do so were permitted to return to their own friends. Some went to the East Cape, others to Kawia, on the western shore. A young Chief of Taupo advanced down the course of the Wanganui river to its mouth; others went to Cook's Straits, where their tribes, expelled from the more northern districts by Hongi's fire-arms, had acquired a home by a similar expulsion of the original inhabitants. Wherever they went they evangelized: they diffused the leaven of Christian truth; and it wrought energetically. The Missionaries became aware that some knowledge of Christianity had advanced beyond their outposts, and that the Natives were earnest for instruction where they had never been. Messengers came from the distance of 500 miles, praying for Teachers. Here, as in the Yoruba Mission, we were carried forward by the powerful movement amongst the Natives themselves. In 1840, the three principal positions in the new districts which had so unexpectedly opened—namely, East Cape, Otaki, and Wanganui—were almost simultaneously occupied by European Missionaries. Introduced by native effort, no longer wrapped up in the distinctive peculiarity of an exclusively foreign agency, but invested with a native element, truth in these districts was as naturalized seed, and the rapid progress of the work contrasted remarkably with the tardiness of growth in the first districts occupied.

Native Teachers were placed at East Cape in Oct. 1838. Archdeacon William Williams removed thither with his family in Jan. 1840. In that same year the numbers of individuals assembling regularly for worship in the district were computed at no less than 8000. The whole of that large portion of the island lying between the Bay of Plenty and Hawkes' Bay, and further down along the eastern shore to Cook's Straits, is now professedly Christian. Mr. G. Clarke, who had visited these parts in 1839, after an interval of nine years determined to re-visit them, and in 1849 travelled along the coast a distance of some hundred miles, to trace, as far as possible, the progress which the Gospel had made amongst the people, and their advance in civilization. We now introduce large extracts from his Report—dated Turanga, Feb. 22, 1849—which have never yet been published—

"Passing over the Mission Stations at the Thames and at Tauranga, my remarks will be confined to those places where it may be said we first planted the Gospel. I begin, therefore, with Maketu, Opotiki, and its dependencies, viz. Wakatane, Matata, Tuna-

pahore, and the Kaha. At each of these places there is now a Christian Place of Worship, in which many hundreds of Natives assemble for Public Worship.

"Opotiki, the central position, from whence most of the above places are visited, is a rich valley, containing some thousand acres of land, with a river running through its centre into which vessels of thirty tons can enter, and lie with safety, and has a population of about 1000 Natives, with a Mission Station occupied by Mr. J. A. Wilson. When I visited this place about nine years ago, there were only two or three Christian Natives, liberated slaves from the north, who had carried their little stock of Christian knowledge to impart to their countrymen. We assembled a large congregation at the time, and they have gone on increasing in numbers, and some, I trust, growing in grace, until they form now a Congregation amounting to several hundreds, many of whom have been baptized, and a number are Communicants at the Lord's Table. They have a large native Chapel, and are an industrious, plodding, and commercial people: they are owners of six small vessels, which they navigate themselves, carrying on a large trade with Auckland and other places in pigs, potatoes, Indian corn, and wheat; they have horses, steel mills to grind their wheat, and fine crops of wheat which they have just harvested; and they make their own bread, and supply their visitors in considerable quantity. There is one, and sometimes there are two, Roman-Catholic Priests living here, who claim a small number of followers; and from this place they travel into the interior as far as Taupo, and along the coast toward the East Cape, carrying the blighting influence of their tenets—not only to vital godliness, but to moral and social improvement—wherever they go.

"From Opotiki I proceeded to Tunapahore, eighteen miles S.E. of Opotiki, where there is a considerable number of Natives residing, and where, nine years ago, the Gospel was first preached. There is now at this place an orderly community: they have a pretty little Chapel capable of holding 300 persons; many can read and write; and numbers have been baptized, and admitted to the other privileges of the Church, such as Confirmation and the Lord's Supper. They are industrious in their habits, and respectable in their conduct. I told twenty-six wheat stacks around the village. They own one or two small vessels, a few horses, with a number of steel mills. In addressing them I could not help contrasting their present condition with that of nine years ago, when I first visited them; and they confessed that they were indebted to the

Christianity we had taught them for the many comforts they now possessed. The Romish Priests have not succeeded in gaining any followers at this populous village. They had given the Natives a bell, in order to induce them to muster a few Natives; but they threw the bell into the sea, plainly telling the Priests that they would have nothing to do with them.

"We next visited a place called Marainui, about six miles further on, where, nine years ago, we landed the first Christian Teachers, with their wives, who have been more or less made useful to the Natives of this and the neighbouring villages. They also own a vessel and some horses, and abound in good crops of wheat, which they have just reaped: the villages were everywhere studded with wheat-stacks, calling forth songs of praise for temporal as well as spiritual blessings.

"We then reached the Kaha, where, nine years ago, the Gospel was made known by Mr. Stack and myself, afterward by the two Native Teachers named above, and latterly by visits from Mr. Wilson and other Missionaries. An interesting Congregation has been raised at this place: the son of the most influential Chief is the Native Teacher. They have erected a good Chapel, and on Sunday assemble about 300 for Public Worship. Great efforts have been made at this place by the Priests to gain over the father of the Native Teacher, the principal Chief, by presents; but they have not succeeded. I observed the same marks of improvement here as at other places: the Natives were all busy, some in grinding their wheat, others in getting in their crops of wheat, and they had already thrown an air of comfort and prosperity around them by the number of wheat-stacks with which they had adorned their village.

"There was no other native village between this place and the East Cape when I first made this journey; but now that those quarrels which rendered the native property so insecure have been lessened and mitigated by the introduction of the Gospel, I found villages everywhere, and Christian Congregations, amongst whom the glad tidings of salvation were diffusing peace and happiness.

"The last village I slept at on this side the East Cape is called Orete, from whence I passed on to the East Cape, to the Mission Stations formerly occupied by the Rev. G. A. Kissling and Mr. Stack, and latterly by the Rev. C. L. Reay, but now without a Missionary\* or Catechist, and consequently depen-

\* The Rev. R. Barker has since been placed at this Station.

dent upon Native Teachers, and the occasional visits of Archd. W. Williams and Mr. Baker, for Christian instruction. As soon as it was known that I was in the district, messengers were sent in all directions to the native villages to announce my being at hand. I spent three days among the Natives at their Pas, and was delighted to find hundreds of Natives reading the Word of God, where, only nine years ago, they scarcely knew what a book was. They have profited largely by the residence of Missionaries among them, and several hundreds have been gathered into the Gospel net. They had improved in their circumstances. They were no longer huddled together in Pas or fortifications, but were living in security in little villages situated in fertile bays. By mutual consent, they congregate on the Sunday in central spots, in which they have erected good Chapels, and where they are met by their Teachers for Divine Service, Schools, and other religious exercises. On the Monday morning, after the Bible classes, they all separate till Saturday evening, when they again meet preparatory to the Sabbath. An air of comfort is thrown around the villages by the appearance of a number of cattle, in addition to the number of wheat-ricks; and almost every family were in possession of a steel mill to grind their wheat.

"When I left the district of the Kauakaua I was accompanied by a large number of Natives, who followed me from village to village, and kept me on the full stretch of talking, in answering their very pertinent questions, mostly upon the meaning of different passages of Scripture, upon which I endeavoured to graft some important truths for their consideration. From their inquiries it is evident that they have carefully read the New Testament, an appeal to which they deem decisive.

"On Saturday evening I arrived at Waiapu, where Mr. Stack resided, and where, with him, nine years ago I spent some time in imparting religious instruction. At that time the Natives were living together in three large Pases, containing more than 2000 souls; but now, here, as in other places, they are living in peace and security, scattered over their rich and beautiful valley, and along the coast twenty miles on either side of the valley. It is still a most interesting Station, having at least a thousand Natives in the immediate vicinity, and as many more in the neighbouring villages. Well do I remember the feelings with which we left two Native Teachers at this Pa, amongst a rude yet interesting group of Natives. After meeting them day by day, to impart religious instruction, we left them, commending them to God and the

Word of His grace, little expecting that in so few years nearly 2000 Natives would form an orderly community of professing Christians, whose consistency in keeping the Sabbath might well put our Christian-country to the blush. It was soon known by the Natives that I had arrived in the neighbourhood; and though late, and I was tired, I was obliged to see some of the principal Chiefs. They soon supplied me with the following refreshments, viz. milk, butter, eggs, and bread, that I might not starve, as they said, on the Sunday. The following is the way in which I spent Sunday — At eight o'clock in the morning I attended the Children's-school. At nine o'clock we had a full Native Service: about 500 were present. At twelve o'clock we had an Adult-school: 130 women and 160 men attended, more than half of whom were reading in the New Testament. From two till three o'clock I had an hour's rest. At three o'clock Native Service commenced; and at six o'clock I had a Service with the only Englishmen living about the place. I need hardly enumerate the many comforts of a temporal nature with which the Natives were surrounded. They have horses, cows, nearly 100 steel mills, and several hundred acres of wheat; and I have everywhere had ocular demonstration that 'godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.'

"I afterward reached the Mission Station of Uaua, where Mr. Baker resides. I passed through a number of villages in my last day's journey, more immediately connected with Mr. Baker's Station, all bearing similar marks of Christian progress; and the only dissatisfaction I observed among them was, that my stay was so short, and that I could not stop at every village to partake of their hospitality. In no part of the world have I ever met with such a friendly reception, and profuse hospitality, as from this people. I spent a very happy Sabbath with Mr. Baker and amongst his people, when I was delighted with the scriptural information and serious attention of the Natives.

"I will conclude my present Letter with a few general remarks upon the district I have just passed through. It will be remembered that a little more than nine years ago the whole of this population, consisting of not fewer than 6000 or 7000 Natives, were entirely heathen; and I doubt whether at that time, including Native Teachers, twenty could read and write. Now, the district is professedly Christian, as much so as our own country, and at least one-third of the whole can read and write. There are more than twenty Native Churches, built by Natives, with an

average attendance of 4000, of whom 1900 have been baptized, and 800 are Communicants.

"But, leaving the subject of the many that have been 'turned from darkness to light, and from the power of Satan to God,' I proceed to notice the temporal benefits that have grown out of the labours of the Missionaries.

"Nine years ago, there was not, that I am aware of, a grain of wheat grown in this district: now, upon a moderate calculation, there cannot be less than 3000 acres grown by Natives. Nine years ago, there was not a steel mill in the whole range of my journey: now, the Natives have more than 200 mills among them. Nine years ago, there was not a ship belonging to a Native: now, they have more than thirty vessels, of from ten to thirty tons burden, which they have purchased at a cost of little less than 8000*l*. Nine years ago, they had neither a horse nor a cow amongst them: now, they have a number of both. And it must be borne in mind that this property has been procured by their own industry—not by presents made to them by the Government, or by any other parties.

"If nothing more than what I have named had been accomplished through the instrumentality of the Society, it is evident that their labours have been greatly blessed. But I have only named what has passed under my own eye, in but a portion of the Middle and Eastern Districts: the amount of good in the four districts is incalculable, even as admitted by the enemies of Missions. I will just give you one instance, in the north, of the powerful influence of Christianity amongst the most brave and warlike savages. You are well aware that nearly one-half of New Zealand was reduced to a state of slavery by the conquest of the Northern Chiefs, especially by Hongi. Where are now the slaves that by hundreds and thousands were toiling and labouring for their conquerors? Why, through the powerful influence of Christianity, they have been either all sent back to their country, many to preach the Gospel, or are living as free men amongst their Chiefs. There is now no slavery in New Zealand; and if this immense benefit has not been procured to the slave population by the powerful influence of Christianity, I know not by what other power it has been effected. When it is remembered that for more than thirty years Wilberforce, Clarkson, Buxton, and other influential men, laboured to convince a *Christian* nation that slavery was incompatible with Christianity, and hardly persuaded them to legislate in order to its relinquishment; and when it is remembered, further, that this great

VOL. II.

object has been accomplished in New Zealand, simply by the preaching of the Gospel, in less than thirty years; there is enough to cheer and gladden the heart of the Society, as it does those of your Missionaries."

Such is the unequivocal testimony borne by one peculiarly fitted to form a judgment on the subject, as to the remarkable change accomplished in this District during the short period of nine years; and to this we add a brief extract from the Report of Archdeacon W. Williams for the year 1849.

"In taking a view of the general state of the Eastern District, there is a marked and regular progress to be observed from the beginning. In the year 1840, the Christian Church consisted entirely of Natives who had come from the Bay of Islands, principally as Teachers. The Communicants then were . . . 29

In 1841 they amounted to . . . 133

1842 . . . . . 451

1843 . . . . . 675

1844 . . . . . 946

1845 . . . . . 1484

1846 . . . . . 1668

1847 . . . . . 1960

1848 . . . . . 2054

1849 . . . . . 2893

The Communicants may be regarded as the fruit of the tree. They are those members of the Congregation who are supposed to walk in the narrow path. Here, then, is abundant encouragement. The little one is become a thousand. In the course of ten years there has been time for the novelty of Christianity to wear away; but while some have gone back again to the 'beggarly elements' of the world, hitherto God has blessed His vineyard with increase."

We now pass on to the Otaki District, where Archdeacon Octavius Hadfield arrived in December 1839. In 1840, the number of Natives who met together daily for prayers could not be less than 4000. During the year ending July 1843, no fewer than 244 individuals were baptized, while the Communicants numbered 255.

On this district it will be unnecessary for us further to dwell, as it formed the subject of a separate article in our Number for July last. In the rapid progress and encouraging aspect of the Missionary work there, our readers will at once discern the peculiarity of result attendant on the sowing of naturalized seed. We shall only mention one interesting fact. The principal Chief of that portion of the island, Tamehana Te Rau-paraha, the son of the old warrior Te Rau-paraha, at his own expense has accompanied

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Archdeacon W. Williams on a visit to this country. He was introduced to the members and friends of the Society at the Anniversary Meeting on the evening of May the 6th, whom he addressed for a few minutes in his own language. The following is the substance of what he said—

“You are all my friends. You are my friends in Christ. My love is great to you, for we are brethren. Oh, my joy is so great to see you who sent the Word of God to my country, then lying in darkness and superstition. I love you so much, that I have forgotten my love to my relatives through my great love to you.

“I have come all the way over the great sea to see this land of light and knowledge. I have left my home to come and see the Ministers of the Church, the friends of New Zealand, and all the different things in this country.

“Oh, give to the Ministers of the Church some money to send the Gospel to my own land, and to all countries in darkness.

“I am glad to see you all assembled here; and when I go back I will tell my tribe that I have seen, and spoken at, this your great Meeting.”

He is now in the Institution at Islington, being anxious, as he says, to get all the spiritual good he can, to carry with him, like a load on his back, to his countrymen.

The Rev. John Mason reached Wanganui in June 1840. On the second anniversary of his arrival, a Congregation of 800 Natives, from various parts of the district, assembled, to be present at the opening of his Church; and during the two years and a half of his ministry he baptized no fewer than 300 adults. On Christmas-day 1849 the Congregation consisted of 4000 Natives, 776 individuals having partaken of the Lord's Supper on that day and the preceding Sunday—eleven years only having elapsed since the commencement of Missionary work in the district.† The following extracts from a Letter received from our European Catechist, Mr. J. Telford, on entering the Wanganui district, will afford interesting evidence of its present state, and the earnest desire of the Natives for Christian instruction—

“On the Wanganui River there are at least two places—both forming the centres of large surrounding fields of labour—at which, for

some years, there has been a continued cry raised by the native people for resident European Teachers. At both of these places they have built handsome Chapels at their own expense, as, indeed, the inhabitants of all the other villages on the banks of the river have done.

“The first of the places I speak of is named Pipiriki. It is situated about eighty miles from the sea, and about the same distance from Mr. Taylor's Station at Putiki. The grandeur of the river scenery near it on all sides is magnificent beyond description; and, from its being embosomed among lofty hills, it cannot be exposed to the severe storms of wind which, during the winter months, prevail on the coast. But, what is superior to this, there is a large population of the most interesting Natives I have yet had the pleasure to see, both in the village itself and in the surrounding country, all most anxious to have a Missionary amongst them, and ready to do any thing within their ability to obtain one.

“The second place, which may be said to stand next in want of a resident Teacher, is named Matahanea. It is situated at the source of the river, and about 200 miles from the sea and from Mr. Taylor's Station. The situation of this second place renders it particularly well adapted for a permanent Mission Settlement, inasmuch as it occupies a centre from which a very wide extent of level country, teeming with a large population, could be brought under instruction. In point of eligibility it is, perhaps, in some respects, superior to Pipiriki; for at the latter place the steepness of the surrounding mountains, and of the banks of the river, prevent all communication with the neighbouring villages except by water in the native canoes: whereas at Matahanea the whole population, for many miles on all sides, can be approached by land as well as by water. Pipiriki possesses, however, this advantage, that at it is at least 150 miles nearer the present Station of Putiki, at the mouth of the river. To its good people I have been promised for the last two years, and they have been patiently expecting me up to the present time. It has therefore been decided that I should at once proceed to Pipiriki, and form a Station there. I have accordingly already entered upon the work. The Natives have generously given up a piece of their best land, in the centre of the village, as a site for my house, and to form a small paddock and garden. Mr. Taylor and I have had the whole, including that on which the Church stands, measured, and a deed drawn out in the native tongue, signed by the donors. By this deed it has been secured to the So-

† For further and interesting particulars of this District see “Church Missionary Intelligence” for September 1850, p. 404, and October 1850, p. 418.

ciety. I find every one of my native people about me extremely kind, and much delighted that it has at length pleased God to have me located among them.

"It is to be hoped that your Committee will early take into their consideration the propriety of sending out some one to the charge of Matahanea and its extensive neighbourhood. Had we a fellow-labourer stationed there, we should be able to command the entire length of the river, and a widely-spread population stretching out from the source of it. Even this addition, however, would not satisfy us. There would still be needed one more labourer, at least, to take under his care the scattered populations of the coast, extending from the Wanganui nearly as far up as Taranaki. We feel isolated here. The harvest is indeed plenteous, but the labourers are few. O that the Lord would send more labourers into His harvest in this district.

"I now subjoin a brief sketch of my first visit up the Wanganui River, in company with Mr. Taylor.

"June 11, 1850—We left Putiki, Mr. Taylor's Station, a little before 9 A.M., to sail up the river to Pipiriki, and to visit the different large villages by the way. The canoe on board which we embarked had been sent down, with a large party of Natives, a few days before, to convey us up. Our starting proved rather a noisy one, but there was a large party of us, and the Natives generally manage to raise their voices on extraordinary occasions. The day being fine, and the Natives in good spirits, we shot through the glassy waters of the Wanganui, which is indeed a noble stream, at a rapid rate; they keeping time with their paddles to a favourite canoe song, which enlivened them in their work, and inspired our minds with many pleasing thoughts. To save time, and to get forward to Pipiriki as fast as possible, we did not land at the smaller villages in passing up, but from one and all we were saluted with the most encouraging exclamations of Christian welcome and regard. From the few words that were spoken in passing those places, I could learn that they all looked upon Mr. Taylor and myself as their peculiar property, and that both young and old knew my name, and the place of my destination.

"It was getting dark before we drew up for the night, which we did at a large village, or rather fortification, named Parikino. I shall not soon forget the scene which presented itself on our landing. The news of our approach had preceded us. Men, women, and children were crowding together on the various elevated points of observation, gazing

down upon us, whilst others were hurrying about everywhere in a state of unbounded excitement. In the evening we had prayers with the Natives; after which we threw open the tent door, which was speedily crowded with a host of tattooed faces, all eager to see us, and to enter into conversation upon subjects which should be of interest to the whole family of man. Some, in the course of their Scripture reading, had met with difficult passages, which were now proposed for explanation; some had sad stories to relate of the falling away of a brother, or sister, or neighbour, from the faith; others, of their own lukewarmness, and of their sorrow on that account; and some, with more pleasure, had the cheering intelligence to communicate of here and there one, who had fallen into sin, having shown the signs of a sincere repentance; and of others who, having lived all their younger days the slaves of heathen superstition, had been now at length, through the infinite mercy of God, converted to the religion of Christ, and were anxious for baptism.

"June 12, 1850—I was awoke this morning, about three A.M., by the shrill crowing of the cocks of the village. Mr. Taylor had told me before that the Natives on the Wanganui are very particular in their selection of good breeds of this bird, and are careful to cultivate in them clear, or, as they term it, 'sweet voices.' The Natives value them as their time-keepers, and have great respect for those that always crow at the regular watches. When they are found to err, by crowing out of the proper times, they lose their character, and are disposed of, or eaten like common fowls!

"After breakfast we had prayers in the open air with the people of the village and the Natives who had come with us. All showed great attention, and manifested by their outward deportment that they were at least professing disciples of Christ. We got on board our canoe, and started again on our voyage up the river about seven A.M.

"We this day passed some very important places, beside smaller villages, where there are considerable populations of most interesting Natives, all crying for resident English Teachers. It is indeed painful to think that they should still remain unprovided for. Notwithstanding the disturbances of war, and other evils and misfortunes which have befallen them, they have constantly maintained their attachment to the Gospel and to their father in Christ, Mr. Taylor. Whilst in other districts Popery has found an entrance, and has carried away very many hearts by



its deceitful fables, here it has never yet ventured to show its face. This, I think, is of itself a sufficient evidence of the sincerity of the people of Wanganui, and of the firm hold the true doctrines of God's Word have taken of them. As proofs of their sincerity, and of their desire to have Missionaries sent to them, they are at this moment erecting large and handsome Places of Worship in all the principal villages. We went on shore at one village named *Koriniti* (Corinth) to admire their work, and to encourage them in it. There we found assembled, under a long shed, a number of the leading men of the neighbouring Settlements, who had come to assist their Christian brethren of *Koriniti* in the more laborious and difficult parts of their undertaking. When we saw them they were engaged in carving decorations in wood for the ends of the Church. From some beautiful finished specimens which we saw, I should say nothing of the kind in the country can surpass them either in design or workmanship; and this is saying a great deal, where so many richly carved and decorated Chapels exist.

"About five P.M. we reached a large village named *Hiruharama* (Jerusalem), where we took up our abode for the night. I soon found that this Jerusalem of New Zealand had been converted to the religion of Christ; and although it had no large public or private buildings of a merely worldly character to boast of, it had its Christian temple, which was full 80 feet long, and about 40 broad, all the work of the native people of the place.

"June 13, 1850—We rose early, and had prayers with the people in the Chapel, Mr. Taylor baptizing five children. As it was my introductory visit, I was honoured by one of them receiving my name.

"About twelve o'clock we reached *Pipiriki*, the interesting scene of my future labours. As we drew near it, the appearance of the river and of its sides had a most sublime aspect—cliffs towering perpendicularly out of the water, like immense bastions, upward of 200 feet high, covered with moss and ivy. In some places trees sprang forth from fissures, and, rearing their tall stems upward, looked like sentinels along the face of the precipices on either side; while, in different places, long streams of crystal water poured over from a great height, and made enchanting music—mixed as their sounds were with the songs of myriads of happy birds in the surrounding forests. I found that all the Natives had been expecting my arrival. We heard their voices welcoming us long before we could see their faces. After we had rounded the point of land which concealed them from us, we saw them

all seated on the river-side and around the entrance to their beautiful village, evidently in the highest spirits. Having shaken hands with more than I can remember, we went first to look at the new Church, which is now in the course of erection. It is a noble building, 75 feet long by 35 broad, and about 20 feet high, exclusive of the height of the roof, which is not yet put on. This being rather a difficult part of the work, they will require the assistance of an English carpenter to enable them to finish it in a manner worthy of the lower parts, which they have themselves erected without any European help.

"Having viewed the Church, and the piece of ground around it intended for the churchyard, we ascended the hill at the back, to take a look at the whole Settlement. The view is not very extensive, but is certainly one of the finest my eyes ever beheld in New Zealand. I have enclosed a hasty sketch of it, taken from the opposite side of the river.\* Looking down from the eminence on which we stood upon the scene before me—the rising Church, and the busy native workmen who had given themselves to it from love to the cause of Christ; the flocks of boys and girls, all looking up to me as their future teacher; and the hundreds of grown-up Christian Natives, their parents and others, who were rejoicing in my arrival among them as their spiritual guide and messenger of the Lord Jesus—I felt far more than I am now able to express, but which may be especially understood by those who, through the mercy of God, have been brought into similar circumstances in the Missionary field.

"In the evening we assembled the Natives within the walls of the new Church for the first time, and had Service there. That was a meeting which would have rejoiced the hearts of the friends of the Society's operations in New Zealand, could they have been present. Surely it will gladden their hearts to hear of it. Our labour here is not 'in vain in the Lord.' Much fruit has already appeared to His glory, from which, and from the many encouraging tokens of His present favour we possess, we look forward to a harvest-time of joy and triumph. But, as I said before, *we want more help*. What can two isolated labourers do among so many?"†

Leaving New Zealand—its interesting asso-

\* *Vide* Frontispiece.

† The Communicants in New Zealand have increased from 233 in 1840, to 5701 in 1851.

ciations and urgent claims for an increase of Missionaries—we now refer to another Missionary field in illustration of the principle which constitutes the groundwork of this Paper.

Missionary efforts in North-West America were commenced in 1820 by the late Rev. John West, who, while discharging his duties to the Hudson's-Bay Company, interested himself deeply in the welfare of the native population. The first Missionary of the Society, the late Rev. D. T. Jones, proceeded to the Red River in July 1823, and was joined by the Rev. W. Cockran in the autumn of 1824. In July 1826 Mr. Cockran writes—

"I have not found any of the Indians of Red River anxious to learn the things which belong to their souls: the whole of their thoughts appear to be occupied about the things of the body. Their principal inquiries are—What shall we eat? What shall we drink? And how shall we get a blanket? I have never heard any of them asking, What shall I do to be saved? But though they are careless about the Gospel, they are by no means inimical to it; only they seem to think that their own superstition will do awhile longer. They often say that they would like to learn to worship God as we do; but they generally promise to begin at some future period."

From amongst the Indians who had intermarried with Europeans, several were brought under the influence of the Gospel; but the unmixed Natives continued to stand aloof. It was not until July 1831 that Mr. Jones found himself enabled to use the following language of encouragement respecting them—

"A spirit of inquiry is evidently increasing among the Indians, particularly those of the low country. Many of them say they will come and settle next year. Connected with this feeling on their part, I do not mean to say but that a desire of amending their temporal concerns enters largely. On this subject we say to them, that, as to their settling or not settling, we have nothing to do, but that we are on the spot ready to afford instruction, as far as we can, to all. There have been pure Indians—one man and nine women—baptized during the year, upon a long profession of love to God and faith in Christ. Some others we expect to admit soon. Though this number is small, it is encouraging. We trust we shall see greater things than these. There was a time when I should have considered this an abundant reward for a life spent in the service; but now I desire still more. Time is passing, men are dropping

into eternity, Satan is at work. Surely, then, this is no time either to rest on the arms or to be satisfied with present attainments. May the Lord pour out of His Spirit upon us, and may our diligence increase!"

This hope continued to increase in brightness. In July 1832 Mr. Jones again says—

"We have long wished and prayed for something interesting and encouraging to communicate respecting the native Indians. Thank God! the time is arrived that a small beginning should be made; and we know who has said, 'The small one shall become a thousand.' I have for the last eight months preached, through an interpreter, to a Congregation of seventy or eighty Indians, whose regular attendance, devout attention, and extreme desire to learn, afford every encouragement to proceed in the strength of the Lord. For several years many Cree Indian families, from between Hudson's Bay and Cumberland House, have been drifting to the Settlement, having connexions here among the half-castes and others. Last summer brought in about ten families; and, among them, some very old men, one of whom told me, when I questioned him on the subject, that he had left his own country, not with a view of bettering his outward condition, but because he had heard that One from above had come to this world to save the souls of men, and he wished to learn something about Him."

In this year the Indian Settlement was commenced, amidst difficulties which have been related in our Number for Jan. 1850, p. 311. In temporal and spiritual things the Missionaries found much to obstruct them in their efforts. Mr. Cockran writes, in his Journal of Dec. 11, 1833—

"To-day we opened a weekly meeting at the Indian Settlement for the benefit of the adults, in which we read and explain the Word of God. There are only a very few who have a disposition to attend. Some have two or three wives, others are conjurors. The former know that the Christian religion does not allow a man to have more than one woman at the same time. They are averse to restraint, and therefore keep out of the way of instruction. The latter pride themselves in their art, and are persuaded that if they come to hear the Word of God the knowledge of it will depart from them. However, as 'faith cometh by hearing, and hearing by the Word of God,' I considered it safest to embrace the first opportunity, trusting that God will bear testimony to the Word of His grace, and make it mighty, that it may over-

turn those strong prejudices which the devices of Satan and an evil nature present against it. Every successful step which we take, however short, is a cause of gratitude. We turn ourselves round, and our sympathies flow into the surrounding desert, where the heathen are perishing, the slaves of Satan and sin; but in the centre, God, out of infinite mercy, has hid a little leaven, which is gradually increasing, and which He undoubtedly intends to operate as the leaven of the whole lump."

The hope expressed in that last sentence has been remarkably verified. The leaven began to permeate the mass. Through the long process of difficulty and trial amongst the Indians at the Red River, preparations were being made for the shedding of a naturalized seed, whose growth should be rapid and encouraging. About the year 1839, the same time in which Sierra Leone began to mature toward the seed-bearing season, and in which the dark districts of New Zealand began so wonderfully to open, a cry for help was heard from the Indians at a point 500 miles distant from the Red River, where a Missionary never had been; and Henry Budd, the Indian Catechist, went forth to the help of his countrymen at Cumberland Station in 1840, the same time in which the new Stations in New Zealand were occupied by European Missionaries. The medium of transmission in this case was exclusively native. By Christian Natives the spirit of inquiry was elicited, and by a Christian Native it was in the first instance met; and here, when compared with the original work at the Red River, the process of evangelization was remarkably expedited. At the end of *two years precisely* from Mr. Budd's arrival, thirty-eight adults and forty-nine children were baptized by our Missionary, the Rev. J. Smithurst. At the end of another two years, the Rev. J. Hunter, on his arrival at Cumberland Station as resident European Missionary, baptized thirty-one more adults and thirty-five children. In eight years from the commencement of the Station, the aggregate of baptisms amounted to 424; and in June of last year the Bishop of Rupert's Land found there a large congregation of converted Indians assembled to meet him in their new Church, of whom 110 were confirmed, while fifty-four humble believers united in commemorating the dying love of their Redeemer. Nay, the seed has been cast further still. At Lac-la-Ronge, 250 miles distant from the Pas, Mr. Hunter's Station, an earnest desire for Christian instruction was manifested among the Indians; and in

July 1847 107 individuals were baptized by Mr. Hunter, the first-fruits of a Station where a Native Catechist had been placed not one year before, and where all the Indians are now professing Christians.

The history of the Tinnevely Mission presents a remarkable verification of the principle in question. The first Missionaries to the Tamulians, Ziegenbalg and Plutschow, reached Tranquebar in July 1706. As the retention of caste was permitted by them, the reception and baptism of converts was necessarily facilitated, and the number of baptized Natives increased more rapidly than it would have done under a more decided mode of action. The purity and excellence of the Missionary work was less than it would have been under different circumstances, but that there was reality in it admitted of no question. This was sufficiently substantiated by the bitter persecutions which many of the converts patiently endured. Christianity, on its introduction into India, had much to contend against: Brahmins and Romanists combined to hinder it, and the ungodly lives of Europeans presented a still more formidable obstruction. Yet the leaven spread, converts increased, Congregations were formed, Catechists raised up, and in 1732 the aggregate of baptized persons amounted to 1478, of whom 596 were Tamulians. In the next year the first ordination of a Native, named Aaron, took place, followed in due time by several others. These Native Pastors and Catechists penetrated in different directions, scattering the seed, and enduring patiently much persecution.

This Danish Mission at Tranquebar declined toward the termination of the 18th century, from a variety of causes, into which time will not permit us now to enter. Yet it was for a long period "the centre and spring of all the efforts to propagate Christianity in the country. The Missions that grew out of it, to the west, the north, and the south, still exist to do the work of the Lord. The Bibles and other numerous publications that issued from the press at Tranquebar, for the instruction of old and young, show what blessings it showered over the south of India; and the translations and compositions of these first Missionaries, together with their numerous Congregations and Schools, formed the groundwork of much that has since been accomplished. Who can contemplate all this without rendering unto God the tribute of praise for the manifold benefits conferred on India by means of this Mission? The trunk of an umbrageous banian

may rot in the ground; but the branches it has sent forth, each supported and kept alive by its own prop, and clothed with perpetual verdure, give ocular demonstration of the character of the parent stock. So let the flourishing Missions that sprang from this whose decline we now have to record, proclaim to the Christian world what it once was. And when the Churches of Christ shall fill the land of Hindoostan, each sustained by faith in Him, their common foundation, and clad in unfading righteousness and truth, then the Church of Tranquebar shall not be forgotten in the Hosannas that will ascend to the skies."\*

From this parent stem the Tanjore Mission originated in 1726, and the Trichinopoly Mission in 1762, which, with Swartz as its Missionary, was taken up five years afterward by the Christian-Knowledge Society, whose friendly countenance and pecuniary support had been freely given to the Danish Missionary work in India from the year 1709.† Thus throughout a lengthened period the seed had been undergoing a process of naturalization; and such was the seed that in 1771 was first introduced, so far as we have the means of ascertaining, into the Tinnevely District by Schavrimootoo, a member of the Trichinopoly Church. A Congregation was formed, and visited by Swartz, who placed the infant Church under the superintendence of his tried Catechist, Sattianaden, who, in the year 1790, was ordained by the Missionaries expressly for the Palamcottah work. In the next year he was joined by John Daniel Jænické, of Halle, a Missionary of the Christian-Knowledge Society. He and Sattianaden made several journeys into parts of the country where the Word of God had never before been preached, and they found the people generally very attentive and desirous to hear. They assembled by hundreds, and showed them every mark of respect, and many conducted them from village to village. Sattianaden when alone received the same attention. He appears to have been peculiarly qualified for his work. "I cannot," says Swartz, with that noble-heartedness and generous acknowledgment of the gifts of others which distinguished him, "but esteem this Native Teacher higher than myself. He has a peculiar talent in conversing with his countrymen. His whole deportment evinces clearly the integrity of his heart. His humble, disinterested, and believing walk has been made so evident to me and others, that I may say,

with truth, I never met with his equal among the Natives of this country. His love to Christ, and his desire to be useful to his countrymen, are quite apparent. His gifts in preaching afford universal satisfaction." Thus the Gospel was preached to the inhabitants of Tinnevely, intelligibly in their own tongue, without an interpreter, both by Jænické and Sattianaden, with other Native Catechists and Assistants. The people heard them gladly. "The native preacher," says Jænické, "returned lately from an excursion, after an absence of thirty-five days. Every morning he went to some village in the neighbourhood. He cannot sufficiently describe the desire expressed by the people for instruction: wherever he went, they begged him to read and preach to them. I believe we shall have a great harvest in the West." "I always thought," writes Swartz, in reply to this Letter, "that a large Congregation would be collected at Palamcottah. This my hope now begins to be fulfilled." After Jænické's death, the district was visited by M. Gerické. "He was welcomed everywhere with gratitude; and in several places he found that, by means of the teaching of Sattianaden and the Catechists, with the neighbouring Christians, it had pleased God to awaken a sense of religion in the inhabitants of whole villages, insomuch that of their own accord they had sought further instruction from their Christian neighbours." "He baptized, on this journey, more than 1300 persons; and, after his departure, the Native Teachers formed no less than eighteen new Congregations, and instructed and baptized 2700, making together about 4000 souls."† The fact is, he reaped the seed which had been previously sown by Jænické and Sattianaden, and which, being naturalized seed, had sprung up thus rapidly. To this may be added the fact noticed by Hough, that the converts in Tinnevely being principally Shanars, and of the same caste, the difficulties to the progress of Christianity from that source were much less formidable than in other districts where a variety of caste prevailed.

Our present Mission work in Tinnevely cannot, therefore, be classed with those Missions of the Church Missionary Society to whose peculiar character and history reference has been made in the previous part of this Paper. It was not an attempt to introduce the leaven of the Gospel into a previously untouched mass of heathenism. Missionary work had been previously carried on to a considerable extent in the Tinnevely District. That ori-

\* Hough's "History of Christianity in India," vol. iv., pp. 215, 216.

† Hough, vol. iii. p. 167.

† Hough, vol. iii. pp. 677, 678.

ginal work has fallen into decay. The causes of its decline, and the lesson to be learned from it, adapt themselves with more propriety to another part of this Paper. In this decayed state it was found by Hough in 1810. The Christians consisted then "of 3100 souls, scattered in no less than sixty-three places," under the charge of one native pastor, Abraham, at Palamcottah. During the previous ten years the increase by converts from Romanism, Mahomedanism, and Heathenism, had been only 164. Beside a Church at Palamcottah, and one at Mothelloor, the remaining Places of Worship were composed of mud walls, thatched with the palmyra leaf; the few Schools were without regular Teachers, and "there were but very few books, either for the Schools or the Congregations. A Tamul Testament was preserved here and there in the Chapel; but very rarely was such a treasure found in possession of an individual. The Scholars were taught to read out of such cadjan writings, or native compositions written on the palmyra leaf, as they were able to procure, the general subject of which was little calculated to improve their minds." \*

In the locality of this depressed but once prosperous Mission, the Missionaries Rhenius and Schmid were placed in 1820; but to the primary work, which they proceeded to revive, we must look for the original principle of the Mission. We see that the element of rapid and extensive progress which has characterized it is not peculiar to its later history, but existed likewise in the earlier period; and that, among other circumstances which might be mentioned as explanatory of this, one fact stands prominently forward—that Christianity was introduced into the Tinnevely District, not as invested with a foreign aspect, but as a seed which had been naturalized; and that the instrumentality employed was of the best and most suitable description—a happy combination of the European and native element, the one the sustaining and invigorating element, the other possessing, in a manner peculiar to itself, the power of adaptation to the native mind; and both conjointly used by the Spirit of God for the sowing of that seed from which His blessing was not withheld, and from which results have originated of great magnitude and importance.

We have now passed in review those Missions of our Society in which the work has broken forth from its original contractedness, enlarging its sphere of action, and becoming

productive of results which contrast favourably with the unfruitfulness of the first period of their history. We have found in each Mission an introductory period, more or less prolonged, of much difficulty and slow progress, through which very gradually, and almost imperceptibly, the work has advanced, until, attaining a reproductive energy, it has generated new Missions, which have expanded with a power and rapidity of growth to which the parent Mission was a stranger. We have compared the primary Missions, and such as have been derived from them, and we have found that in the character of their progress there is a decided difference; and we have ventured to present to our readers certain considerations which may enable us to understand why, humanly speaking, this is so. Christianity, like a transplanted tree, appears for a considerable time in a weakly condition, until its roots have tenaciously apprehended and deeply fixed themselves in the hearts of some: then it throws out new branches and advances with a rapid growth. And thus we find that, during the eleven years which have elapsed since the derivative Missions we speak of have been brought into operation, there has been a remarkable increase in the annual aggregate of the Society's Communicants, which in 1840 amounted to only 3050, and in this present year to 14,154: that is, during the last eleven years we have been permitted to more than quadruple the amount which had been attained during the first forty years of the Society's existence.

In other of our Missionary fields, where, in comparison with the time and labour which have been expended on them, the amount of perceptible result is as yet small, a like expansion may be expected. The promise of Him who has said, "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations," and our own experience of the nature of the work, alike justify such an expectation. We know not how soon a similar process may commence in our North-India and Western-India Missions. Our own Missionary Stations, when compared with the vast extent and necessities of India, are indeed but few. The Stations in the Tinnevely province being omitted, we have for the rest of India thirty-four Stations—twenty-one in North India, five in Western India, and in the Travancore, Telugu, and Madras Missions, eight more. The distances in a direct line between some of these points of occupation is great indeed; and it is well to

\* Hough, vol. iv. pp. 251, 252.

remember this, that we may not be satisfied with our present measure of attainment. From Nasik to Agra is a direct line of upward of 550 miles; from Bombay to Cochin upward of 600 miles; from Bombay to Madras a similar distance intervenes; from Bombay to Masulipatam some 600 miles; and from Masulipatam to Calcutta 700 miles. From Agra a direct line may be drawn through the vast centre of the peninsula to the Tinnevely province, without any Missionary Station belonging to our Society approximating for hundreds of miles either on the right or left hand. If we look to the plain of the Ganges, where they are most numerous, still we find between Burdwan and Benares some 400 miles, with one new Station in Bahar breaking the interval—Boglipur, or Bhagulpur. At Benares we have on its north Gorruckpur, on the north-west Jaunpur, and then between Benares and Agra a distance of some 370 miles, with Chunar alone interposed, a few miles above the former city. Beyond Agra, Mirut and Kotghur alone meet the eye.

With what thankfulness and satisfaction is it not that we remember that there are other Protestant Missionaries, beside our own, actively engaged in the prosecution of the same glorious object, the evangelization of India! How much more encouraging is the aspect which Indian Missions assume, as the Stations of other Missionary Societies are added to our own! Beside the great Missionary nucleus at Calcutta, where so many of the great Protestant Societies have their representatives, we have the Stations of the Gospel-Propagation Society at Howrah, Tallygunge, and Barripur, in the vicinity of that city. We have also the Baptist Missions spreading out from their time-honoured centre at Serampur, and occupying many important positions around Calcutta; amongst others Dinagepur, 240 miles north of Calcutta, and on the river, Monghir, with a population of 30,000, and Patna, with upward of 300,000; to which may be added the London Missionary Society's Stations at Chinsurah and Berhampur. Between Benares and Agra we find Mirzapur occupied by the London Missionary Society, Allahabad, with its 70,000 of population, and vast concourse of pilgrims, by the American Board of Missions, and Cawnpur by the Gospel-Propagation Society. Beyond Agra, beside our own points of occupation, Mirut and Kotghur, we find Muttra occupied by the Baptist Missionary Society, and Furruckabad, Ludiana, and Lahore, by the American Presbyterian Board. Between Agra and Tinnevely the vast distance is happily broken by some eleven

or twelve Stations of the London and Wesleyan Missionary Societies in the Mysore country, the North-German Society's Missionaries in the Neilgherries, and the Stations of the American Board of Missions and Gospel-Propagation Society in the Madura District. On the east coast we have the General Baptist Mission Stations in Orissa, Vizagapatam, a Station of the London Missionary Society, and Nellore, about 160 miles north of Madras, occupied by the American Baptists, beside some others. At Madras, as at Calcutta, Missionaries of various Societies are grouped together, while southward of this point we find the Tanjore and Tinnevely Missions of the Gospel-Propagation Society. Taking Bombay as a centre, beside our own Stations at Nasik, Junir, and Malligaum, and northward our new Station at Kurrachee, in Sind, we have our brethren of the Free Church of Scotland at Punah and Nagpur, our brethren of the American Board at Ahmednuggur, and the Irish Presbyterian Church Missionaries at three Stations in Kattiawar. Down the coast to the south, we have the Missionaries of the Basle Society on the coast of Canara, and southward of our Travancore Missions the London Missionary Society at Quilon, Trevandrum, and Nagercoil.

We fear this enumeration is necessarily imperfect, yet, such as it is, it is in the highest degree encouraging. At how many different points, scattered over the peninsula of India, has not the Gospel of the Redeemer been long and faithfully preached? In the streets and lanes and crowded bazaars of ancient cities, in the densely-populated villages of the rural districts, often may the European Missionary be seen surrounded by a dense throng of deeply-interested Natives, to whom—in a tongue not naturally his own, but which, by the blessing of God on his efforts, he has been enabled to make his own—he is setting forth the blessed truths of the Redeemer's Gospel. Time was when the preacher was wont to be assailed by scorn and contempt, and met by that discussion which originates in bitter hatred of the Truth. Discussion still takes place, but, on the whole, of a modified character, originating, not so much from dislike, but from a spirit of inquiry. Nothing can be more interesting than to behold a group of Natives, their countenances expressive of varied feelings, listening with profound attention to the exposition of God's truth. At how many different points is there not going forward the same able, earnest preaching, brought down to the understanding of the people, and powerfully illustrated by parables derived from native life

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and native habits! And this has been so for years. Much seed has been sown, and it cannot be lost, for it is incorruptible seed. The perceptible results have as yet, indeed, been small: still, converts have been made, and congregations grouped together; and the time will come when these little patches, which have sprung up here and there, shall shed forth a naturalized seed, on a soil wonderfully prepared for its reception.

We cannot doubt that a great preliminary work is going forward in the native mind, and that there is a growing conviction of the unreasonableness of idolatry, and of the truth and eventual ascendancy of the Christian faith. "I speak it deliberately," said Col. Jacob, at the Church Missionary Anniversary of 1850, "and without fear of contradiction by any really acquainted with the existing state of things in India, when I affirm that many whole villages are ready to embrace the Gospel. They have, for some years, heard the good news again and again from Christian Missionaries, and by the free circulation of Christian Tracts, and the extension of Christian Schools; and many will surprise you with their acquaintance with the New Testament, who, nevertheless, still hold back from an open confession of faith in Christ. Certainly, this is the case in parts of the Deccan about Punah, on the testimony of several persons whom I have heard thus speak of that locality. The people remind one of Ezekiel's vision of dry bones. Already flesh has covered them, and the breath of heaven alone seems wanting to give them spiritual life and energy."

The testimony of Dr. Wilson, of the Free Church of Scotland, is identical with this.

"My esteemed and honoured fellow-labourers Mr. Mitchell of Puná, and Messrs. Nesbit and Murray Mitchell of Bombay, and myself, have traversed nearly the whole extent of the Maháráshtra, or Great-Country—for this is its meaning—preaching the glad news of salvation; and everywhere we have met with attentive and interested auditors. I have been led myself, in the providence of God, to extend my ministry much beyond this locality—which, I may observe in passing, comprises a population of seven millions of souls. I have declared the doctrine of the Cross in three languages, the Maráthí, Hindustání, and Gujaráti, from the Shirávati in Canara to Sirowi in Rajputaná, and from Bombay to Berar, and everywhere with the greatest encouragement, as far as a readiness to listen to the truth is concerned. Of the common people, in general, it may be said, that they hear us gladly; though it must be admitted, they still

evinced a strong attachment to the systems of error which have so long exercised over them a destructive sway. The learned and priestly classes have entered with us into the keenest discussion. Royalty itself has not lent us a deaf ear; and many signal opportunities have we embraced of preaching the Gospel to the chiefs and princes of the land. A knowledge of the leading truths of our holy faith we have thus extensively disseminated. The same, to a certain extent, has been done by our beloved brethren in Bengal."\*

To this may be added the testimony of the Rev. C. G. Pfander, one of our Missionaries at Agra.

"The Catechists and Readers, who in turn go out into the villages of the Agra district during the cold season, meet with much encouragement in their preaching. People are everywhere willing to hear, and in many instances make earnest inquiries about the way of salvation, and often openly confess their disbelief in their idols, and their conviction that our religion will ultimately prevail, and all India become Christian. Upon one occasion a Native Catechist was preaching in the square before the fort, and about a hundred persons collected around him. A stranger, and that a Brahmin, came up to him and said, 'Please let me also say a few words.' He then, turning to the people, said, 'O brethren! believe me that the nine avatars are not Divine incarnations: if they were, those who believe in them, and call upon their names, would have become free from the power and pollutions of sin. If there were any power in the idols, or in the Gunga, or in the holy pilgrimages, then not one of the Hindus would have remained a sinner, and our land would never have fallen into the power of the Sahibs. The real avatar is the Lord Jesus, and in Him is that Divine power which makes the believer holy and fit for heaven. He it is who has helped the Sahibs in their wars, and given them the victory. If I think of Him, then He appears to me like pure light.' Here he was interrupted by one of the people giving him a severe slap on the face. The Catechist then interfered, telling the people to beat him if they wished to do so, but to leave this stranger unmolested. The Brahmin however replied, 'Let them do so: if they beat me even with their shoes,† I shall not mind it. I am willing and happy to suffer all this for Jesus' sake. These things they do in their blindness.' The people then accused the Catechist of having

\* Wilson's "Evangelization of India," pp. 141, 142.

† The greatest indignity a Hindu can suffer.

bewitched the man; to which he replied, that his prayer to God was that they all might be thus bewitched, and be brought, through the hearing of God's Word, to the true faith. In the mean time the Brahmin had walked away, and the Catechist was unable to hear more of him, or to learn where he had come from, or how he had heard of Christ."

This might be thought to be a solitary or extraordinary incident—but not so. Mr. Pfander, one of our most experienced Missionaries, having been fifteen years in the field, and a perfect native scholar, adds—

"Such confessions constantly occur, and are becoming more general from year to year. They evidently prove the working of the leaven of Divine truth thrown into the long-stagnant masses by the preaching of the Missionaries and the distribution of the Scriptures and Tracts. This observation affords some consolation in our grief that so few conversions take place."

We know not how extensively the leaven of Gospel truth, secretly and mysteriously working, has influenced the native mind, or how soon the convictions which have been gathering strength around the different Missionary Stations may break forth in urgent demands for instruction from innumerable quarters. "Already, blessed be God, after the long dark night of forty centuries, has the Sun of Righteousness begun to gild the Eastern horizon. Already are His earliest beams seen reflected from the frozen summits. Already are there droppings of truth on many a rocky heart. Already are there under-currents of inquiry, that shall one day emerge from the hidden recesses of individual minds. Already are there evangelical founts, that send forth their little rills of saving knowledge. Already are the clouds fast gathering, surcharged with the waters of salvation, and ready to pour down their copious showers. And soon may the swollen brooks unite into rivers, and rivers into a mighty stream of quickening influences! For some years more, the mighty stream itself may continue to flow on, through comparatively barren and unanimated solitudes. At length, impatient of restraint, it must burst its accustomed boundaries; and dashing headlong, in the foam and thunder of a CATARACT OF REFORMATION, it will gently glide into the peaceful under vale of time. There it shall roll on in its majestic course, overspreading its banks with the verdure of righteousness, and pouring the fertility of Paradise into its pastures of gospel grace, till it finally disappear and is lost in the shoreless ocean of eternity!"

We may therefore say, with the devoted Missionary who penned the above passage—

"Persuaded, as I feel, that such is our present position among the incipient processes that shall, in due time, unite and issue in so glorious a consummation, I for one am cheerfully willing to toil on for years, in feeding, if it be but one, of the little rills of awakening influence, though I should never live to behold their confluence into the mighty stream of sequences, with its rushing cataract and waving harvest, gladdening its after-course. And as regards the ultimate realization of the magnificent prospect, I would, even on a dying pillow, from a whole generation of doubters confidently APPEAL TO POSTERITY."\*

The very circumstances connected with the population of India, which in the first instance retard such a movement, when it does take place will serve to facilitate it, and render it more wide-spreading and influential.

"The people of India resemble their own banyan. Viewing their distinctions of nation, language, and manners, you would deem them—like the stems of that noble tree—standing clearly apart; but you find that, as those stems have sprung from the same root, and are pervaded by the same sap, so a common literature, a common religion, and, above all, the institution of caste, give to those several nations a remarkable unity—a unity which serves to transmit through the whole some effect of an impression produced on any part. Imperceptibly, but infallibly, every blow dealt on one point of the Hindu structure affects the entire pile. The impulse given in Tinnevely vibrates to the Himalaya; the shock felt in Bengal thrills to Travancore. The whole population is cemented. No individuality exists. Each family and each caste is impacted in itself, and concreted with all the others, each person forming but a particle of the mass. A man's mind consists of the traditions of the ancients, the usages of his caste, and the dogmas of his sect: independent principles, independent convictions, independent habits, he has none. He is neither more nor less than an atom of the public mind, bearing the type impressed by those with whom he is in contact. Such he is, and such he deems it wise to be. He is an integral part of a mental system, vast by the sweep of nations, solid by the action of ages, and ponderous by countless accretions. You cannot move him without disintegrating the mass. It is no light work. A Hindu mind is not dis severed from the system, but by the

\* Dr. Duff's "Missionary Addresses," pp. 115, 116.

application of vast forces. Slowly and painfully it disengages itself, it halts, and heaves, and writhes before finally parting: and many—even some Missionaries—treat this as an obstacle to the spread of Christianity in India. Is it so? Most indubitably, if the object of Christianity be to gain, in a few years, a given number of converts. But if her object be to pervade all the regions of Hindustan, to imbue with her truths the people of every hamlet on those oceanic plains; then the social bonds which at first retard individual conversions, so far from being obstacles to a universal revolution, are but agencies which infallibly conduct to the remotest depths of the country the impression made by the Missionary at the surface. He may be impatiently thinking that the solidity caused by these bonds has reflected into vacant space the impulse he had applied; while, in fact, by that very means it is transmitted through many a region unseen by him, and is even then vibrating at the core of the mass. It does seem clear, that when you have a moral force equal to effect the change designed, the more close the mutual dependency of those to be acted upon, the more wide the influence exerted by every application of that force. Where the population is limited, and the relations of society are loose, it is, humanly speaking, comparatively easy to convert a man to Christianity.\* His conversion is of unspeakable importance; it saves a soul from death. But what relation has this event to the stability of Satan's empire in the continents that contain more than half the human family? Scarcely any. A jewel has been snatched from destruction, but no stone struck from the foundation of the citadel of evil. Not so with the conversion of one forming part of a system which embraces a continent. His escape rends a link in a chain whereby millions upon millions were bound. Every individual who, overcoming the restraints of Hinduism, embraces Christianity, effects, however unconsciously, an achievement by which Asiatic superstition is one degree weakened, and the way to grace made, for the people of nations, one degree easier. Little undertakings have speedy issues. Great undertakings are of slower consummation; but a large soul would rather effect the feeblest service toward the ransom of multitudinous people, than reap the hasty delights of a small achievement, begun and ended in a lifetime, but, when ended, leaving the great

interests of the human kingdom as they were before. To one who thinks for the present only, the peculiar features of Hindu society will appear most formidable obstacles; to one who thinks for a century, they will appear the most certain instruments of universality in the ultimate triumph. It would be an undertaking of appalling magnitude to attempt the conversion by units of two hundred millions of souls. The ties that bind them together more increase the hope of universal regeneration, than they diminish the facilities of partial change. All that we lose in velocity, we gain in power. In no country will individual conversions, in a given locality, be slower at first than in India; in no country will the abruption of masses from the 'great mountain' be so vast or so rapidly successive. Some time ago this would have been called 'speculation.' The events of the last seven years prove these views to be just. The thousands who have lately embraced Christianity in neighbourhoods long under Missionary culture, are so many witnesses in their favour; witnesses, also, that the impatience that would decry a great continental Mission, if its conversions be not so rapid as in little islands of savages, is the result, in some cases, of unbelief, and in others of ignorance as to the character of the enterprise; an ignorance which frequently consists, even in its highest degree, with what is called 'intelligence.'\*\*

Moreover, a great external barrier to the progress of inquiry, which deterred the Natives from investigation, has been removed. The law of intolerance which hitherto prevailed in India, that, if a Hindu became a Christian, whatever property he was possessed of previous to his conversion devolved at once on his nearest of kin who professed the Hindu religion, has been repealed. We know the fearful character of the persecution to which our Hindu converts were subjected in consequence of this law. An individual, if found guilty by his caste-people of having violated any of the rules of caste, especially by becoming a Christian, and eating and drinking with Christians—for which there could be no sufficient penance or expiation—was formally expelled or excommunicated. From that time he was regarded as civilly, socially, and religiously dead; all who once loved him, henceforth discarded him; every heart was closed, and every door shut, against him; his funeral rites were celebrated, and his property transferred to his legal and natural heirs.

\* We should rather have said, "to detach an individual from the surrounding masses."—Ed. C. M. I.

\* Arthur's "Mission to the Mysore," pp. 312–315.

The *lex loci* Act, passed by the Governor-General of India in Council on April the 11th of last year, has established throughout India the broad principle of toleration. It is as follows—"So much of any law or usage, now in force within the territories subject to the government of the East-India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the courts of the East-India Company, and in the Courts established by royal charter within the said territories." "The Act," says the "Calcutta Christian Advocate," "removes a barrier to the spread of truth which no Government ought to impose, while it offers no premium to conversion; for the Hindus have still in their hands a power, which we doubt not they will wield in all its force. They can deprive by will all who depart from the faith of their ancestors. To this trial converts from Hinduism or Mahomedanism will still be subject. To this they must submit: it is a sacrifice to which they are subject in common with Christians in all countries and under similar circumstances. It is a species of suffering essentially connected with the reception and profession of Christianity, and one which time and the diffusion of right principle alone can and will correct. Great as this trial is, it is one to which all sincere disciples ought cheerfully to submit. It is widely opposed, heavy as it is, to legislative enactment, sanctioning bigoted and superstitious tyranny, and alienation of the rights of man."

The alarm amongst the Hindus on the promulgation of the *lex loci* Act was great. Deciding on an appeal to England, they appointed a Committee from among themselves to consider what measures might be most advisable under such circumstances. From the Report of that Committee we introduce the following passage, which shows their full conviction that if liberty of conscience be indeed conceded, Hinduism must quickly fall—"If this pernicious law continue in force, it would be impossible to describe the misfortunes which would befall our country and the Hindu population. Those persons who, far from embracing Christianity, cannot now even speak favourably of it, for fear of losing their patrimony, will then easily, fearlessly, and with smiling faces, go to Church to be baptized, i. e. to be initiated in Christian doctrine. In this age, religious awe or shame has been

well nigh eradicated from the popular mind. No motive of a spiritual nature, such as religious awe or fear of the future world, can restrain the renouncement of our religion. Add to this the delusive snares which the *tender-hearted* Missionaries have spread like so many hunters in ambush. Under these circumstances, if there were no consideration of temporal profit or loss in the way as a restraint, then the fire of Christianity would by this time be kindled in every house, and without doubt reduce to ashes the Hindu religion and the temporal welfare of the Hindus. We now hear of two or four boys being annually converted to Christianity. Persons will henceforward begin to be converted every month and every week, and eventually every day. The religious rites, ceremonies, customs, manners, &c., of the Hindus will be at once abolished, and the Christian religion be speedily prevalent." \*

May such predictions be verified, and the gloomy pile of Brahminical idolatry, which has so long burthened the land, uplifted from its foundations by the resistless power of Christian truth, be consigned to utter ruin and desolation!

Such is our position in India at this moment—such our prospects. The commencement of a spirit of inquiry on a scale of magnitude which we have not yet witnessed, and that at no distant period, is probable—nay, perhaps we may be justified in saying, more than probable; and the process of expansion, once begun, may be even more rapid than in those fields of labour where it had the advantage of a priority of commencement.

But let us endeavour to sum up all that has been said in connexion with the present aspect of the Missionary work, that all may be concentrated in one practical conclusion, one urgent pressing duty.

In the older Missions, which we have been considering, the period of preparation seems to have passed, or to be on the eve of expiration. We stand on the threshold of a new era, an era of enlarged developement. Christianity in different directions is manifesting its expansive power. The mighty energy of God is mysteriously operating. Men's minds have been moved, and they will be still more so. There is a shaking among the dry bones, for the power of the resurrection is abroad. Heathen tribes, before we had seen or con-

\* "Calcutta Christian Observer" for November 1850, p. 502.

versed with them, have asked for instruction at our hands, and we have been constrained to the formation of new Stations. And we must be prepared for increased demands of this nature. Each forward movement will be reproductive of many others; and the blessed work of evangelization in Africa, Asia, and America, go onward, according to the measure of blessing which God is pleased to bestow on it, with accelerated pace and increasing power of self-multiplication. How would not the founders of the different Missionary Societies have rejoiced had they been permitted to see the things which we are now privileged to witness! As Moses, from the top of Pisgah, saw the promised land into which he was not permitted to enter, so by faith they anticipated glorious results—for they knew that they were addressing themselves to no uncertain work—but with their bodily eyes they saw them not. Had they been privileged to witness the richness of opportunity, the fields white unto the harvest now expanded before our eyes, with what joyous alacrity would they not have girded themselves for the harvest work! The faith which was strong to sow when there was no encouragement except that which the word of promise afforded, would be stronger to reap now that the word of promise is found to be verified by abundance of results. We need at least the same faith, the same zeal, the same prayerful and self-denying devotedness with which they were gifted, that we come not behind the measure of usefulness presented to us. What need have we not, then, to put forth earnest prayer that we be found equal to our work, and with the earnestness of Elisha plead, Let a double portion of their spirit rest upon us!

More especially at the present moment we need an increase of European agency, of effective, devoted Missionaries. We bless God and unfeignedly praise Him for the unequivocal increase which has taken place in the native element of instrumentality. We rejoice in the Ordination of two Natives at Bombay, the first which our Western-India Mission has yielded to us. We rejoice that in our South-India Mission five have been added to the Native Ministers previously in action. We rejoice that in our North-American-Indian Churches the same evidence of a matured and well-consolidated work has been presented, and that Christianity has so wrought on the rude materials presented to it there, that our first Indian has been ordained. It must have been a cheering day to the good Bishop and our Missionary brethren in the mid-

winter of Rupert's Land! The Bishop writes—

"The Ordination—Dec. 22—was throughout a most solemn and impressive service. All the Clergy were present except Mr. Hunter and Mr. Hunt, Mr. Cowley having arrived the previous afternoon. We were unable to have Service in the other Churches of the Settlement, as the Clergymen were wanted to assist me in the ordination of the Priests. Many were thus present from all the different Congregations, and St. Andrew's Church was filled to overflowing. The sight on the river was beautiful: there might be perhaps 200 carioles passing to the House of God. The number within the walls we thought about 1100, and the number of Communicants at the conclusion was nearly 300. All the Clergy present took some part in the Service. Mr. Budd, after his ordination, read the Gospel—St. Matthew ix. 36—a very suitable one from his lips; and the two Ordained Priests joined us afterwards, and assisted in the distribution of the sacred elements. Mr. James read Prayers, and I preached myself from the words, 'The seal of mine apostleship are ye in the Lord.' 1 Cor. ix. 2. I felt much the solemn responsibility and high privilege of ordaining the first Native Minister."

All this is cheering, most encouraging. He must be dull at heart who is not gladdened by it. We look on our twenty-one Native Clergymen: we thank God, and take courage! We look on them as the harbingers of many others. We know that there are other men of like character to be found—tried men, believing and devoted, humble and experienced men—in Sierra Leone, in the Yoruba country, and in other places too, who, when the proper season comes, and a fitting opportunity presents itself, will prove to be well qualified for the ministry of the Gospel.

But we need an increase of European Missionaries to act in combination with the ordained Natives. They are the warp into which the woof of the native element must be woven. We believe that these Native Ministers have the substantial reality of devoted Missionaries: indeed who can doubt it, for some of them have proved it; and names might be mentioned, were it well to do so, indicative of men, in the work of faith, and labour of love, and patience of hope, standing forward side by side with their European brethren. We are fully persuaded that even if the vigilant superintendence, and animating example, and stirring encouragement, of the European Missionaries were withdrawn, they would still, while life lasted, persevere in their labours of

love. But we believe it would not be fair to them, nor would it be right in us, that they should be subjected to such an experiment.

The work is not so assured, so confirmed, but that, unless duly sustained from Europe, it would retrograde. There was a promising period in the past history of the Tinnevely Mission—so promising, that the brethren contemplated ordaining six Native Catechists to supply the wants of the increasing Congregations. It was just at that crisis that the supply from Europe failed. The Missionaries in the Presidency of Madras and at Tranquebar were reduced in number, and there was no prospect of their being reinforced. The Native Ministers were left alone, while they were yet few in number, and unequal to the pressure of responsibility thrown on them. Just at the most critical moment, when a vigorous effort was requisite to secure the results already attained, home energy relaxed, and the whole work retrograded.\* Our Native Ministers are but few. We wish to see them many; and we urgently need at the present moment able and devoted European Missionaries, to aid in the consolidation of the Native Churches and in the raising up of a numerous and well-qualified Native Ministry. We have spheres of labour to point out, inferior in usefulness to none that are at home—our Seminaries and educational institutions for the preparation and training of young Natives for the service of the Gospel as Catechists and Ministers—responsible and important positions—the superintendence of such Seminaries as the present necessities of the Missionary work imperatively require at our hands, such as the Institutions at Cotta and Fourah Bay have been, and such as we intend, by the blessing of God, that Agra shall be—central Colleges in each Mission-field, at Palamcottah for Tinnevely, at

Cottayam for Travancore, at Hong Kong for China, at Turanga for New Zealand, at Red River for Rupert's Land—posts requiring able and devoted men, men of sanctified learning, who, in such positions, will find abundant opportunity of employing all such gifts and talents as may have been entrusted to them, for the glory of God and the good of their fellow-men—most of them indeed at the present moment well and ably filled, but some few of them still unsupplied.

Beside this particular department, the aspect of the Mission work in general was never more inviting than at present. Who would not wish to take part in the forward movement going on at Abbeokuta for the deliverance of Africa? Who would not esteem it a privilege, if such were the will of God concerning him, to sow the seed amongst a nation, which, by discipline and trial, has been brought to such a state, that, like the ploughed field, it lies waiting to receive it? Who would not wish to help the New Zealander in this critical and most interesting period of his history, and, by efforts commensurate with the necessities of the present moment, assist in the preservation of this aboriginal race, so that they may become a powerful and useful Christian people—a termination which can only be attained by the conservative energy of Christian truth actively operating amongst them? Who would not wish, were he free to do so, to strengthen the hands of our New Zealand Missionaries, numerically unequal as they are to the work which they have to do, and oppressed by the weight of it? Who would not wish in some way to help forward the regeneration of India, and hasten the glad time when the Saviour's name shall be confessed from the Himalaya to Cape Comorin, and from the Malabar to the Coromandel coast? There is a loud summons, an unequivocal appeal, being made to Christian men at this moment. It speaks in the details of the Missionary work, and it finds an echo in the pages of the Bible—it is as the voice of the Most High calling us forth to help forward the great work which has been commenced—"Whom shall I send, and who will go for us?" How many shall there be found, under the constraining influence of the love of Jesus, to answer, "Here am I, send me?"

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\* Hough, vol. iii. p. 631, and iv. p. 244, where Mr. Hough says—"We have often seen, in the foregoing pages, the difficulty of the Christian-Knowledge Society to obtain devout and able men for their Missions; and we have also shown that this difficulty was greatly increased by the prevalence of infidel principles in Germany."



## SUMMARY OF INTELLIGENCE

RECEIVED BETWEEN THE 22D OF APRIL AND THE 21ST OF MAY.

**MEDITERRANEAN MISSION**—The city and neighbourhood of *Urumiah* were visited by the Rev. J. Bowen and Mr. C. Sandreczki, during their late exploratory tour to *Mesopotamia*. Mr. Sandreczki, while suffering from sickness, was received and entertained in the most brotherly and affectionate manner by the American Missionaries, who, at *Urumiah* and its vicinity, are labouring amongst the Nestorians. Mr. Sandreczki, in his Journal, bears the strongest testimony to the reality and encouraging character of the work in which they are engaged.

In a Letter dated Damascus, April 28, 1851, mention is made of a race of people called the Anzyry, inhabiting the mountains of *North Syria*, between the Orontes and the sea. They amount to 180,000 or 200,000 individuals, and have been living for centuries in great ignorance and darkness. Their religion is secret. They are not a Mahomedan sect. They are partial to worshipping in high places, where they frequently have groves, but there is no evidence that they have idols. They use the Arabic language, which in these mountains has supplanted the Syriac amongst Christians, and the Kurdish amongst the tribes of that origin. The Anzyry have been despised and hunted down, and were disarmed, after a severe struggle, by Ibrahim Pasha.

The Bishop of Jerusalem having invited Mr. Bowen, the Rev. J. R. T. Lieder, of Cairo, and Mr. Sandreczki, to meet at Jerusalem for the purpose of taking counsel with the Bishop and each other as to the best measures to be adopted for the diligent prosecution of Missionary labours in *Egypt* and the Holy Land, Mr. Sandreczki reached Jerusalem on the 17th of April, and Mr. Lieder on the 29th of the same month, Mr. Bowen being daily expected. Mr. Sandreczki, on his voyage, had visited Rhodes, Cyprus, and Beyrout, at the foot of Mount Lebanon, where the several establishments of the American Missionaries—Schools, Printing-office, &c.—are in full energy of operation. Landing at Jaffa, Mr. Sandreczki proceeded by Ramleh to Jerusalem, where he was received in the kindest manner by the Bishop.

**BOMBAY AND WESTERN-INDIA MISSION**—The Rev. Dajee Pandoorung having been appointed by the Corresponding Committee at Bombay to visit and inspect the Mission Station at *Astagaum*, had addressed a well-con-

sidered and satisfactory Report to the Secretary, the Rev. G. Candy. The Committee have thought it advisable that *Astagaum* should be relinquished as a Missionary Station, the few Converts who are there being transferred to Nasik.

**CALCUTTA AND NORTH-INDIA MISSION**—The Christian flock in *Calcutta* has been increased by 27 adults, and 23 children have been baptized during the year. There has also been an increase in the English Schools at *Calcutta* and *Agurparah*, which now contain 700 scholars.

The Rev. J. J. Weitbrecht, *Burdwan*, informs us that of late, more than at any previous period, he is encouraged in the hope that, after a long night of toil, a better day is rising.

At *Benares*, also, great encouragement has been vouchsafed to our Missionaries; so much so, that the Rev. W. Smith, who has been engaged some twenty years in the prosecution of Missionary work, is enabled, in a private Letter, to say, "Things were never so promising before in our Missions as they are at present. Glory, glory be to God! I am ready sometimes to weep tears of joy."

Missionary work has been commenced at *Bhagulpur*, our newly-occupied Station, by the Rev. E. Dreese. Some few, chiefly of the Hill people, have been baptized, and there are other hopeful inquirers. A School for girls has been established, in which there are at present 18 girls. The European residents take a lively interest in the Mission, aiding the Missionary by their counsel and funds, and still more efficaciously by their prayers.

At *Mirut* there have been four converts from heathenism during the year, and one from Popery. A Christian village has been commenced, with a view to gather the native flock together in the neighbourhood of the Church and Pastor. It already numbers sixteen houses. Our Missionary, the Rev. R. M. Lamb, has been much encouraged in his preaching excursions. At the *Gharmakteyer Mela*, at Delhi, and in the villages on the road to Agra, the Gospel has been heard by crowds of attentive listeners. Local friends at Bareilly are engaged in the formation of a Native-Christian Settlement, under the immediate charge of a Native Catechist sent by Mr. Lamb.





LAHORE, THE ANCIENT CAPITAL OF THE PUNJAB.—Vide p. 160.

# Church Missionary Intelligencer.

No. 7.]

JULY, 1851.

[VOL. II.]

## ORIGINAL COMMUNICATIONS.

### THE PUNJAB.

IN November 1838, at Ferozepur, on the banks of the Sutlej, was enacted a scene of magnificence which has seldom been surpassed—the interview between the Governor-General of India, Lord Auckland, and Runjeet Singh, the Maharajah of the Punjab. On the right bank of the river, at the termination of the bridge of boats which connected it with the British territory, a spacious street had been formed of Her Majesty's 16th lancers and the 2d light cavalry, separated by a winding stream from a similar avenue consisting of some thousands of the Maharajah's best soldiers; while beyond, to the right and left, might be seen columns on columns of scarlet-clad and helmeted troops. Along this avenue, composed of thousands of horsemen, their steel casques and gay appointments glittering in the sun, advanced from the Sutlej two masses of elephants, bearing on their lofty backs the Governor of British India, with his suite of civil and military officers, escorted by Shere Singh, the Maharajah's second son, and Dhyen Singh, his prime minister, with an attendant guard of horse and foot. From the opposite extremity of the avenue, where it terminated in an extensive encampment, crowned in its centre with numerous tents of crimson and gold, approached the Maharajah of the Punjab, mounted on a ponderous elephant, and in the simplicity of his dress—consisting of a red tunic and trowsers, without a single ornament—presenting a remarkable contrast to the picturesque costume of his attendant Sirdars. As the processions met, and the Maharajah received Lord Auckland into his howdah, the roar of artillery and the clang of trumpets broke the profound silence which the dense masses of astonished and deeply-interested spectators had previously preserved.

Singular it is to remember, that the national elements from whence had sprung the powerful dynasties whose representatives thus met in such splendour of ceremonial, some eighty years previously had been apparently on the eve of utter extinction. In 1756-57 Ahmed Shah Abdalli, the Afghan King, had seized on the

Punjab, and the refractory bands of Sikh depredators, which had so grievously infested the province, were for a season broken and dispersed; and on June the 18th, 1756, Surajah Dowlah, having carried by storm the English fort at Calcutta, had thrust the unfortunate garrison into the Black Hole. During the intervening period, the growth of British power in India had been of the most extraordinary character. The formidable combinations intended to arrest its progress were overthrown before it, and their disunited elements incorporated with its own; until the sceptre of India, which had passed from the native Hindus to the Mahomedan invader, was wrested from his descendants, that it might be transferred to Britain; and the undisputed ascendancy of England was established from the Ganges to the Sutlej, and from the roots of the Himalaya to Cape Comorin.

Beyond the Sutlej, the western boundary of this magnificent empire, and, during the lapse of the same period of time, a kingdom had risen into existence out of strange and distracted elements, and assumed a consolidated form—the kingdom of the Sikhs.

The Punjab is the frontier province of India to the north-west, as Assam is to the north-east, and through this have passed the successive floods of invasion which, from Khorassan, have from time immemorial inundated that country. Following in the steps of the Persian monarchs, whose kingdom he had subdued, Alexander fought and conquered Porus on the banks of the Hydaspes. The Seleucidæ pursued the same course, and also the Greek-Bactrian kingdom, until crushed by hordes of Tartars from the interior of the Asiatic continent. The Getes, or Jits, or Yuë-te according to the Chinese, expelled by the Huns from their original homes between China and the Teénshan, or Celestial Mountains, burst into the Punjab about the commencement of the Christian era, and, strengthened from time to time by new accessions of the Scythian race, contended first with the Hindu princes, and then with the Sassanian kings, for the supremacy of the

country of the Five Rivers. Thus, in the tumuli which have been opened in that country, have been found coins of Scythian dynasties, the Kadphises and Kanerki, intermingled with Sassanian and Roman coins. These Scythian races may be considered as the main element from whence the present Punjabis have descended. When the desolating period of Mahomedan conquest commenced, the first fury of the storm, as it drifted eastward, fell on the Punjab. Mahmoud of Ghizni, the scourge of India, wasted the country in twelve several invasions. In vain the Hindu princes, from the west of the Ganges to the river Nerbudda, assembled on the Plain of Peshawur, under Pul, the monarch of Lahore, to withstand him. The multitudinous host gave way before the fierce onslaught of the invaders, who, penetrating beyond the Sutlej, pillaged the cities, and plundered the heathen shrines of immense wealth. The idolatry of India provoked the fanatical zeal of Mahmoud: the treasures of India invited his cupidity. Wherever he went he overturned with merciless hand the idols and their defenders, and appropriated to himself the treasures which had accumulated in the temples. Defeating, in November A. D. 1024, the combined forces of the Indian princes who had assembled to protect the famous temple of Somnath, in the Katthiawar district of Gujerat, in his iconoclastic zeal he mutilated the gigantic idol with his mace, and discovered an immense quantity of precious stones, which the Brahmins had concealed within the figure.

On the decline of the Ghiznian dynasty, the Punjab, the last retreat of the princes of that house, was wrested from them by Mahomed Ghouri, whose general, Kuttub-ul-deen, having possessed himself of the richest provinces of North India, on his master's death assumed the ensigns of royalty, and founded the Mahomedan empire of Delhi. In 1240, the Punjab was overrun by Genghis Khan, and that unhappy country continued to be for half a century the battle-field between the Mongols and the princes of the Patan empire. Toward the end of the fourteenth century, Timour the Tartar ravaged it, and heaped accumulated miseries on the wretched Hindus; hunting up and slaying the Jats in the forests and jungles, where they had concealed themselves on his approach. From the departure of Timour from India, in 1399, until the founding of the Mongol dynasty by Baber, in 1525, the Punjab remained a scene of confusion and disorder; and it was amidst the desolations of this period that the religious sect of the Sikhs rose to the surface of the troubled waters.

Nanuk, a Hindu, the founder of it, was

born in 1469. He appears to have been one of those remarkable enthusiasts who have arisen from time to time in the history of mankind—men who, dissatisfied with the religious systems which they found existing, have endeavoured to construct a better by incorporating a few detached fragments of truth with the delusions and phantasies of their own mind, but, failing in the effort, have only added to the number of those multiplied systems of error, under the name of religion, which infest our world, and which, in God's own time, shall be swept away before the ascendant influence of Gospel truth. Nanuk had visited Mecca, as well as various places of Hindu pilgrimage, and Hinduism and Mahomedanism were alike distasteful to him. He disliked the idolatry of the one, the cruel intolerance of the other. In the belief that devotion was due to only one God, he was opposed to the polytheistic tendencies of the Hindu; yet the persecuting zeal of the Mahomedan was equally abhorrent to one who thought that through the intervention of all religions God might be approached; that they were only different avenues leading to one grand centre, the details of which had been rendered discordant with each other through the inventions of priestcraft; and that, if purged from these, in each of them God would be found accessible. This latitudinarian principle afforded a wide basis on which to erect the superstructure of his system, which, occupying an intermediate position between rival creeds, assumed to be a *juste milieu* of religion, in which the Hindu and Mahomedan might meet and fraternize, by the abandonment of what was erroneous and superadded in their respective opinions. The grand doctrinal element of his system was the recognition of one God, and, in combination with this, certain inculcations to morality. But the aspect in which he presented the one was too dim and indistinct to induce obedience to the other, and the peacefulness of disposition and self-denial which he enjoined were the very opposite of those features of character for which the Sikhs, after the death of the founder of their faith, became remarkable. His sublimated theories had soon engrafted upon them other and more tangible adjuncts, and the crude and unconnected elements of his system, by the innovating hand of his successors, were formed into a religion better adapted to the strong passions and impulses of the corrupt mind of man, and the peculiar circumstances of the people amongst whom they had sprung up.

His immediate successor, Guru Angad, appears to have been a quiet mystic. He was



succeeded by Amera Das, who for twelve years had been Angad's attendant, washing his master's feet with water fetched daily from the Bias, six miles distant. Under this Guru, the system began to attach to itself certain worldly elements which the founder had disclaimed. With the increase of converts, some temporal power was acquired, and Kujurawal built; in consequence of which, the Udasis, a section of the Sikhs who profess an indifference to outward circumstances, and an exclusive devotedness to prayer and meditation, separated from Amera Das as having departed from the genuine principles of Nanuk. Ram Das, his successor, selected as his abode an ancient city called Chak, where he built a tank, to which the name of Amritsir was given, signifying the water of immortality, and by which the city is known at the present day. The writings of these first four Gurus were compiled by Arjunmal, the son of Ram Das, and constitute the *Adi Grant'h*, or First Sacred Volume of the Sikhs; and the system having now assumed a settled form, and converts increasing, the jealousy of the Mahomedans was roused, and in 1606 Arjunmal was subjected to a cruel death.

From this time the Sikhs abandoned the quiet and peaceable demeanour by which they had hitherto been characterized. Har Govind, the new Pontiff, intent on avenging his father's death, laboured diligently to imbue them with an hatred of the Mahomedans—no difficult task, when we remember the bitter oppression to which the native population had been so long subjected. But it was under Guru Govind—who was chosen *Sat-guru*, or spiritual leader of the Sikhs, on the execution of his father, Tegh Bahadur, in 1675—that the system became fully developed as a national and political confederation. He summoned his followers to arms, as the one object to which, from birth, they were to be dedicated. So completely were the peaceful maxims of Nanuk forgotten, that they were always to have steel about them. To distinguish them from other classes of the population, their dress was to be blue, and their hair and beards were to be allowed to grow; while the military ardour and fanatical spirit of the confederation were to be stimulated by mutual salutations such as these—"Wah! Guruji ka khalsa!" "Success to the state of the Guru!" or, "Wah! Guruji ki fateh!" or, "Victory attend the Guru!" In the *Dasama Padshah ka Grant'h*, or Book of the Tenth King, which he added to the previous compilation, Govind introduces accounts of battles calculated to fan into a flame the martial spirit of the people. Never was there a more complete departure from the

avowed principles of the founder of a sect: instead of peaceful habits, there was war; instead of self-denial and deadness to the world, lust of secular power and sensual practices rose into the ascendancy. Not only the moral precepts, but the doctrinal teaching of the founder, were displaced. Instead of the worship of one God, Nanuk was invested with the title of Omnipotent; and zealous Sikhs repeat his name, and that of Govind, as enthusiastically as Moslems that of Mahomed, or Buddhists that of Gautama Buddha. Still further to ensure the military action of the confederation, Govind instituted a body of devotees in whom he vested the power of convening the *Guru-mata*, or Great National Council; and who were to uphold the twofold character, of fanatical priests in the ceremonies of Amritsir, and of desperate soldiers on the field of battle.

From this time we find the Sikhs engaged in continual conflicts with the Mahomedan rulers of the Punjab. Their first essays under the leadership of Guru Govind were far from successful. Besieged in Chamkour, the Guru in vain supplicated the aid of Bhavani Durga, the sanguinary goddess of the sword, which had now become an object of religious veneration to his followers, as it had been to their Scythian ancestors before them. His chosen warriors fell around him, and he himself escaped from the hands of his enemies to become a fugitive and lunatic. But the cruelties which were inflicted on the Sikhs, instead of dispiriting them, only made them the more obdurate and fanatical zealots. Soon after the dispersion of Govind and his followers, we find them—under the leadership of a Bairagi, or religious ascetic, named Banda—ravaging all the country eastward between the Sutlej and the Jumna, inflicting upon the miserable inhabitants the most fearful cruelties, and subjecting themselves in consequence to the avenging retaliation of the emperor Bahadur Shah. Banda, their leader, with 740 others, having been taken prisoners by the Governor of Cashmere, were sent to Delhi in 1716, where they were beheaded on seven successive days. Banda was reserved to the last, his flesh being torn off with red-hot pincers until he expired, glorying amidst his sufferings, according to the Sikh writers, in having been raised up by God to be a scourge to the wicked. Thus the fanatical fire refused to be extinguished by such means as these. Persecution seemed to endue it with the more intense vitality. In 1742 the *Jat Zemindars*, unable any longer to endure the oppressions to which they were subjected by the Mahomedan rulers of the province, joined



the Sikhs in considerable numbers, and, assuming the aspect of a national effort to be free, the struggle continued for upward of twenty years, with alternations of success. The Sikhs, resolving themselves into organized military associations, at one time ravaged the country with impunity; and again, amidst the fluctuations of events, appeared for a season to be hopelessly crushed by some vigorous effort of the Mahomedans. Ahmed Shah Abdali repeatedly chastised them; yet no sooner had he returned to Afghanistan than they rose with invincible obstinacy to the renewal of the contest. His last act of vengeance was inflicted on them in Sirhind, beyond the Sutlej, where they were plundering. Coming unexpectedly upon them, he overthrew them with great slaughter; a disaster characterized to this day in Sikh tradition as "ghulu-ghara," or bloody carnage. Irritated at the trouble which they caused him, on his march homeward through Amritsir he blew up their temple with gunpowder; and having polluted the sacred tank with the blood of cows and bullocks, and partially defaced and filled it up, he washed the walls of the mosques from Sikh pollution with the blood of Sikhs, and piled around in pyramids the heads of the murdered victims. In 1764 he left the Punjab to revisit it no more; and the Sikh Sardars, seizing on it as vultures on a carrion, parcelled it out amongst themselves.

Churut Singh, the grandfather of Runjeet, had some years before succeeded in erecting a small gurhi, or mud-fort, in the vicinity of Lahore; and having on one occasion defeated the Afghan governor in an attack which he made upon it, he laid the foundation of a Sardaree, or Chieftainship; although his father, the first Sikh of the family, had nothing save his horse and sword, and his grandfather had been a Jat Zemindar in very humble circumstances. Maha Singh, the son of Churut, succeeded his father in the recognised headship of one of the twelve misuls, or principal military confederacies of the Sikhs; and, amidst the contentions which arose amongst these bodies on the removal of the common enemy, not only retained what his father had bequeathed, but considerably augmented the power and resources of the family. On his death in 1792 he was succeeded by his son Runjeet, then twelve years of age. The small-pox at an early age had deprived him of one eye, and otherwise disfigured his personal appearance; and the early opportunity afforded him of unlimited indulgence in every kind of dissipation blighted his moral character still more grievously. He was so illiterate that he could neither read nor write;

yet, with astonishing craftiness, he continued to increase his power, watching with ceaseless vigilance every opportunity that might occur of advancing his interests, and never failing to improve it. He was as talented as he was unprincipled, and both he was in no ordinary degree. No ties of friendship or kindred restrained him when wealth was to be appropriated or territory to be gained. The widow and the orphan were relentlessly despoiled, even in cases where the father and husband, up to the moment of his death, had been employed in Runjeet's service. Thus he rose, until every competitor had been distanced, until all had either submitted or been removed; and he stood on the bank of the Sutlej, to welcome the representative of British sovereignty in India, the recognised lord of a territory, which, extending from the Sutlej to the Bunnu districts, on the western bank of the Indus, included not only the entire fork of the Punjab, but Cashmere, and the Hill Country to the snowy range.

At the period of that memorable interview to which we have adverted, the ruler of the Punjab was not far distant from the termination of his earthly course. A vicious life had broken down a vigorous constitution. He had suffered from paralysis three years previously; and, on the visit of the Governor-General, breaking loose from the abstemiousness imposed on him by his English medical attendant, he had indulged freely in the use of his fiery wine, stronger than brandy, distilled from the grapes of Cabul. A severe fit of apoplexy was the result; and when Lord Auckland came to bid him farewell he was lying on his couch, scarcely able to articulate. As death approached, he clung with greater tenacity to life. To enrich himself, he had plundered others. Life, as it ebbed rapidly away, was deemed by him more precious than all he had amassed; and he would gladly have given all his hoarded wealth to buy off, even for a short time, the rapid approaches of his dissolution. "He lavished with almost wanton prodigality his immense treasures amongst sordid pundits, fakirs, and devotees of all sorts, who flocked from every quarter to Lahore, allured by the liberal prices he paid for prayers. His alms were distributed, without discrimination, amongst Hindus and Nanuk-Shahis, Brahmans and Sodees; Gya and Juggernat participated in the spoil with Amritsir and other Sikh shrines. The nearer the dreaded moment seemed to approach, the more eager was his hankering for life, and the more undistinguishing and boundless his profusion. Jagirs\*

\* The revenues of certain districts.—Ed. C. M. I.

were assigned to temples; his elephants, even his beloved horses, were parted with; steeds with jewelled saddles, cows with gilded horns, golden chairs, and golden bedsteads, were sent to propitiate the various deities; his pearls and gems, even the jewels which had been recently presented to him by the representative of the British nation, were bartered for even the chance of a few additional moments of existence. It has been computed that, on the day of his death, the wealth bestowed by Runjeet in pious gifts amounted to more than a million sterling.”\*

The Koh-i-noor itself he was prepared to sacrifice. By the violation of every right of hospitality he had wrested it from Shah Sujah, when a fugitive with his family from Cabul, and a guest at the Court of Lahore. The Shah, his wives, family, and servants, were deprived of food for two days in order to induce its surrender; and after a temporary suspension of severities, during which persuasion was vainly tried, the same unworthy treatment was resumed; until the Shah, fearing that his life would be the sacrifice if he continued to refuse, surrendered the precious jewel. Now the fast-sinking monarch, compelled to die against his will, would have unhesitatingly despatched it as a gift to Juggernat, had not his ministers and courtiers interposed. All prospect of recovery at an end, he yet hoped to buy peace and happiness hereafter. One Brahmin alone received about 40,000*l.* sterling on his undertaking to eat a splinter of one of the Rajah's bones after his death, that he might be secured a permanent place in heaven, and be relieved from the necessity of any further birth. What an evidence of the vanity of worldly greatness that death-bed must have presented! Once, in 1830, he conversed in private with a Christian Missionary on the doctrines of Christianity, and became so interested in the subject, that he requested to be furnished with a copy of the Scriptures. Had he caused this to be read to him, instead of the daily reading of the Grant'h before him for several hours by the Gurus, he might have found that which would have enabled him to meet death with resignation. His funeral obsequies unveil the barbarous character of the Sikh religion. Four Queens, dressed in their most sumptuous apparel, two of them only sixteen years of age, and of extraordinary beauty, and five Cashmerian slave-girls, ascended the pile of sandal-wood on which was laid the body of the Maharajah, and the devouring flames, bursting forth from the

ignitable materials, consumed in a few moments the living and the dead.

The iron hand of the despot being removed, anarchy and confusion ensued. Before the end of the next year, 1840, his son and successor, Khuruk Singh, died, as is generally supposed, of poison; and Nou Nehal, the son of Khuruk, was killed, on his return from the funeral, by the falling of an archway under which he was passing—a remarkable retribution, if it be indeed true that he was cognizant of the slow and subtle process by which his father was put to death. Shere Singh, a reputed son of Runjeet, but never fully acknowledged by him, succeeded to the vacant throne; and ere four years had expired, this ruler, with his eldest son, a lad of twelve years, was cruelly murdered. The prime minister, Dhyen Singh, who had conspired against his master, was put to death the same day by his fellow-conspirators; and his son, Heera Singh, having avenged his father's death, was appointed Vuzir to the new Maharajah, Dhuleep Singh, a son of the late Runjeet, aged about six years. Before the close of 1844, Heera Singh was slain by Jowahir Singh, the Maharajah's uncle, who in September 1845 fell, in his turn, a sacrifice to the fury of the troops.

Seldom, even in the history of the most barbarous kingdoms, have we had presented to us so rapid a succession of fearful murders. It was evident, indeed, that in the fabric which Runjeet Singh had erected there was no permanency. He overthrew the old institutions of the Sikhs, but replaced them by none other. He had no settled principle or system; and his sole anxiety appeared to be to accumulate wealth, and discipline and augment his army, as the means by which, when the opportunity presented itself, he hoped to accomplish whatever of ulterior objects he had in view. No laws existed, written or oral; nor had Courts been opened for the administration of justice. Crimes, being usually punished by fines, were transmuted into a source of revenue. The rich committed them with impunity, the indigent received no mercy. The revenues were farmed out to the highest bidder; and the despotic power which the Maharajah exercised over the revenue farmers, he permitted them to exercise in turn over the producing classes: the power of life and death was in their hands, and the poor man had no refuge. The vicious example of the ruler, who disregarded even common decency, had tainted all around him, and moral disorganization pervaded all classes. The quarrels and jealousies among the Sirdars were never ceasing; and it is said that Runjeet scrupled not to foment them, that there might be no combination against him, and

\* History of the Punjab, vol. ii. pp. 163, 164.

that he might the more easily retain his position of supreme ruler.

One bequest Runjeet left to his people, but, like Dejanira's garment, it was a poisoned gift—the army he had so carefully organized and disciplined. His death seemed to be its release from all subordination, and the fierce and rapacious aspect it assumed, and the acts of unrestrained violence which it perpetrated, awed both the Government and people. During the reign of Shere Singh the European officers had left a service in which not only had their authority ceased to be respected, but even their lives were endangered. After the death of Johawir Singh it became evident that the impetuous licence of the soldiery could no longer be restrained, and that it would not fail to burst upon, and desolate, the Punjab, unless turned aside without delay into some other channel. It was under such circumstances that the Rani and her advisers decided to let loose this fierce soldiery on the plains of British India.

It was indeed no contemptible array of warfare that was thus precipitated to a conflict with England. By some, the Sikh army had been pronounced an unwieldy mass, their artillery a mockery, and their guns so bad that not one in twenty would be allowed as serviceable with us; but subsequent events proved the incorrectness of such statements. The army of the Sikhs is said by Colonel Steinbach to have consisted, at this crisis, of 110,000 men, of whom 60,000 infantry and artillery, and 13,000 cavalry, were regular troops. Amongst the irregular cavalry was to be found a body of the fanatics called Akalies, to the amount of between 2000 and 3000, lawless men, of unbounded insolence in peace, who on more than one occasion had attempted to assassinate the great Maharajah himself, and reckless of personal danger in time of war.

It was a portion of this army, to the amount of 60,000 men, with 108 pieces of cannon, which, in enthusiastic haste, was pushed across the Sutlej in the beginning of December 1845. Just seven years had passed since the field of cloth of gold at Ferozepore, when the Sikh and British troops had taken part in the exchange of ceremonial between the representatives of their respective nations. On the 18th of December 1845 they met again at Moodkee, in the neighbourhood of Ferozepore, not in peace, but deadly warfare, the Sikhs intent on unjust aggression, the troops of England prepared to shield from desolation the fruitful plains of British India.

The British troops had just reached their camping ground in great exhaustion, having

marched 150 miles in six days in order to relieve a small force of 5000 men under Sir John Littler at Ferozepore, which, by the sudden invasion of the Sikhs, had been placed in perilous circumstances. They had suffered much from want of water, which had not been procurable on the road, and were engaged in cooking their food when the tidings arrived that the Sikhs were in full march to surprise them. Under such circumstances, the battle of Moodkee was fought and won. It was followed by the tremendous conflict at Ferozeshah, on the 21st and 22d of December, between the British force, consisting of 16,700 men and 69 guns, chiefly horse artillery, and the Sikh army commanded by Tej Sing, numbering from 48,000 to 60,000 men, with 108 cannons of heavy calibre in fixed batteries. They who were present at that conflict can best describe its intenseness—the iron tempest of shot and shell from the heavy guns, in the face of which the British troops advanced; and when they threw themselves upon the batteries, and had partially wrested them from the enemy, the sustained and deadly fire of the Sikh infantry, which prolonged the struggle, and prevented the entire of the entrenchments being carried before night-fall. On the portion which they had wrested from the enemy the troops bivouacked, exhausted by their efforts, greatly reduced in numbers, and suffering grievously from thirst. Nor was the night permitted to pass in happy freedom from the horrors of the day; for, in the dead of it, the Sikhs advanced a heavy gun, which played with deadly effect until Her Majesty's 80th foot and the 1st European light infantry, formed under the directions of Lieutenant-General Sir Henry Hardinge, captured it, and checked the enemy's advance. Still, as the moonlight discovered the position of our force, the Sikh artillery continued to play. At length, on this disturbed and wearisome night, which brought no rest to the tired soldier, the morning of the 22d dawned. With the first light the battle was resumed: and the advancing troops, after a severe struggle, and with a loss of life greater than on the first day, succeeded in the expulsion of the Sikhs from the entrenchments. But the enemy had not yet abandoned the hope of turning the tide of battle against us, and terminating the day by a glorious victory over the army of England. Two hours had not elapsed, when fresh battalions and a large field of artillery, supported by 30,000 Ghorepurras,\* were brought up by Tej Sing

\* Irregular cavalry.

from Ferozepore, and directed by him in fierce assault against the position of the British. Forward they came, fresh and in full energy, on our wearied troops. The British artillery, having exhausted their ammunition, could not fire a single shot. It was a critical moment: nevertheless, the gallant troops stood fast, and the enemy recoiled, but only to rush forward more furiously than before. A second discomfiture awaited him; when now his dark masses appeared to be collecting themselves for one final and overpowering effort. It was just at this moment that one of those providential interpositions occurred, of which even the most unthinking is compelled to say, it is the hand of God—a contretemps which we might naturally suppose would have been productive of the most disastrous consequences to the British troops, but which was mercifully overruled to a result directly the opposite of this. In the immediate prospect of another severe encounter, and at a time when, the artillery being silenced, the presence of every other effective arm of the force was the more necessary, the cavalry received from a staff officer the order to retreat. Strange and unaccountable it appeared, but the quarter from whence it came rendered obedience imperative. To the astonishment of the infantry, who seemed about to be left to the mercy of their resolute antagonists, the movement commenced. But the battle is the Lord's! At the very instant when every thing seemed calculated to facilitate their victory, the Sikhs became panic-stricken. That which was in their favour appeared to them the reverse. The very unintelligible character of the movement invested it, in their eyes, with the mysterious aspect of some deep-laid scheme for their overthrow. They fancied they were about to be attacked in flank and rear: they broke and fled, and on the bloody field of Ferozeshah the victory was left with England.

But the whole character of the conflict, on this and the other memorable fields which followed, more especially Chillianwallah, may suffice to convince us that the victory was of God. Both the first and second campaigns with the Sikhs were eventful periods, in which great national mercies were perceptibly vouchsafed. And shall there be no permanent national acknowledgement of these? There are to be found on the banks of the Sutlej memorials erected by the survivors to the memory of the gallant dead; and at the Imambarah, near Ramnugur, may be seen the tombs of Cureton, and Havelock, and Fitzgerald; and shall there be no national memorial raised expressive of

a nation's gratitude to the living God? Shall not some votive offering be prepared, in which thankfulness to God and compassion to the vanquished shall be appropriately interwoven? Kindness to the vanquished! Yes, there is no more suitable mode of expressing thankfulness to God. We have annexed the Punjab. True; but if its inhabitants were to continue alienated from us, as before the last campaign, disliking our rule and distrustful of our intentions, that annexation could only prove to be a fruitful source of perpetuated trouble and disturbance. It has been a lawless land, where injustice and oppression, with the restlessness of unclean spirits, have long gone to and fro. The dominion of the Punjab has been transferred to England, and she has been appointed to a mission of benevolence on behalf of its long-suffering inhabitants. Is it not so? Have nations been subdued to her ascendancy only that she may neglect or cruelly oppress them, extract from them their wealth, drain from a land its riches, and then cast it aside as worthless? No: this has been the Moslem's creed and the Moslem's practice. By him conquered nations were smitten as with a bloody scourge, and made more sorrowful than ever they had been before. But professedly Christian nations have marked out for them a course of action far different from this, if so be they have heard and been taught "as the truth is in Jesus." It has been indeed asserted that the annexation of a territory necessarily involves the deterioration and extinction of the aboriginal inhabitants, and that in the tribes of different complexion from our own we behold inferior races, destined to melt away and finally disappear before the White Man? True it is, that in America, New Holland, and South Africa, such disastrous results have been consequent on European colonization. But it has been so because the White Man has been unfaithful to the principles by which, as a professing Christian, he ought to have been governed, and, in the abandonment of these, has proved a source of sorrow, instead of a dispenser of blessing, to his fellow-men. We can never reconcile ourselves to the cold philosophy which regards the native tribes as destined to pass away like the numerous species imbedded in the secondary strata of our world, nor abstain from expressing our utter dissent from opinions such as these, that, "terrible as were the conquests of Cortez, direful those of Pizarro, miserable the devastations of Virginia," yet when all this is compared with "that exhibition which the wide-spread plains of America now present—the develop-

ments of modern science, the myriads of population, the progress of human happiness and well-being—though sorrowing, we cannot but accept the one for the sake of the other?" Even supposing that in the predominance of the Anglo-Saxon element of population there would be a superior development of human intellect and human happiness, which we are not prepared to admit, yet must we divest ourselves not only of Christian principles, but of the common feelings of humanity, before we can conclude that this would compensate for the extermination of the pre-existing inhabitants, and that "the only question is between the long agony of pretended justice and the immediate expulsion of the Aborigines?" We believe that a nation like Great Britain, possessed of pure reformed Christianity, and professing such as her national faith, is in a position, if only true to her own principles, to exercise, on the nations which recognise her authority, a decidedly ameliorating influence; that her procedures of colonization and increase of territory—such as that to which, in the case of the Punjab, she was necessitated—need not be to the detriment and diminution, but to the increase in numbers and prosperity, of the native races; so that they shall be infinitely the better, instead of being the worse, for being brought within the circle of her dominion: nay, more, that if they be put in possession of the same elements of improvement which England has long enjoyed, they will not fail to evidence, as the Africans are beginning to do, that, generally, they labour under no incapability of rising to a level even with the Anglo-Saxon himself.

Far be it from any of us to entertain the thought that the White Man is destined to be the exclusive proprietor of the earth; and that unless it be so the human race cannot attain its full development and perfection. Blessed be God! the word of inspiration points to a different result, when nations, elevated by the beneficial action of Christian truth, and brought in all their several modifications under its sanctifying power, shall combine in the happy worship and service of the one true God, and Jesus Christ whom He has sent. "The multitudes of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory."

To a co-operation in this glorious work

England is invited, and, widely as her influence extends, to extend the influence of the Gospel. It is well to seek the temporal improvement of the nations. Well it is, by such a settlement as that which has been accomplished in the north-western provinces of India, to recognise and confirm the nearly obliterated rights of the village communities, to acknowledge the permanency of tenure in the individual members of those collective bodies, to prevent injustice, protect private rights, encourage the industrious, and terminate the process of harassing and perpetual litigation; and this has been done, and a great work accomplished, materially affecting the welfare of many millions of our Indian fellow-subjects. Satisfactory it is to find a pursuance of the same rational course in the Punjab; and that, in the ascertaining and recording of actual rights, the foundations are being laid of an efficient administration of justice. Well it is to provide for the increased productiveness of the north-western provinces of India, by a magnificent undertaking like the great Ganges canal,\* which, running along the high central land of the Doab, and throwing off branches along the ridges which separate the smaller streams, will, when completed, afford the means of irrigation to tracts which, from the want of it, have been left sandy and unproductive. How much might be enumerated of benevolent action on the part of Great Britain, in connexion with the temporal interests of man! Yet more, far more, than all this is needful to the fulfilment of our national responsibilities. If we have a right sense of our position, we shall seek in a higher and more important sense to benefit the nations. What is the main element of England's greatness? Is it not her Scriptural truth, her 'pure Protestant Christianity'? When she was a heathen nation, she was barbarous and degraded. When Romanist by profession, she was hardly even a second-rate power amongst the European nations. It is since the Reformation that she has become nationally great; and the more true she has been to her principles, the more she has prospered. When her honest Protestantism was compromised under the Stuarts, and the subtle influence of Popery, through the Laudian party, commenced again to be infused into her system, she lost her high political position. As she has been faithful to her Protestant principles, her sun has risen high in the political horizon. Her pure

\* The total length of this canal, including its branches, will be between 800 and 900 miles.

Christianity is the true element of her national prosperity. Shall she, then, withhold from others that which she has found to be so beneficial to herself? Shall we impart the less and withhold the greater blessing, and reserve that which—possessing as it does the promise of the life that now is, and also of that which is to come—is beneficial both for time and for eternity?

Let us now turn aside for a moment, and consider whether, in the physical condition of the Punjab, we cannot find a suitable illustration of the results which follow as well from the neglect as from the fulfilment of this duty.

The plain of the Punjab is in general characterized by dryness and warmth; and, except in those portions of it which are in the vicinity of the Himalaya, or where the south-west monsoon is felt, little rain falls. Artificial irrigation, therefore, in the southern districts especially, is indispensable to the productiveness of the soil; and in no country of the world, perhaps, are greater facilities presented for its employment. The turbid Sutlej, the ancient Hesudras, issues from lake Rawan Radd in Undes, and forcing its way into the plain of the Punjab, through a difficult and mountainous country, unites with the Bias, or Hyphasis of Arrian, a little above Hurree-ke. In the fork of these two rivers lies the Jalendra Doab, which, of all the intra-fluvial tracts, ranks highest in point of cultivation. To the westward of the Bias flows the Ravi, or Hydraotes, which unites with the Chenab, and leaves between it and the Bias a narrow strip of land called the Bari Doab, on which stand the capitals of Lahore and Amritsir. The canals constructed by the Mongol dynasty having been suffered to decay, this Doab, which if duly irrigated might be as a garden, is abandoned, in its northern portion, to sterility. Even between the two capitals the country is covered with low bushes, and but partially cultivated. At the southern extremity, in the vicinity of Multan, it is productive. The Chenab, or Acesines of the Greeks, the largest of the five great feeders of the Indus, is the next on the westward to the Ravi, and flows in a south-westerly course to its confluence with the Ghara, or mingled streams of the Sutlej and Bias. The Rechna Doab, lying between the Chenab and the Ravi, is, to the extent of at least one third, either desert or jungle. There are large neglected canals, which, if rendered available, would soon change the aspect of the country. The Jelum, or Hydaspes, rises in the vale of Cashmere,

and, pursuing a course between the Indus and the Chenab, by its confluence with the latter river forms the Chenut Doab, which Burnes describes as "a sterile waste of underwood, the abode of shepherds, scantily supplied with water, which is sixty-five feet below the surface." The five rivers which have been enumerated form the Punjnud, a large navigable stream, which joins the Indus near Mittun-kote. Between the Jelum and the Indus lies the Sindsagur Doab, the largest, most sterile, and least inhabited of them all. A rugged hilly country occupies the northern part, and in the southern, with the exception of the narrow tract in the bifurcation of the rivers, which is rich and productive, the traveller finds the sand hills and stunted shrubs of the Little Desert.

In such a country, to the man who wishes to cultivate his land, irrigation is of first importance. Without it nothing can be accomplished. We can well conceive how highly a stream must be prized on which a whole neighbourhood is dependent for its supply. How anxious each cultivator must be to receive a sufficient quantity of its fertilizing influences, and how great his disappointment, if, in consequence of the number of khunds or cuts in the upper part of its course, his fields are left parched and unrefreshed. Many have been the disputes and bloodsheddings in the Punjab in connexion with this subject.

"In some instances, and in contiguous estates, the parties will agree to take equal shares of the water, either by the hour or the day, or by measurement: in other cases, one will receive two-thirds, and his neighbour one-third only, according to their respective and pressing wants. The landholders whose possessions are adjacent to the hills, from which, and their base, these streams and springs take their rise, require and demand a very large portion of the water for their rice lands, into which it is diverted by numberless water-courses, drawn with great ingenuity by the cultivators into distant and countless parterres. Those who hold land at a distance, and lower down the river, in the more arid districts, are querulous that the streams do not flow unobstructed in their natural course, which would give them the unabsorbed portion to irrigate their wheat and barley crops.

"It seems to be a question how far a Chief may be justified in entirely obstructing the course of a natural stream, and in appropriating the waters to his own exclusive advantage, to the serious detriment and loss of his neighbours, whose rights he may seem bound to respect, so far as they have relation to



property. On the whole, it appears most just, that all should partake, as far as circumstances will admit, of a share in the water of a natural stream or rivulet; and that when the absolute wants of those on the upper part of the stream have been supplied, the surplus should be again turned into, and permitted to flow in, its bed, to satisfy others lower down, whether for irrigation or the consumption of the people and cattle in the arid districts. The lesser currents do not swell in the hot months, as is the case with the larger rivers which debouche from the Himalaya, and are fed in warm weather by the liquefaction of the snow: the supply of water in them is hence often so scanty, as scarcely to administer to the necessities of those near their heads; whilst the distress of others farther down the stream induces them to become more clamorous as the quantity decreases, and ultimately stops short of them." \*

The Gospel of Christ is as the welcome fertilizing stream. It has been permitted to flow down into the wilderness of this world. Where it comes it makes the wilderness and solitary place glad, and the desert to rejoice and blossom as the rose. The heart which had become indurated under the parching influence of sin is renewed and refreshed; and they who had been barren and unfruitful bring forth the pleasant fruits of righteousness. The inhabitants of the Punjab are like the lands around them, which are lying waste for want of irrigation. The Sikh religion cannot benefit them. It has been tried and found worthless. It has exercised no wholesome restraint, infused no corrective principles, conferred no benefit on the nation which has professed it. The tulao, or sacred tank, surrounded by temples, lies open in the holy city of Amritsir; but the bathers who descend into its clear crystal waters are not washed thereby from inward pollution, and rise from it as morally defiled as they were before.

The Grant'h, indeed, is read aloud in the dharmsalas, or temples, to the people, who group themselves in a circle round the officiating Guru, but it communicates no renewing truth, it applies no sanctifying precept to the consciences of the hearers. Take, for instance, as a specimen of its style and subject-matter, the following passage from Captain Siddons' translation of the Vichitra Nátak, or "Beautiful Epitome," of Govind.

"Time † has fashioned many like Krishna;

he has created and destroyed several like Ráma; Mohammads likewise in abundance, who, when their days were numbered, died. How many wise men have passed away; but Time, who conquers all and every thing, remains unvanquished still. Rámas, Krishnas, Vishnus, all have vanished from the face of the earth, but Time remaineth yet!

"The dwellers in heaven, the inhabitants of the moon, have, in their turns, been destroyed by Time. Every sage and every philosopher must submit to his devouring jaws. From the days of Mándhátá even until now, every prince has been and is subject to Time.

"He pardons those who worship him, but condemns the wicked.

"His shining scimitar instils terror,  
His anklets resounding are heard afar,  
His locks are lovely, and he hath four arms;  
Even death crouches beneath his weapons;  
He hath a flaming tongue, and dreadful teeth;  
His shankh, ‡ so noisy, fills the world with dread;  
Dark is his visage, yet withal as full  
Of beauty as his attributes are chaste.

"The canopy above Time is white and lustrous, and the sun is humbled in comparison with his splendour. He hath large red eyes, whose pupils are like the luminary of day: they gaze upon myriads.

"His countenance is so beautiful, that the proud daughters of the gods cannot compare with it. Sometimes he seemeth a warrior, who taketh his bow in his hand, or as a king, who soundeth his loud kettle-drum. When armed, the bravest heroes fly from before him. He handleth his sword like a powerful warrior. He is mighty in battle, and to be feared: nevertheless, he is an ocean of mercy, always kind, always consistent. Kings tremble when they hear thee. The world is thy garment. Those who believe in thee will be forgiven. Thou resemblest a black cloud, whose loveliness is perfect: nevertheless, thou hast four arms, and when thou holdest the club, the mace, the shankh, and the discus, thou art terrible." §

The Grant'h is calculated, not to tranquilize the mind, but rather to kindle the fiercer passions; and as if to show unequivocally that the consistent Sikh ought to be nothing short of a furious zealot, in the Pahal, or ceremony of initiation by which the convert is admitted a member of the Sikh Khalsa, or commonwealth, the water and sugar in which the feet of the candidate and his initiator are

\* "History of the Punjab," vol. i. pp. 155—157.

† God, the Supreme Being, is confounded with Time.

\* Conch used by Hindu gods as a war horn.—  
Ed. J. A. S. B.

§ "Journal of the Asiatic Society of Bengal,"  
No. vii. 1850.

washed, is stirred with a steel knife or dagger. The following proclamation, issued by the Multan Sikhs at the commencement of the outbreak of 1848, will evidence the manner in which the nation was occasionally roused, as the interests of the Chiefs or the fanaticism of the Akalis required, to military efforts and acts of desperate valour.

"By the favour of the Holy Guru.

Wah! Guru-jee-kee futeh, from all the  
Khalsa, Victory of the Guru.

"Now we, in accordance with the Guru's command, have written to all of you, our Khalsa brethren. Those of you who are true and sincere Sikhs will come to us here. You will receive plenty of pay, and the approbation of the Dewan.

"The Maharajah Dhuleep Sing will, by the Guru's race, be firmly established in his kingdom: there will be no more cow-killing, and our holy religion will prosper.

"All believing Sikhs, who trust in the Guru, will place confidence in our words, and, joining us, will honour his name.

"Forward copies of this manifesto to all our Sikh brethren, and delay not; for those who spread this intelligence will meet with the approbation of the Guru.

"You know that all are mortal: whoever, therefore, as becomes a sincerely-believing Sikh, devotes his life to the service of the Guru, will obtain fame and reputation in this world.

"The Maharajah and his mother are in sorrow and affliction. By engaging in their cause you will obtain their favour and support. Gird up your loins under the protection of the Guru, and Govind Sing will preserve his sanctity. Make much of a few words."

Thus the religious system of the Sikhs is as a cloud without water. No grateful rain, no reviving influences, have accompanied the wild rhapsodies of Nanuk and Govind; and the Sikhs have remained arid and waste, like their own Doabs. They are as a dry and thirsty land, and need to share in those refreshing waters which flow down from the inexhaustible fountain of divine love. Higher up the stream than they are, we have freely and plenteously received of them. Shall we, in attending to our own wants, forget the necessities of our brother, and leave him destitute while we are enriched ourselves? Shall we arrest the stream, or permit it to flow on? Nay, moved with compassion toward the suffering nations of our world, shall we not to the utmost of our power facilitate its onward course? and, now that the Punjab is

open to us, shall we not open canals, and intersect the land with means of irrigation, until the wilderness become a pool of water, and the dry land springs of water? Our brethren of the American Presbyterian Board of Foreign Missions have already entered on this beneficent work. That Board commenced operations on the east frontier of the Punjab, on the banks of the Sutlej, about 1836; and are now occupying three or four Stations—Lahore, Ludiana, Umbala, and Jellander—at each of which they have succeeded in establishing a small Native Church, numbering together, in 1848, 78 members; one of whom, Goloknath, was by the Missionaries ordained for the Ministry as early as the 1st of January 1847. At Ludiana they have established a considerable press, from whence Tracts and parts of the Scriptures, translated and printed in different languages, even in the Punjabi, are issued in different directions, to prepare the way of the Lord.

No sooner was the Punjab conquered by the British arms, in 1848, than two of the Missionaries, the Rev. Messrs. Forman and Newton, accompanied by Goloknath, the Native Assistant, made a journey of research in the country, during which they met with much encouragement. Mr. Forman says that no part of India which he had seen appeared to him so promising, as a Missionary field, as the Punjab. The people are more manly, independent, and free, than the Hindus of the southern provinces. At present, large numbers of them return to Hinduism, the religion of their ancestors. In this transition state he considers them as more accessible to the Gospel. He says that they do not hold caste as divinely instituted. The female sex are more accessible: but few women live in close retirement.

In this labour of love the Church Missionary Society has been invited to co-operate. Many of the brave men who fought and conquered in the stern battles of the Sutlej have desired to see the work of evangelization commenced by English Missionaries also. A special obligation rests on England, and the neglect of it would involve a special criminality. We have yet to plant on the ancient battle-ground of the Punjab the snow-white standard of the Gospel. A new warfare awaits us; the weapons of which "are not carnal, but mighty through God to the pulling down of strongholds." New and more glorious victories remain to be achieved. An unknown Christian friend on the spot, anxious to expedite the commencement of Missionary operations on the part of the English Church, has promised

\* Parliamentary "Papers relating to the Punjab," 1847—1849, p. 150.

a contribution of 1000 rupees, on condition that the Missionaries intended for this service shall be in India before March 1, 1852. This encouraging offer has been communicated to the Parent Committee by the Rev. J. Newton, the American Missionary at Lahore, who, with a praiseworthy catholicity of spirit, unites in exhorting us to enter without delay on the wide field of usefulness which lies open in the Punjab. Previously to the arrival of these communications, the Parent Committee had decided so to do; and the first two Missionaries from England to the Punjab received the Instructions of the Committee on Friday the 20th ultimo, accompanied by many prayers. One of them has already sailed, and the other will shortly follow. May they reach their destination in the fulness of the blessing of the Gospel of peace!

The population of the Punjab, exclusive of Cashmere and Ladak, may amount to three millions and a half, consisting of a great variety of races and religions. Of these, the Khalsa, or Sikhs, do not amount to more than one-fourth of the whole, the mass of the inhabitants consisting of Mahomedans of various descent, and Hindu Juts.

From the northern confines of Peshawur, through the whole extent of Hazara, the Sind-sagur Doab, and Multan, the Mahomedan population constitute the large majority, and even to the banks of the Ravi are more numerous than the Hindus. To the east of that river the Sikhs predominate. Between these two races great antipathy has existed. Mindful of the oppression which their ancestors suffered when under the Moslem yoke, the Sikhs, when they gained the ascendancy, dealt out in their turn the same rigorous severity, grudging the Mahomedans the free exercise of their religious ceremonies, and disallowing even their "azan," or cry to prayers. The conquest of the Punjab by the British has been, therefore, the emancipation of this section of the population from a very galling yoke; and perhaps they may be found, in consequence, more accessible and open to conviction than Mahomedans are generally.

The most remarkable circumstance, in the analysis of the Punjab population, is the paucity of the Sikhs in the country over which they have exercised so despotic an authority. By some they are not supposed to exceed 500,000. "It is astonishing," says Major Lawrence, "how seldom a Sikh is met in what is called Sikh territory." The Manja Singh, inhabiting the Doab between the Ravi and the Bias, in which are situated the capital cities of Lahore and Amritsir, are reputed

to be the bravest and most warlike of the Punjabis.

The Sikhs, in their personal appearance, are superior to the generality of the Hindu races. They are a handsome people, "robust and athletic, of sinewy limbs and tall stature." Would that their moral aspect was equally pleasing! But they have been a people destitute of any restraining principle, sensual and dissolute, indulging to excess in spirituous liquors, illiterate as their Jat ancestors, coarse and uncultivated in their manners. But the greater their moral debasement, the more they need that Gospel which is "the power of God unto salvation to every one that believeth." Their false religion has left them a prey to the ruinous impulses of their own corrupt passions on the one hand, and to the influence of the most puerile superstitions on the other. Witchcraft and spells (*jadoo* and *moot*) exercise a powerful sway over them. "Good and bad omens, lucky and unlucky days, and particular hours of the day and night for commencing a journey and returning home, are carefully observed by the Sikhs, and by all other classes in the Punjab, whether engaged in the most momentous enterprises, or in the common concerns of life. To hear a partridge call on your right hand as you enter a town—cranes passing from left to right—meeting a bare-headed person—a jackass braying as you enter a town or village—a dog shaking his head and ears on quitting home—to meet a corpse or a Bramin—to hear a female jackal howling during the night—sneezing on going out or coming into a house or room, &c. &c., are bad omens. The contrary are good omens: to hear a partridge call on your left—cranes passing from right to left—to meet a mehtur or sweeper—to behold pearls in your sleep, &c. If a Mussulman dream of seeing the moon, it is as good as an *interview with the prophet*.\* Prior to the field being taken with an army,† a visit of cere-

\* "An eminent native merchant came to me on business from Amritsir, and died at Lodiana of the cholera morbus. His followers very gravely told me that my remedies must be unavailing, for, on entering the town, many bare-headed men of the Goojur caste had been met by the deceased."

† "A gang of burglars being brought before me, in 1819, admitted in evidence that two pieces of coloured muslin had been tossed over their left shoulders on hearing a jackal call on their right hand, soon after quitting Kurnal, where the burglary had been perpetrated. *Deca-sool* are unlucky days—Saturday and Monday, to the east—Sunday and Friday, to the west—Tuesday and Wednesday, to the north, and Thursday to the south. The contrary are *Siddh Jog*, or lucky days."

mony being paid to a distant friend, or a pilgrimage being made, the muhurut, or auspicious moment for departure and return, must be predicted by a Pandit; and the Pandit on his part is guided by the jogme, or spirits, which pervade every quarter of the compass. To avert the pernicious consequences likely to ensue from unfavourable prognostics or dreams, charity is recommended, and in general given very freely, on such occasions, by natives of rank and wealth. These, and many hundred other absurd prejudices and superstitious notions, are carried into the most solemn affairs of state. It was no uncommon practice of Runjeet Singh, when he contemplated any serious undertaking, to direct two slips of paper to be placed on the *Grant'h Sohil*, or sacred volume of the Sikhs. On the one was written his wish, and on the other the reverse. A little boy was then brought in, and told to bring one of the slips, and, whichever it might happen to be, his highness was as satisfied as if it were a voice from heaven. A knowledge of these whims and prepossessions is useful and necessary. They obtain, under varied shapes, and in diversified shades, throughout the Eastern world, warping the opinions, and directing the public and private affairs, of all ranks in society, from the despot to the peasant, from the soldier in the battle-field \* to the criminal at the tree of execution."†

Thus the man who unhesitatingly takes licence to commit without compunction the most degrading and shameful crimes, will not dare to condemn the interpretation which the prevailing system of witchcraft may have annexed to some of the trivial circumstances enumerated in the above paragraph. The Sikh who considers the killing of a cow to be peculiarly offensive to the Almighty, and shrinks back with abhorrence from those who defile themselves by partaking of its flesh,

\* "When the Sirhind division, composed entirely of sipahees, was directed, under the command of Sir David Ochterlony, against the Goorkha power, in 1814, it was suggested by Nund Singh, the accredited agent of Runjeet Singh, that the first march should be made at the dussera. It being mentioned to him that this was too early, he begged that the tents and a few men might move out on that day. He was gratified, and the success that attended this division in all its operations was attributed more to the choice of an auspicious hour, than to the wisdom, prudence, and gallantry of its commander, his officers, and men."

† Captain Murray, in the "History of the Punjab," vol. i. pp. 138—141.

will not hesitate to plunder and oppress if he have the opportunity, and shed the blood of his fellow-men if he be resisted. On the whole, the Sikh system may be more justly denominated a fanaticism than a religion. It promised national glory: it has ended in national discomfiture. In the loss of temporal power we believe it will be found that the secret of its strength has departed from it. Apart from political impulses it has nothing sufficiently distinctive to give it permanency. Its power has been providentially broken before it has had time to bring under its frenzied action the whole population of the Punjab, and let loose a race, as numerically strong as they are fierce in spirit, on the nations of Hindustan. But for the intervention of England, India would have been subjected to the desolating scourge of Sikh invasion, and another conquest of the peninsula, from the north-west, have been added to the many which have preceded it. We trust the Sikh system will be short-lived — that it will soon pass away, as a noxious thing, from amongst men. The improvement in the circumstances of the population generally, since the introduction of British rule, has been considerable, and some of the worst practical results connected with the politico-religious system of the Sikhs have been removed. The country has been relieved from that grinding weight of taxation to which it had been subjected since the commencement of Runjeet Singh's reign. The land-tax throughout the Punjab generally, under the Sikhs, amounted to one-half the gross produce. Governors, Judges, Magistrates, down to the lowest officials, openly perpetrated every kind of oppression. The Kardars holding Jaghira devoted themselves with indefatigable zeal to the plunder and harrying of the people who ought to have been protected by them. The shiftings of the river courses in the Punjab, by which lands are continually transferred from one bank to the other, are not more uncertain than was the exercise of authority in this ill-governed country. No one seems to have thought for a moment that the law was intended for any but the rich and powerful; and the poor settled their affairs in their own way, by village arbitrations, the cudgel, or the sabre. Altercations and bloody feuds were of daily occurrence. The Begari, or forced labour system, by which the soldiers were accustomed to seize as carriers the Mussulmans and low-caste men, was another item in the long catalogue of grievances. All these have been rectified by the impartial administration of justice by Britain. The traders are no longer delayed and harassed by an

inquisitorial examination of their goods every ten or twelve miles. The suttī, and infanticide—the first occasionally, the latter very much, practised—punishment by torture and mutilation, the traffic in women and girls, and child-stealing, all have been declared illegal.

The people begin to be re-assured, and, with amazement, are becoming sensible of the beneficial change which has been wrought on their behalf. Already symptoms of decided improvement are beginning to appear. The Punjabis desire education. Their own vernacular Schools, in the Lahore division, amount to 1384, where 11,500 boys are instructed in Arabic, Persian, Sanscrit, Hindi, &c.; and it is stated, that in the city they have 15 Female Schools, wherein Mussulmanis are taught by Mussulmanis, and that from the Korān. Our Missionaries therefore reach the Punjab at a most interesting period, when openings for usefulness, such as never before presented themselves in that quarter, invite them to be diligent in sowing "beside all waters."

There is one section of the population we have not mentioned—the Cathis, or Juns, the Cathæi of Arrian, a pastoral race, extending from the banks of the Hydaspes across the deserts to Delhi, and by Burnes supposed to be the aborigines of the country. "They have immense herds of buffaloes and camels, from the milk of which they derive sustenance; hardly cultivating the soil, though some tolerable fields of tobacco, raised by irrigation, may be seen near their habitations." Colonel Tod describes the genuine Cathi as "a fine specimen of purely natural production; his manly form, open countenance, and independent gait, forming a striking contrast to the care-worn peasantry of other districts."

"The language of the Punjab is called by Malcolm a jargon compounded of various tongues. As spoken in large towns, it is a dialect of the Urdu or Hindustani. In the villages, the dialect in use is Jathky, sprung from a cognate root, and originally the language of the country. On the southern frontier, Punjaubi contains a large admixture of Sindhi. There are two characters used—Laude, that of common translation, and Gurmukhi, or the character of the Granth. There is also a dialect devised by the Sikhs, which enables them, while discoursing on the common business of life, to express their contempt for Mahometanism."

Lahore, the ancient capital of the Punjab, is situated on a branch of the Ravi. Although greatly diminished in extent since it was the residence of the Mogul Emperors, being perhaps not more than one-tenth of its former magnitude, it yet stretches four or

five miles, in a semicircular form, along the river. The streets are narrow and filthy, containing numbers of lofty but gloomy houses enclosed within dead walls. Several large handsome mosques yet remain, as memorials of the time when Mahomedanism was ascendant in the Punjab: amongst these, the Padshah mosque, erected by Aurungzebe, a structure of red sandstone, massive and lofty, and ornamented with cupolas. A substantial brick-wall, twenty-five feet high, and broad enough for a gun to traverse, encircles the city.\*

Amritsir, thirty-two miles from Lahore, and about midway between the Ravi and the Bias, is the spiritual and commercial capital of the Punjab. It is said to be larger than Lahore, which it resembles in the narrowness of its streets and the loftiness of its houses. "The tulao, or sacred tank, is about 150 paces square, and has a large body of water, which appears to be supplied by a natural artesian well. It is surrounded by a pavement 20 or 25 paces broad. Round this square are some of the most considerable houses of the city, and buildings belonging to the temple, the whole being enclosed by gates." The Hari Mander, or national temple, stands in the midst of the tank, which is crossed by a bridge. "It is surmounted by a golden roof, very skilfully contrived, and is inlaid with marble, a large door of gold opening into the temple, which is surrounded with little vestibules, the ceilings being supported by richly-ornamented pillars. Before the entrance to the bridge are two large banners of red: on one is written, 'Wah! Guruji ki Fateh!' in white letters; on the other, the name of Ram Das." Here may be seen, at stated periods of the day, the first Guru of the Sikh faith, enthroned on cushions, and a carpet of cashmere shawl-stuff spread out before him, his eyes steadfastly fixed on the Granth, or Holy Book, which he fans, ever and anon, with the tail of a Thibet cow, to keep away impurity. Around, at a reverential distance, are grouped, in a circle, the devotees, to whom he reads the rhapsodies of Nanuk and of Govind. It is probable that this city, the centre of Sikh superstition, will be selected for the commencement of Missionary work by our Society.

Amritsir is the commercial entrepôt, as well as the religious capital of the Punjab, and the

\* Our Frontispiece is taken from a model of Lahore exhibited in the "Great Exhibition of the industry of all nations." For the needful permission to copy it we are indebted to the Hon. East-India Company—the Exhibitors—and the Executive Committee of the Exhibition.

residence of all the great merchants. From its position, as well as its internal capabilities, the Punjab only requires that improvement in the character of its inhabitants which the beneficent action of Christianity ensures, and the consequent developement of human energy and application, to become one of the most fertile and prosperous countries of the East. The productiveness—at present confined to those portions of the country where, from the vicinity of mountains, or other causes, artificial irrigation can be dispensed with, or, if requisite, be secured with the least amount of human labour—might, by the restoration of the old canals, and the adoption of other measures, be indefinitely extended. The manufactures, which survived even the oppressive and paralyzing rule of the Sikhs, are indicative of the ingenuity of the people, and of their capability of improvement under the care of a parental and fostering Government. Multan supplies its silken stuffs and satins, and Cashmere its unrivalled shawls; beside cottons, and the manufacture of leather, &c., from other parts of the country. Small as is the proportion of cultivated ground, compared with the neglected wastes around, where the mimosa and tamarisk prevail, yet the productions of the Punjab relieve it from any great dependence on external supplies. It yields wheat, and other kinds of grain, sugar, rice, cotton, &c.: the fruits, also, are varied and abundant. The mineral riches, imperfectly as they have been explored, are yet of no inconsiderable value—veins of coal, extensive mines of iron, as if to invite the formation of railroads throughout its level tracts, and facilitate the commercial intercourse between the countries eastward of the Sutlej and westward of the Indus.

The salt of the Punjab is amongst the most remarkable of its mineral productions. "The Salt Range, an extensive group of mountains, stretches generally in lat.  $32^{\circ} 30'$  to  $33^{\circ} 30'$ , in a direction from west to east from the eastern base of the Sulimann mountains, in Affghanistan, to the Jhelum." The Indus, in its progress southward, cuts through this range in a deep rocky channel, on the sides of which the salt formation becomes apparent. Here lies the town of Kalabagh, or Karrabagh, which is thus described by Elphinstone—

"Callabaugh, where we left the plain, well deserves a minute description. The Indus is here compressed by mountains into a deep channel only 350 yards broad. The mountains on each side have an abrupt descent into the river, and a road is cut along their base for upwards of two miles. It had been widened for us, but was still so narrow, and the rock

over it so steep, that no camel with a bulky load could pass. To obviate this inconvenience, twenty-eight boats had been prepared to convey our largest packages up the river. The first part of this pass is actually overhung by the town of Callabaugh, which is built in a singular manner upon the face of the hill, every street rising above its neighbour, and, I imagine, only accessible by means of the houses below it. As we passed beneath, we perceived windows and balconies at a great height, crowded with women and children. The road beyond was cut out of the solid salt at the foot of cliffs of that mineral, in some places more than 100 feet high above the river. The salt is hard, clear, and almost pure. It would be like crystal were it not in some parts streaked and tinged with red. In some places salt-springs issue from the foot of the rocks, and leave the ground covered with a crust of the most brilliant whiteness. All the earth, particularly near the town, is almost blood-red; and this, with the strange and beautiful spectacle of the salt rocks, and the Indus flowing in a deep and clear stream through lofty mountains past this extraordinary town, presented such a scene of wonder as is seldom to be witnessed."\*

One of the salt mines in the vicinity of Pind Dadun Khan, on the Jhelum, was entered by Burnes. The opening was in the side of a hill, about 200 feet from the base. Passing through a narrow gallery of about 350 yards in length, with a descent of about 50, he entered a cavern of 100 feet high, excavated entirely in salt from the roof downwards. The salt is hard and brittle, so as to splinter when struck with the pickaxe. Here about 100 men, women, and children were at work, the light from their little dimly-burning lamps shining with reflected lustre from the ruby crystals of the rock. In consequence of the unhealthiness of the salt mines, the average length of life amongst the miners does not exceed 35 or 40 years. The supply of salt in this range is inexhaustible.

Animal life in a great variety of form is to be found in the Punjab. Lions, tigers, panthers, leopards, frequent the jungles, undisturbed by the dominion of man. Beside, there are wolves, hyenas, bears, &c. Among the animals for domestic purposes may be enumerated camels, buffaloes, and sheep, as well as horses, of which the Sikhs are passionately fond.

It only remains for us to mention, with reference to the climate, that in winter the

\* Account of Cabul, pp. 36, 37.



weather is cold, and even frosty during the night. In summer the heat is intense; and in June, at Lahore, after 10 o'clock A.M., a temperature of 113° has been experienced. The heat at this season is such as to produce a stifling sultry atmosphere, that makes it painful even to breathe. This, however, is the period of its greatest intensity.

It is said that Alexander, on his conquest of the Punjab, erected "upon the south-eastern bank of the Hyphasis twelve altars of hewn stone, each seventy-five feet high, to commemorate as many victories, upon which he offered sacrifices. 'They were equal in

height,' says Arrian, 'to towers, but far exceeded them in bulk.'" They have been in vain sought for, and of that great conqueror it may be said that his memorial is perished with him. May it be the privilege of England, in the conversion of the Punjab to Christianity, to erect one of more imperishable materials. The language of the poet will then find an application which he never thought of—

Exegi monumentum ære perennius,  
Regaliq[ue] situ pyramidum altius;  
Quod non imber edax, non aquilo impotens  
Possit diruere, aut innumerabilis  
Annorum series, et fuga temporum.

## RECENT INTELLIGENCE.

### REPULSE OF THE DAHOMIANS AT ABBEOKUTA.

THE desolating empire which the slave-trade long exercised over some of the most fertile countries of West Africa, has been of late years happily invaded. The return of the liberated Egbas to their own land; the commencement of a Christian Mission at Abbeokuta; the beneficial influence which Christianity has exercised on the minds of the Chiefs and people, indisposing the majority of them to the further prosecution of the slave-trade, rendering them anxious to enjoy the advantages of legitimate traffic, and—by the cultivation of the ground, as their forefathers had done before them, and the improvement in other ways of the national resources—to furnish themselves with the means of commercial intercourse; have combined, with the increasing efficiency of the squadron, to enfeeble the despotism of the slave-trading interest, and cripple its destructive action. It has become evident to all who have derived gain from that inhuman traffic—and who, as the worm fattens on corruption, have grown rich on the dissolution of society in Africa, and the consequent sufferings of its inhabitants—that a new, and healthful, and restorative element had been brought into action there, which, although as yet only in its infancy, is already successfully contending with the slave-trade; and which, if suffered to progress, must succeed in the eventual expulsion of all slave-trading operations from the coast, and the tranquillization of the interior tribes. Upon the part of those who beheld in this the termination of that iniquitous, although lucrative course, which they have so long pursued, there has been

much consultation as to the best course to be pursued in order to avert, or at least retard, a consummation such as this; and various measures have been planned and attempted, in which Kosoko of Lagos has been a prime mover.

About nine years ago, Akitoye, having been unanimously elected by the people of Lagos as their king, was lawfully crowned and confirmed by the king of Benin, on whom Lagos is said to be dependent. On his accession he recalled many individuals who had been sent into exile during the preceding reign; and, amongst others, his nephew Kosoko. Appreciating the value of commercial intercourse with the English, and knowing this to be unattainable if the slave-trade were persevered in, he decided on the abandonment of that traffic; and, in the year 1845, addressed Letters to that effect to the British Commodore on the coast and the Governor of Cape-Coast Castle. Kosoko, taking advantage of this circumstance, instigated the people to rebel, and, placing himself at the head of the insurrectionary party, succeeded, after a severe struggle, in the expulsion of Akitoye; and under his rule, Lagos, which is properly the seaport of Abbeokuta, has continued to be the head-quarters of the slave-trade, a great impediment to the Chiefs and people of Abbeokuta in their desire after improvement, and a source of much evil to the surrounding country.

The expulsion of the Missionaries from Abbeokuta, and the breaking up of the Christian Church which had been formed there, have been long and earnestly desired by the conspirators. To accomplish this, Kosoko, through his agents, stirred up the heavy persecution of 1849, which, through the goodness of God

and the constancy of the converts, so completely failed. Meanwhile, the efforts of the squadron became more and more energetic, and there ensued a stagnation of the slave-trade, productive of the most disastrous consequences to all engaged in it. To extricate themselves, if possible, from their embarrassing position, new efforts on the part of the slave-traders became necessary; and an attempt was made at the end of last year to rekindle persecution at Abbeokuta, in the hope either of overcoming the steadfastness of the converts, or else provoking them to retaliation, and so causing a scene of confusion which might compel the Missionaries to retire.

The 1st of December last had been a gratifying and encouraging day at Abbeokuta, twenty-four men having been baptized by our Missionary, the Rev. H. Townsend. Some of them had reached the age of sixty years and upward. They had given proof of the sincerity of their profession, having sustained heavy fines and severe tortures during the persecution of 1849: one of them twice had his food poisoned by his malignant persecutors.

The next day, throughout Igbore, Mr. Crowther's district, the gongon sounded, and proclamation was made, forbidding the attendance of the people at Church, and denouncing death against the individual by whom this law should be transgressed. The converts at first seemed disposed to disregard the law, and go to Church as usual, even although they should be obliged to defend themselves against the aggression of their enemies; a course of proceeding of which Akigbogu—Kosoko's agent, and, from his persecuting disposition, called by the converts "The Pharaoh of Igbore"—would not have been slow to avail himself. Mr. Crowther, however, dissuaded them from doing so, and they decided to remain quietly at home. At this juncture, the caravan returned from the Igboi market. The tidings brought by it were by no means calculated to tranquillize Akigbogu and his party. The slaves sent for sale to that market had been brought back; the slave-merchants from Lagos refusing to purchase them, as, in consequence of the close blockade by the cruisers, there had been for some months no possibility of shipping slaves, and numbers of them in consequence were left on the beach to die of starvation and cold. A messenger from Kosoko also arrived by the caravan, bringing fresh presents to Akigbogu; and immediately a new order was issued, that none of the Church people should have permission to go to their farms, or visit Lagos for trade, or buy and sell in the market, until every woman

had again made her Orisa, and every man his Ifa. Some of the converts sought shelter from the fury of their relatives in the Mission premises, and others went down to Badagry; while some of the women, who ventured to attend market in other parts of the town, were pursued, plundered of their goods and money, and imprisoned. Mr. Crowther now waited on Sagbua, the head Chief, representing to him the disturbed state of the Igbore district, and requesting him to interfere. This he not only promised to do, but in a few days availed himself of a public opportunity of manifesting his respect for the Missionaries, and his determination that they should not be molested in their work. A proclamation had been made that Oro, the executive power of the nation, was to take possession of the town on Sunday, December the 23d, when, according to national custom, all women would be obliged to keep within their houses. Mr. Townsend immediately waited on Sagbua, representing to him that it would necessarily interfere with the Christians in the due performance of their Sabbath duties, and requesting that the day might be changed. This Sagbua at once acceded to, and directed the public crier to proclaim Monday instead of Sunday; and the next day, as if resolved to identify himself still more decidedly with the Missionaries and their proceedings, he requested Mr. Townsend to receive one of his wives into the class of Candidates for Baptism. These acts of Sagbua were not without their due weight. The people seemed to have interpreted them as he intended: the persecution slackened, and the Congregations continued to be in every respect encouraging.

Such was the state of things at Abbeokuta on the arrival of the British Consul, Mr. Beecroft, on January the 11th. His public interviews with the Chiefs are thus described by Mr. Townsend—

"Tuesday, the 14th, was appointed to receive the Consul's message in public. A meeting of the Chiefs was called before the Ake Oboni house, and was better attended by the Chiefs than any other we have been present at. The Chiefs put on their best clothes, and wore their best caps, and those who had umbrellas displayed them. The Consul wore his uniform, and we had an English ensign carried before him, and planted on a tree before the Oboni house. I introduced the Consul to the Meeting, briefly stating that we hoped they would receive the messenger of the greatest Queen in the world gladly, and account it a great honour done them. The Consul then opened his proceedings by showing his commission, which he read, Mr. Crowther acting

as interpreter. He then stated that he was sent to see if any thing could be done for the good of their country, by the establishment of lawful commerce, the opening of the roads, and the destruction of the slave-trade, enlarging upon these points. He brought forward the fact of the return of so many of the Sierra-Leone people as an evidence of the good intention of the English Government toward them.

To this part of the Consul's speech an Oboni Chief replied, stating that they fully concurred in all that the Consul had said, and that they received him and the word he had spoken with all their hearts; that as regards lawful trading, which would enable them to live as their fathers did, by the cultivation of the soil, they most sincerely desired it; that their fathers did not engage in the slave-trade, but it was a new thing in their country, which had brought with it confusion and every evil work. Their fathers lived and prospered without it; and they desired most sincerely that it might be abolished, and that every man might be able to return to the town and house of his fathers, and dwell there in peace.

The Consul resumed his address, speaking to them of his having been sent to the King of Dahomey, and of that King's intention toward them. He showed them some bullets that he had brought as a present to them, to be used exclusively in the defence of the town against invasion, and to be deposited in a place of safety until such an event might call for their use. He also severely rebuked them for permitting any persecution of those who desired to follow the Christian religion. He expressed himself very strongly on this point.

One of the Balogans\* then stepped forward and replied, expressing his entire consent to all that the Consul had said. He called upon his brother Chiefs to relieve their town of this disgrace—of persecuting people for being Christians. A present of a very nice little pony and a goat was then made to the Consul, as a token of friendship; after which he was introduced to, and shook hands with, most of the Chiefs present.

"On Thursday, we accompanied the Consul on a visit to some of the leading Chiefs. We called first on Ogubonna. He assured the Consul of the desire of the country to do what the English recommended. He presented the Consul with a load of cotton, a bag of ginger, and a bag of pepper—as specimens of the produce of the country, and as a token of their de-

sire to trade with the produce of their farms—a goat, and a handsome piece of country cloth. We were well received by each of the Chiefs on whom we called, the last of whom was the war Chief of Igbore, in which district the last persecution broke out. He was intoxicated, and spoke loudly and boastfully, as persons in that state usually do, but nothing contrary to good-will. He gave the Consul a sheep and a head of cowries.

"On Saturday the 18th, the Balogans as a body called on the Consul by appointment, to express their matured opinions of what he had said, and also to express their own desires for their country's welfare. The Consul more fully explained to them his views as expressed before. The Balogans declared their entire consent, and their desire for a closer friendship with the English. They also begged to be assisted to obtain small cannon, that might be used in defence of the town against the Dahomians and other aggressors; and also to be assisted in keeping the paths open to the sea shore. Akitoye's matter also came in for a good share of attention, in which there was a strong feeling manifested that he ought to be restored to his place at Lagos; and that before this should take place little peace could be expected. The Consul drew their attention to the fact, that, notwithstanding what had been said against persecution at the public meeting, there were some women still dwelling within our premises for protection, and unable to return to their homes, or carry on their business in the market, on account of their being converts to Christianity. The Balogans offered to send them immediately to the Oboni Chiefs, with a message expressive of their desire to see them restored to their rights. This was done, and the Obonis summoned the principal persecutor; but he said he was not at home, and then rode off to his farm, so that nothing was effected beyond the feeling and desire expressed by the Balogans, which will not be without its good influence."

The Consul was much gratified with what he saw during his visit: the farms; the produce of the soil exposed for sale, such as cotton, pepper, ginger, &c.; the friendly and industrious habits of the people; and the desire of the Chiefs to comply with the wishes of the British Government. He left Abbeokuta on the 22d of January, with the good wishes of the Chiefs and people, and previously to the arrival of the Dahomian army, whose King had taken care to delay his visit until after Mr. Beecroft's departure.

Meanwhile, the slave-trading interests were not inactive on the coast. Kosoko and the

\* Chiefs, Members of the National Council.

King of Porto Novo had interchanged presents, and the Chiefs of Badagry were solicited to separate from Akitoye, who, thus left defenceless, might the more easily fall a sacrifice to the combined efforts of his enemies. Badagry was in consequence in much confusion—and just, too, at the very period when the effort was being made to evoke an active persecution at Abbeokuta, as if the object had been, by a simultaneous effort, to get rid at once of the hindrances to the slave-trade on the coast and in the interior. For several days a conflict was expected to take place between Akitoye's people and the Badagrian Chiefs. Many of the inhabitants left the town; others, although remaining themselves, removed their wives, children, and property elsewhere. Some of the school-children were taken away by their parents, and Akibode, the priest, was about to do the same; when Mr. Gollmer told him, that, as for his part, he committed himself and his family to God, and desired to trust in Him; which so affected him, that he came the day after, saying, "I cannot take my boys away from you, for I will, with you, put my trust in God." Although no actual collision had taken place, yet on the Consul's arrival much irritation prevailed. It was evident that Akitoye's position was a precarious one. The Chiefs of Abbeokuta, in their interviews with the Consul, manifested much anxiety on his account. They hesitated not to avow their conviction that his life was in danger; the Porto-Novans, who are subject to Dahomey, and Lagos having determined to cut him off, in the persuasion that by doing so English influence would be destroyed, the sea-coast secured, and Abbeokuta cut off from all communication with it. Under these circumstances, the Consul, on his return to Badagry, recommended Akitoye, as the only means of security open to him, to embark with him on board a British vessel; a counsel which, although it startled him at first, the ex-King of Lagos has thought it prudent to accept. The greatest astonishment has been in consequence excited amongst the people of Badagry, some of whom have exclaimed, "Never has a King done so before."

But that which was designed to be the grand *coup de main*—the attack on Abbeokuta by the formidable troops of Dahomey—still remained to be attempted. The inhabitants of the smaller towns to the westward of Abbeokuta had been carefully on the watch for any indication of the approach of the Dahomians; and on Saturday, the 1st of March, intelligence reached Abbeokuta of such a nature as convinced the Chiefs how necessary it was that

whatever further measures might be thought needful for the defence of the place should be expedited as rapidly as possible. The war Chiefs therefore proceeded to form their camps, in three companies, on the walls of the town; and on Sunday evening it became evident, from the preparations that were going forward, and the conversation that passed amongst the people, that they had before them the prospect of an immediate and desperate encounter, and that they were resolved to meet it with unflinching resolution.

Early in the forenoon of Monday, the dense masses of Gezo's army had approached so near as to exchange shots with an advanced party of the Egbas, and a rapid discharge of musketry announced the commencement of the conflict. The Dahomians advanced in compact bodies, bearing all before them. At the ford of the river the Egbas endeavoured to make a stand; but finding themselves unable to do so, they retreated within the walls. From these, which were black with people, so heavy and well-sustained a fire was poured forth on the advancing enemy, that their progress was arrested. Finding it impossible for them to march straight onward, as they had expected, they extended their lines in front of the wall, and a most furious discharge of muskets took place from both sides, the Dahomians hoping to find some weak place where they might succeed in forcing an entrance, and the Egbas in a parallel line manning the walls, and resolutely defending every portion of them. A large and compact body of the Dahomian troops now appeared, marching in good order, as if resolved on forcing their way to a particular part of the wall, and, by their weight, overpowering all resistance. But again, within a certain range, they were checked like those who had preceded them, and deployed, strengthening the line of battle, which vainly strove to force a way into the town. On the opposite side from that where the battle was raging, women and children, with a few men to protect them, were pouring out of Abbeokuta, terrified and utterly cast down, not knowing what the result might be, and well aware that if Dahomey were victorious no mercy would be shown. We cannot doubt that our Missionaries and their families were using such weapons as became the ministers of the Gospel of peace; and that, deeply moved at such a time of danger and distress, like Hezekiah, when he spread before the Lord the insulting letter of Rabshakeh, they prayed earnestly for help to Him who is able to save. Nor was the invader suffered to tread under foot the promise of good to Africa, which has just commenced to unfold itself at Abbeokuta.

Ferociously as the soldiers, both male and female, of Gezo fought, they found themselves baffled in every effort, and their ranks rapidly thinning. At length they showed a disposition to retire; when the Egbas, growing emboldened, began to advance from the walls so as to outflank the enemy, and—setting fire to the grass, and firing as opportunity presented itself—became the assailants in their turn. The Dahomians now retreated, but without confusion, halting at intervals to discharge their muskets, until they were out of sight, leaving many of their number dead upon the field of battle, the greater part of whom were women, and many as prisoners. Mr. Townsend, conversed with one of the prisoners, an amazon, attired, as described in our Number for May, in short drawers and a sort of vest. She seemed quite willing to communicate with our Missionary, so far as their difference of language rendered it possible.

So soon as night fell, Gezo fled with 200 of his followers; and his army, having been harassed all night by the Egbas, the next morning pursued their retreat, not, however, until they had stamped their character with infamy by an act of barbarous cruelty. They had taken prisoners a number of poor people, who were engaged in their farming business. On these unhappy victims they expended their fury, tying their hands behind them, and, to the number of forty-two, decapitating them. Two of them were women, and one a boy. They carried off the heads, which afterward, in the urgency of their retreat, they were compelled to cast away.

This wanton cruelty exasperated the Egbas still more, and another desperate encounter ensued at a town about fourteen or sixteen miles from Abbeokuta, called Ishaga, which the Dahomians had attacked, the inhabitants stoutly resisting, when the Egbas, coming suddenly on the enemy's rear, completely routed them. The King is said to have been compelled to escape on foot, a part of his personal baggage and provisions falling into the hands of the victors. The number slain in this battle was more than before Abbeokuta. No prisoners were taken, as the Dahomians refused to surrender, and fought even when disarmed. Such has been the ferocity of those who were taken prisoners in the first battle, that the lives of those around them were endangered, as they broke their bonds and seized the first thing they could to beat or kill the people. Three several instances occurred, in which the captors were slain by the prisoners in their own houses, one of them when he was in the act of giving his captive food. Several of them have in consequence been put to death

in the murderous strife which they had themselves originated. The Missionaries have been diligently occupied in endeavouring to mitigate, so far as it was possible for them to do so, the horrors of war, and causing the lives of the prisoners to be spared.

Mingled feelings will be produced in the minds of our readers by the perusal of these accounts—thankfulness for the repulse of the Dahomians; sorrow that it has been of necessity accompanied by such loss of human life. The Egbas have done their duty. They have nobly and valiantly resisted a ferocious slave-dealing tyrant, who, if his troops had been successful, would have shown no mercy. The combatants who fell on the field of battle would have been as nothing when compared with the wholesale slaughter which would have taken place, if Abbeokuta, like Okeodan, had become the prey of Gezo. It were earnestly to be wished that the severe chastisement inflicted on this cruel nation, of whom probably not fewer than 3000 have been killed—more than 1200 were counted around the walls of Abbeokuta—and 1000 taken prisoners, might induce them to cease from their slave-hunts, and afford opportunity for the commencement among them of Missionary work, and the setting forth of that Saviour who “shall speak peace unto the heathen, and whose dominion shall be from sea even to sea, and from the river even unto the ends of the earth.” But the following paragraph from a more recent Letter of the Rev. C. A. Gollmer, dated March 20, renders it doubtful whether Gezo will not renew his attack on Abbeokuta—

“Information has reached me this morning that the King of Dahomey is stationed at Ifain, half-way between Abomy and Abbeokuta, and that he has sent for a reinforcement of troops. It is reported also that he has asked the King of Ashanti to assist him to destroy Abbeokuta in his second attack, which he contemplates making shortly. I have just communicated this to the ships of war: they will know what can be done. It is impossible to say how far these many reports are true; but we feel we cannot be too cautious, and ‘prevention is better than cure.’ I have communicated the particulars about this war and Badagry to the Consul. Kosoko is trying hard to get rid of the English, as he thinks we are the cause of the suppression of the slave-trade.”

We desire to recommend our Missionaries, their families, and the rising prospects of our Mission at Abbeokuta, to the earnest prayers of our Christian friends, that the same preservation which they have hitherto expe-

rienced may in all dangers be extended to them, and that the hour of victory may still be to the Egbas—as it has hitherto been beyond what we could have expected from a people unjustly attacked, and as yet nationally heathen—an hour of moderation.

But we have some more intelligence to add, of a character altogether different from the preceding, and yet in which, with heavy loss to us, there is mingled the sound of victory, and the encouraging tidings of a good fight fought. Mr. Gollmer, in a Letter dated Badagry, March 19, thus writes—

“It has pleased God, in His infinite wisdom and mysterious government, to take our dearly-beloved brother Van Cooten unto Himself. He died of yellow fever on the 13th of March, at twenty-five minutes past one o'clock P.M.; and on the following morning his remains were committed to their earthly resting-place, near Mrs. Van Cooten, in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ.

“From Mr. Van Cooten’s Journal you will learn that he was not very well during the last quarter: it was, however, not of a serious character, he being cheerful and active as ever.

“On Tuesday morning, the 4th of March, he left home to visit the towns on the strip of land between the Ossa and the sea, toward Porto Novo. It appears he did not feel quite well when he left, but thought he should get better whilst moving about. The long walk and hot sun, however, so overpowered him, that he felt very ill, and was obliged to rest. Feeling a little better, he, instead of following the dictates of his judgment and feelings to return home, went on; and, finding the people attentive, he felt encouraged, and thought he was better. So he went on, from town to town, proclaiming Jesus to a fallen world; but whilst he thus zealously endeavoured to call the dead unto life in Christ Jesus, he unconsciously hastened his own death.

Feeling very bad, he went to Domingo, on the beach, with a view to get some medicine, which he forgot to take with him; but was disappointed, Domingo only having a little quinine. He was afterward conveyed to Porto Novo, or Ajashe, the town ten miles inland on the north bank, where he suffered much; so that, according to his own words, he thought he should go mad, and not live to see

to-morrow. Being a little better on Monday morning, he was conveyed to Badagry in a canoe, and arrived here about four o’clock P.M.

The brethren in Abbeokuta had earnestly requested him to come to the aid of the wounded there;\* and I therefore sent messengers after him to call him back. The messengers, however, never found him. As soon as I heard that he had come home, I sent the notes from Abbeokuta, he having gone to his own house. He sent word that he was very ill, and begged me to come and see him. I, not being able to walk well yet, on account of the boils from which I had suffered during the last month, took a hammock at once, and was carried over to him, Mrs. Gollmer accompanying me on foot. I cannot describe what I felt on seeing him. All I saw was that he was not dead; but he looked worse than when we buried him. When he saw me he wept, and said, ‘My dear brother, I thought I should never have seen you. Since I left I have suffered more than I can tell.’ From various symptoms he judged that he was beyond recovery, and said, ‘I shall die.’ We lost no time in wrapping him in a blanket, and, in a hammock, removed him to our house, and laid him on our bed, giving him such medicine as he requested, washing him all over, and changing his linen. He seemed to revive a little; but his feeling was, that God was going to remove him.

“I need not say our loss is great: he was beloved by all who knew him, and is mourned over by all. God had begun to do great things by him, and great things we looked for; but the Lord, I know not whether in love or anger, has taken him away. Yet He abideth, and He cannot forsake us and His work. Therefore, though bowed down, and weeping, we go on till we also shall be permitted to enter into rest.”

This Letter will also be productive of mingled sensations of sorrow and of joy—sorrow for the loss we have sustained in the removal of one so spiritually minded, and truly devoted to his work, in whom there was the promise of no ordinary usefulness; and of joy, that he knows now by experience the truth of the Apostle’s declaration, “to depart and be with Christ is far better.”

\* Mr. Van Cooten had received a medical education.



## SUMMARY OF INTELLIGENCE

RECEIVED BETWEEN THE 22D OF MAY AND THE 21ST OF JUNE.

**MEDITERRANEAN MISSION**—Intelligence of the deeply-interesting fact of a Conference at Jerusalem, between Bishop Gobat and three of our experienced Missionaries in the Levant, reached us on the 19th of June.

They have entered into the consideration of the various fields of labour in that part of the world which have occupied the Society's attention; they have reviewed the present aspect of Mesopotamia, Syria, Asia Minor, and Palestine; and they recommend the selection of Jerusalem itself as a basis of Missionary operations. We propose to recur to these important despatches at the earliest opportunity.

The Rev. J. Bowen mentions, in the Letter which accompanies the Minutes of the Conference, his visit to a distinct Protestant community at Nazareth, consisting of twelve families, who had remained firm under some persecution. The Sheik, or head man amongst them, is a person of uncommon energy for an Oriental. He has been obliged to pay debts falsely sworn against him, by the persecuting party, for the liquidation of which his wife has surrendered her gold and ornaments. On the Sunday Mr. Bowen preached amongst them in Arabic for the first time.

The Parent Committee, on the 20th of June, took leave of the Rev. A. Klein, who is about to labour in Palestine.

**EAST-AFRICA MISSION**—Letters from Rabbai Mpia dated April 10th and 15th, announce the arrival of the Rev. Dr. Krapf and his associates at Mombas on the 3d of that month, and at Rabbai on the 8th. Dr. Krapf was welcomed very heartily by the Wanika, who said, "He has kept his word, and returned to our country."

The mechanics attached to the Mission have commenced with diligence their respective labours. A number of European vines, apple and pear-trees, and various seeds of Egypt and Germany, have been already committed to the Kinika soil. Some are already thriving; an earnest, we may hope, of the time when a better seed shall take root downward there and bear fruit upward.

The poor cripple Mringe, the first-fruits of the East-Africa Mission,\* died several

months ago, having been baptized by the Rev. J. Rebmman, in the presence of a few Chiefs. "His bodily sufferings," says Dr. Krapf, "were very severe at last, but his spirit felt the power of the resurrection of Christ, who finally relieved His disciple from the miseries of this wretched world. Mringe's death makes, indeed, a deep impression on my own mind, as it shows unto all of us, and myself in particular, that our work and labour in this country is not in vain, if we really do perform the Lord's work with a single eye, and without looking upon our own interest and comfort."

**CALCUTTA AND NORTH-INDIA MISSION**—The Rev. C. B. Leupolt's Journal from July 1 to December 31, 1850, has been received. It gives an account of various inquirers at Benares—one a Punjabi, "who says that he met Lord Gough sword in hand." On December the 8th the Rev. W. Smith baptized three men and four children, amongst them a Mahomedan; and on the following Sunday a whole Mahomedan family—father, mother, and three children—were admitted into the Christian Church, and also an intelligent youth from the Free-school. He had been an inquirer for some time. Before his baptism he went to his guardian, to whose daughter he is betrothed. The father asked him whether he wanted money; for if so, he would make over to him his pension and his bride. The lad's reply was, "I want neither money nor clothes: I want Christ." Since his baptism he has been again and again at his former guardian's, and always been received with kindness. He continues to attend the Free-school, which not a single boy has left in consequence of his conversion.

We learn, from despatches received on the 20th of June, that the Rev. Messrs. French and Stuart have commenced their educational work in Agra: sixteen out of twenty applicants were accepted as scholars on the last admission day, and the number now reaches 120.

Mr. French relates a lengthened discussion between himself and one of his pupils on the doctrine of the Trinity, which the whole class followed with extreme interest, and to whom the Christian arguments appeared, for the most part, to be conclusive.

pp. 112—114, and January 1851, p. 11. "Church Missionary Gleaner" for June 1851, p. 176.

\* "Church Missionary Record" for May 1850,





JERUSALEM, FROM THE MOUNT OF OLIVES.—Vide p. 190.

# Church Missionary Intelligencer.

No. 8.]

AUGUST, 1851.

[VOL. II.]

## ORIGINAL COMMUNICATIONS.

### THE ORIENTAL CHURCHES.

A PROFESSEDLY Christian Church is only such, in reality, as by doctrine and by practice she bears unequivocal testimony to the saving truths of the everlasting Gospel. Of these she is designed to be the depositary, a keeper and witness of Holy Writ, having the great outlines of truth so legibly impressed upon her, as that they may be known and read of all men. She is to be "the pillar and ground of the truth," having inscribed upon her the testimony of God. "Ye," says the Apostle, writing to the Corinthians, "are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." In her fidelity as a witness consists the value of a Church. As her testimony ceases to be in harmony with the mind of God, she is degraded from her true position. She then becomes like salt which has lost its savour, bereaved of that in which her true excellency consisted. For such declension, no exactness of external organization will compensate. The temple of Jerusalem owed its true grandeur to the presence of Him whose glory filled its courts. When He departed from it, the stateliness of the pile remained; but He who had glorified it as the place of His feet was no longer there, and the very magnificence of the structure rendered its desolation more solemn and impressive: "Behold, your house is left unto you desolate." So it is with a professing Church when the voice of Gospel truth is silenced: its glory has departed from it, and *Ichabod* may be inscribed upon it. It may stand forth to the eye in all the stateliness of ecclesiastical arrangements: its cathedrals may rear on high their massive structures; its places of worship be multiplied over the land, and a numerous priesthood may trace out with minute exactness its laboured ceremonial; but it is after all only as the Church of Sardis of old—"I know thy works, that thou hast a name that thou livest, and art dead:" it is dead before God, for the voice of a faithful testimony is no longer heard from it. Its elaborate architecture is only the decoration of the tomb, and its multiplied ceremonies, and intoned

services, and exquisite music, like solemn requiems chanted for the repose of the spiritually dead that lie entombed within.

Of the Apostolic Churches it might indeed be said, "I had planted thee a noble vine, wholly a right seed." As the candlestick of beaten gold, they held up the light and made it manifest to men. "Ye were ensamples," said Paul, writing to the Thessalonians, "to all that believe in Macedonia and Achaia. For from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." And to the Colossians he speaks in similar language—"Joying and beholding your order, and the steadfastness of your faith in Christ." He speaks of "the grace of God bestowed on the Churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Like the pure gold of the magnificent candlestick placed in the tabernacle, which threw back in a thousand bright reflections the light which fell from the burning lamps, these primitive Churches responded to the purpose of God, and reflected the lustre of divine truth on the darkness of the world around.

Yet in these times of promise, before they had left their first love, the apostles warned them of declension. "I know this," says Paul, addressing himself to the elders of Ephesus, "that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." His solemn charge to Timothy, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine," was rendered more urgent by the premonition that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Even before the termination of the apostolic age, the signs of such declension had become manifest; and, through the last surviving Apostle, the admonitory epistles contained in the 2d and 3d

chapters of the book of Revelation were addressed by the great Head of the Church to the Seven Churches of Asia Minor. In the condition of some of those Churches, as there described, we see various elements of decay in active operation. The Lord might say to them, as to Jerusalem of old, "I remember thee, the kindness of thy youth, the love of thine espousals;" yet before the expiration of half a century, Ephesus had left her first love, Sardis had so degenerated as to be contented with a name to live while she was dead, and lukewarm Laodicea was threatened with rejection. So soon did the prophetic words of the blessed Saviour begin to have fulfilment, "Because iniquity shall abound, the love of many shall wax cold." The peculiar action of the corrupt mind of man on the pure element of divine truth was manifest even in these earlier times—the tendency to dilute it with a variety of worldly ingredients, so as to bereave it of its purity and simplicity. There existed an insensible process of deterioration, although checked and retarded in its development by the persecutions to which the Church was subjected under the pagan emperors.

But on the accession of Constantine a new era commenced. Christianity was acknowledged by him as the only true faith, and became incorporated with the administrative affairs of the empire; and it soon became painfully evident, that not without reason had the professing Church been exposed to those seasons of fiery trial which marked her earlier history. Evils which had long existed within her bosom now began to unfold themselves with astonishing rapidity. Heresies of manifold forms intruded on the purity of divine truth; superstition, creeping in, interfered with the simplicity of Christian worship; and a worldly spirit and desire for pre-eminence, boldly seizing on the minds of many, misdirected their actions, and introduced disorder and confusion into the Church. The unrenewed mind of man, indisposed to a pure and spiritual service, laboured to reduce Christianity to a level with its own earthliness. The distinctive features of the great apostasy foretold by Paul—"giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats"—rose to view with ominous distinctiveness from the gloom which prevailed around. So early as the Council of Nice, A. D. 325, it was proposed to forbid marriage to the Clergy, and in the Church at Rome, where the agitated elements of error began to find a centre, and to consolidate more rapidly into

a system, the celibacy of the Clergy became, in A. D. 385, a recognised principle. Fasting, at the same period, was universally accepted as recommending the subject of it to God. Pious frauds, pretended miracles, or, as Scripture truthfully describes them, lies spoken in hypocrisy, were indefinitely multiplied. Christ, the great object of faith, became obscured. Men knew not what it was to rely in simple faith on His atoning blood. They seemed to consider the work of redemption as something with which they were only remotely connected, and looked round for something more immediately available to satisfy the sense of need they felt. Penances were imposed and submissively endured; men fasted, wandered, changed not their clothes, and groped about as if they were yet living in all the darkness of a preliminary dispensation. Overlooking the sufficiency of Christ's atonement, they equally distrusted the efficacy of His intercession. Christians assembled themselves at the graves of the saints and martyrs, and prayer was offered; their relics were eagerly sought after; they were believed to have power with God, and were invoked; and the Virgin began to be introduced into that peculiarity of position assigned to her by corrupt Christianity, as mediating between the sinner and the Saviour, so that the merits of the Son can be received only through the channel of the Virgin's intercession. No doubt there was in the midst of all "a remnant according to the election of grace;" but the general aspect of the professing Church before the middle of the fifth century was such as to justify the application of the words, "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?"

As then of old, in the days of his unfaithfulness, the Lord began to cut Israel short, so the professing Church began to suffer under the manifestations of the divine displeasure. The bitter scourge first fell on the Western Church. The wholesome admonition addressed by the Apostle to the Church of Rome—"If God spared not the natural branches, take heed lest He also spare not thee"—had been unheeded. That Church had become high-minded: like Diotrephes, she loved to have the pre-eminence, and, before given up to strong delusion that she should believe a lie, tribulations, as means of humiliation and repentance, like the heavy waves of the sea were permitted to break in upon her. The northern barbarians invaded the western empire, appropriating its richest provinces, and diminishing its extent. Rome,



so long the proud mistress of the known world, soon felt the fury of the storm. It was sacked by the Visigoths, wasted by the Huns, pillaged in A. D. 455 by Genseric and his Vandals, until at length the Heruli, under Odoacer their king, seizing upon it, de-throned Romulus Momyllus Augustulus, the last of the Roman emperors, A. D. 476, and terminated the empire of the west. The Apostle had said, "He who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed." The imperial element removed, there ensued in the western empire a period of great confusion and disorder, which the Bishops of Rome, with the wisdom of the serpent, turned to their own advantage; and, as a combination of temporal and ecclesiastical power, the western Antichrist took his place amongst the nations of western Europe.

For the Eastern Church the scourge was also in preparation. It came from Arabia, like the sand storm of the desert, rushing onward with fearful impetuosity, and overthrowing for a period every thing which attempted to withstand its progress. The tribe of the Koreish was the most distinguished of the Arab tribes, to which belonged the charge of the Caaba, the idolatrous temple at Mecca. To this tribe Mahommed belonged, of noble birth, but of impoverished circumstances. Ambitious, he longed for power; enthusiastic, he was prompted by his natural temperament to aim at its attainment; fanatical, he conceived the design of a new religion, which, constituting the main element of a new and powerful confederation, might raise him on high as the apostle of a new faith and the founder of a new empire. He had observed the different religious systems which prevailed around—the heathenism of his own countrymen, the exclusiveness of the Jew, and the contentiousness of Christians. In the midst of these his system was issued forth, furnished with its own distinctive features so as to ensure to it a separate existence, yet with such elements of adaptation to the natural tendencies of human nature as to facilitate its progress, and hold out the prospect of numerical increase. The unity of God, as the essential principle of all true religion, to which other prophets had witnessed, but whose series of testimony was to be consummated by him, was put forth by Mahommed as the foundation of his system; in such an aspect, however, that, instead of being a blessed truth, it was in fact a presumptuous and dangerous error, contradicting that revelation which God has given to man of His own nature and manner of existence,

and rejecting the Christian verity of a trinity of persons, in inseparable connexion with which God is made known to us as a God of salvation, so that "God was in Christ, reconciling the world unto Himself." Mahommedanism was expressly designed by its author to conflict with Christianity in this essential point, and assumed at once the position of an antagonistic system. Its separation from revealed truth was more distinct and unequivocal than its separation from idolatry. On Mahommed's reduction of Mecca, he destroyed indeed the idols which had accumulated there; but the Black Stone\* he venerated himself, and bequeathed as an object of mystic veneration to his followers; so that it is kissed by pilgrims to Mecca with great devotion. As in all similar systems, the idolatrous tendency developed itself more evidently after the founder's death; and the pilgrimage to the prophet's tomb at Medina, and the manner in which the ceremony of salutation is performed—the pilgrim turning his face towards the illustrious enclosure within which is the sepulchre, in order to salute the prophet with greater fervour and affection, and there recommending himself and all in whom he is interested to the prophet's prayers—are acts of direct idolatry. But it is not only to the pride and vain idolatry, but to the sensuality of fallen man, that Mahommedanism recommends itself. The prophet himself set the example of the most unbounded license, nor have his followers been slow to follow his example. No restraint was imposed on the depraved tendencies of man; nay, still further to facilitate the progress of his system, Mahommed not only permitted the carnal weapon to be used on its behalf, but, as a religious duty, enjoined its propagation by fire and the sword.

Armed with such principles, consolidated into one powerful nation, their fanaticism new, and in the vigour of its first impulse, the Arabs, after the death of Mahommed, A. D. 633, burst on the Persian and Greek empires, then in a declining state, and ill-fitted to withstand the shock. "There arose a smoke out of the bottomless pit"—the imposture of Mahommed was that smoke—"and there came out of the smoke locusts upon the earth"

\* The Moslems have invested this heirloom of Arabian idolatry with much of fabulous pretension, pronouncing it to have been white when brought down, as they allege, from heaven by the angel Gabriel at the creation of the world, but to have contracted blackness in consequence of the sins committed by men.



—they were numberless and desolating as the locusts—"the land as the garden of Eden before them, and behind them a desolate wilderness." Irak and Syria were wasted; the powerful armies of the Greek emperor overthrown with fearful slaughter, and plunder of great value carried away—amongst other things, crosses of gold and silver, the evidences of that corruption of Christianity which had brought on its professors such grievous tribulation. In A.D. 640, that is, in six years from its first invasion, the whole of Syria was subjugated, and the Moslem yoke placed upon the Christians of that land.

At the end of thirty-five years from the Hegira, or A. D. 657, the Moslem dominion had extended itself eastward and westward. Westward, the kingdom of Egypt had submitted, and the fiery torrent of Saracenic invasion had advanced, until the Straits of Gibraltar alone separated it from the rich kingdom of Spain. Eastward, the Persian empire had been utterly overthrown, and Balkh and Herat had been included within the extended circle of Mahommedan conquests. And now lesser Asia became the battle-field between the Greek and Moslem powers; and its inhabitants, so long favoured, had to drink the bitter waters of affliction. Perhaps they would have suffered less had they been incorporated with the vast dominions of the Saracens; but, never actually annexed, they were continually open to incursions. "To them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." Penetrating into the country, the fierce invaders committed the most dreadful ravages. The tide of sanguinary conflict ebbed and flowed, as now the Greeks and now the Mahommedans proved the stronger: but for the land itself there was no rest; peace and prosperity had departed from it.

Yet in the midst of all this—the sound of the trumpet, the alarm of war—there was no repentance amongst the corrupt Christians of these afflicted lands. As the Saracens decayed, the Turks rose to power, and, wresting the standard of Mahommedanism from the once vigorous but now enfeebled hand of the Kalifs of Bagdad, carried it forward to fresh conquests. The Seljukian Turks first established themselves in Asia Minor, and between them and the Greek emperors the conflict was renewed. The arrival of the Crusaders, towards the end of the eleventh century,

aggravated the confusion. Smyrna, Ephesus, Sardis, Philadelphia, and Laodicea, captured by the Turks, and re-captured by the Greeks under Dukas, are specially enumerated as involved in the calamities of this troubled period. The Asiatic coast from Smyrna to Attalia was ruined, and the once populous and stately cities reduced to heaps of rubbish.

Such was the humiliated condition of these provinces from the middle of the eleventh until the commencement of the thirteenth century. New elements of power then rose into existence. Under the agitating influences to which Central Asia was subjected by Zenghis Khan and his Moguls, numerous tribes of Turks had moved forward into Armenia, under the command of Soliman. This Chief being drowned in attempting to ford the Euphrates in 1220, was succeeded by Ertogrul. The Seljukian Sultan of Iconium, harassed by the Moguls, solicited his alliance, which was readily conceded. The command was given, "Loose the four angels which are bound in the great river Euphrates." They came, "and the number of the army of the horsemen were two hundred thousand thousand." They first drove back the Tartars, and their arms were then turned against the Christians. Having subjugated all Bithynia, as far as the shores of the Bosphorus and the Hellespont, in the middle of the fourteenth century they passed over into Europe, taking possession of the whole of Thrace, and making Adrianople the seat of a vice-royalty. The sudden expansion of the Mogul power under Tamerlane, prevented Bajazet, the Turkish Sultan, from possessing himself of Constantinople, the siege of which he had maintained for ten years, and prolonged for a little period the existence of the Greek empire; but on the death of the Mogul, and the dismemberment of his vast dominions, the Turks renewed with undiminished force the mortal conflict in which they were engaged, until, on the 29th of May 1453, Constantinople was carried by assault. Upwards of 800 years had elapsed since the capture of Jerusalem by the Saracen Omar. During that prolonged period, the flood of Mahommedan invasion, with occasional hindrances and interruptions, had advanced, until over the entire of those vast dominions, which had once been swayed by the sceptre of a Christian sovereign, the power of the Moslem was established. Surrounded by his viziers and guards, the conqueror passed in triumph through the gate of St. Romanus. At the principal door of St. Sophia, the great Church of Constantinople, on the completion of which Justinian the emperor is said to have exclaimed, "I

have outdone thee, O Solomon!" he alighted from his horse and entered the dome. It was crowded with the unequivocal evidences of Greek idolatry, that sinful corruption of the pure simplicity of Gospel truth which had at last brought down upon a guilty people the indignant stroke of justly-merited retribution. Omar, on his conquest of Jerusalem, erected a mosque on the site of Solomon's temple: Mahommed ordered St. Sophia to be cleansed of its pictures and crosses and elaborate instruments of superstition, and transformed it into a mosque, where, on the next Friday, the Muezzin, from the loftiest turret, invited the Moslems to prayer, and the Sultan, on the great altar, performed the namaz of prayer and thanksgiving. The follower of the false prophet thus triumphed over both Jew and nominal Christian, and it was permitted so to be, because, on the part of each, there had been the rejection of Christ. The rejection of the truth of the Gospel is the rejection of Christ Himself. The Jew had done so openly; the corrupt Christian does so covertly and indirectly. The Eastern Church had forsaken the true standard of appeal—"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." The reference was to the decrees of Councils and the teaching of the Church, not to the testimony of God as contained in His written Word. When Paul preached at Berea, the Jews which were there received the word with all readiness, searching the Scriptures daily, whether those things were so. They diligently examined whether his preaching coincided with the written Word; and when they were satisfied on this point, they received with all readiness of mind the message he addressed to them. Had these Oriental Christians pursued the same course, they would have been preserved from receiving as doctrines the commandments of men. But the Scriptures were set aside, permitted to fall into an obsolete language, and withdrawn from circulation. Fond devices and vain inventions, surreptitiously introduced, first interfered with, and eventually neutralized, the wholesome action of revealed truth. Christ was displaced from His own Gospel. What could be more displeasing to God, than that, while the name and profession of Christianity were retained, the life and substance of sound doctrine should be removed, and worthless materials be substituted in their place? What could be more hurtful to man,

than that the divine specific, provided at so costly a price for his diseased state, should be altered, and deprived of its efficacy to save? Such a deteriorated Christianity not only ceases to benefit, but becomes a positive impediment and hinderance. It bears the name of Christianity, yet misrepresents it; and men of another creed, like the Moslem or the Jew, observant of its idolatry, and not doubting but that it really is that which it assumes to be, become prejudiced against Christianity, and turn their backs upon it as a worthless system. Such departures from the simplicity of the Gospel bring down on nations and Churches retributive dispensations. Hence the victory of the Moslem. "I will send him against an hypocritical nation." Hence, over some of the fairest and richest portions of our world, "the abomination that maketh desolate" has been permitted to extend itself, and to the eye even of the casual observer they present the aspect of blighted and desolated lands. Regions once well peopled have become, under the paralyzing ascendancy of Mahommedanism, nearly a desert; and extensive cemeteries may be seen, with scarcely a vestige of the villages which once flourished near them. Asia Minor abounds with ruined cities. Around are strewed the fragments of fallen greatness, while over the deserted plain the wandering Turkoman drives his flock. Yet, although in bondage, often abject and suffering bondage, these fallen Churches have continued for generations to verify the scriptural prediction, "The rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Rev. ix. 20, 21.

Rejecting images, the Greek Church in numberless pictures presents to the multitude the sensible objects of idolatry. The Churches are crowded with them, that of the Virgin occupying the most conspicuous position. Before these the superstitious Greek, crossing himself, reverentially bows and kisses the picture. The saints represented by these pictures are so many, that their festival-days have proved a serious interruption to industrial pursuits. The heathen mythology itself, in its gods many and lords many, could scarcely have outnumbered the tutelary deities of Greek Christians. New saints are admitted with the greatest facility into the kalendar, and the transition to this intermediate order of beings

is considered to be a matter so easily attainable, that "a common form of entreaty with the Greek beggars is to the effect, 'Νὰ δὲυάσῃ ὁ πατέρας σου!' 'May your father become a saint!' or even, 'Νὰ δὲυάσῃς!' 'May you become a saint yourself!'" But the Virgin Mary is the object of strongest confidence and excessive veneration. The language of prayer addressed to her is not surpassed even by the gross idolatry of the Papal Church. "One of the first prayers which a Greek child is taught to utter is as follows—"On thee I repose all my hope, mother of God: save me!" In the Greek Burial Service this is the expression—"To earth are we reduced, having transgressed the divine command of God; but by Thee, O Holy Virgin! are we raised from earth to heaven, having thrown off the corruption of death." Thus, between God manifested in Christ and sinful man, corrupt Christianity interposes numberless objects of religious veneration—of subordinate reference, as is pretended, but of immediate, and therefore absorbing reference: the Sun of Righteousness is eclipsed, and the poor idolater left in midnight darkness.

The public Services of the Greek Church are tedious, and irreverently performed. One ancient appellation bestowed on the priesthood was that of *μεσῖται*, mediators; and the rapid and indistinct manner in which the priests hurry through the Services—which, being in Hellenic, are for the most part unintelligible to the people—would seem to express the conviction of their minds that an intelligent understanding on the part of the Congregation, so as to enable them to unite in the subject-matter of the prayers, is by no means necessary, inasmuch as the whole is designed to be a sort of mediatorial performance, which it is the Priest's office to present, while all that remains for the people to do is to stand by and reverentially look on. The doctrine of transubstantiation is of recent introduction. It was first embodied in a Confession published by a Russian Bishop in 1643, and was subsequently affirmed by a Synod held at Jerusalem in 1672. The laity are permitted to communicate only four times in the year; but then, in contradistinction to the Papal Church, they are recipients of the cup as well as of the sacramental bread. There are several other points of difference between the Greek and Papal Church, which have perpetuated between them a deep-rooted antipathy. The controversy as to the Procession of the Holy Ghost, and the contention between the Enzymists and Azymists—the Greeks urging the use of leavened, the Latins of unleavened bread in the Sacrament—have made an irreconcil-

able breach. Besides, the Greeks deny a Purgatory, although the custom of praying for the dead is as prevalent amongst them as with the Latins. "At certain intervals, often continued for many years, the Priests are employed, and receive fees, to pray for deceased relatives; and the most common argument employed by beggars to touch the charitable feelings of those to whom they address themselves is, 'for the soul of your parents, of your deceased friends, your mother,' &c."\* In reference to the marriage of the Clergy they are in superiority to the Papal Church. After ordination, marriage is prohibited, but if previously contracted does not exclude from the priesthood. The Apocrypha is not received by them as canonical, and Papal supremacy is rejected by them with the utmost abhorrence. In the use of confession to the Priest, and absolution, which latter is regarded by the multitudes in the light of a plenary pardon; in their numerous and rigorous fasts, during which they are commanded to abstain from meats, but for the severity of which they find compensation in the extreme license of their multiplied festival days; and in the results of all their corrupt doctrines and practices, as manifested in the character and conduct of Greek Christians; ample proofs are presented of the deep degradation into which this Oriental Church has fallen.

The Armenians have the same superstitions with the Greeks, although some are less and others more deeply shaded. They "have an extreme veneration for the original cross on which our Saviour was crucified, attributing to it powers of intercession with God, and of defending from evil." In the *Jamakirk* (Church-book), which contains the daily prayers of the Church, the following expressions occur—"Through the supplications of the holy cross, the silent intercessor, O merciful Lord! have compassion on the spirits of our dead." "Let us supplicate from the Lord the great and mighty power of the holy cross for the benefit of our souls." After a cross has been consecrated, it may be set up toward the East, as an object of worship and prayer. Picture-worship, although not so redundant as among the Greeks, exists amongst them to a considerable extent. Transubstantiation is most strongly held. After the consecration of the elements, they are formally held up, the Bishop turning to the Congregation and crying, "Holy, holy! let us with holiness taste of the honoured body and blood of our Lord and Saviour Jesus Christ, which, descending from

\* Hartley's "Researches in Greece and the Levant," p. 76.

heaven, is divided among us. This is life, hope, resurrection, propitiation, and remission of sins." While these words are being uttered, the most profound and idolatrous adoration is manifested by the Congregation, "some with their foreheads to the ground, others kneeling, with their hands suppliantly extended, their eyes directed to the adored object, and their countenances marked with an aspect of the most earnest entreaty." Auricular confession, as practised amongst them, and the form of absolution used by the Priest, are of a more decidedly Papal character than in the Greek Church. The form of Absolution is as follows—"May a compassionate God have mercy on thee! May He pardon thee all thy confessed and forgotten sins! And I, by right of my priestly authority and the divine command, 'Whatsoever ye shall loose on earth shall be loosed in heaven,' by that same word do absolve thee from all connexion with thy sins of thought, of word, and of deed, in the name of the Father, the Son, and the Holy Ghost." Their belief in purgatory is undoubted, although the name be not admitted by them. They suppose, with the Papal Church, that the souls of persons dying in venial sin are in a place of penance and purification, and for these prayers and masses are said.

The approximation between the Papal and Armenian Churches appears to be, on the whole, greater and more decided than that existing between the Greek and Armenian Churches. Between the Greek and Papal Churches bitter animosity has existed for generations; nor has it yet terminated. "If a Roman Catholic conforms to the Greek Church, as is not unusual for the sake of marriage, he is re-baptized; and it is asserted, that in such case he is sometimes retained in the water for a very considerable time, in order that Papal infection may be more completely effaced."\*

Between the Greeks and the Armenians there has also been hostility. It commenced in the rejection, by the Armenians, of the Council of Chalcedon, A. D. 491, and their adherence to the Monophysite heresy. Re-

peated and unavailing attempts at reconciliation served but to widen the breach. On the other hand, "the intercourse of the Armenians with the Romish Church commenced at the period of the Crusades. It was from the beginning of a more friendly, and therefore of a more corrupting character than with the Greeks; and there are doubtless good reasons for La Croze's suggestion, that very many of the peculiar resemblances between the Armenian and the Papal Churches sprung from Romish influence and intrigues in the Armenian kingdom of Cilicia, during the 12th and 13th centuries."† In A. D. 1197 a formal union was concluded between the two Churches; and although, some few years afterward, the Latin Clergy and laity suffered expulsion, yet the intercourse has been continued, by the means of Papal Missionaries, to the present time.

The American Missionaries, on visiting the Armenian Christians for the first time, in 1830, found them utterly destitute of evangelical truth, and unaware of any other change being requisite than external baptism. Of regeneration they were altogether ignorant, nor did they know any thing of the Holy Spirit in His sanctifying operations. We cannot be surprised at this, when we remember that Christianity, as originally introduced amongst the Armenians, was the deteriorated Christianity of the fourth century, and that the Gospel in its simplicity had never been presented to them. Their theological works were entirely scholastic; and sixteen years ago "the Armenian language did not contain a clear exhibition of the doctrines of grace out of the Bible."‡

The limits of this paper will not permit us to proceed further at present with this extensive subject. The present Article, therefore, is only to be considered as the preface to much more that remains to be said in connexion with these Oriental Churches, the commencement of Missionary effort in these regions, and the interesting and important crisis at which we appear to have now arrived.

† Missionary Researches in Armenia, p. 433.

‡ Ibid. p. 305.

\* Hartley, p. 73.

UNCULTIVATED FIELDS—CENTRAL INDIA.

WHEN the emigrant to the far west of America settles down on the peaceful plot of ground which he has reclaimed by the sweat of his brow from the primeval forest, we can hardly refuse the tribute of our sympathy as we contemplate his repose in the little homestead which his own toil and pains have surrounded with cultivation and order. No one would

bid him forsake it, that he might clear a further portion of the tangled jungle, or redeem a few more acres from the gigantic timber and noxious undergrowth that usurp the soil which might be producing "green herb for the service of man." If he be content with his past achievements, we admire his contentment; and should the lodge in the wilderness

resound with the notes of prayer and praise and thanksgiving, the very seclusion of the narrow circle invests it with its own peculiar grace and charm.

Now we cannot help recollecting that there is another enterprise, which seeks to carry order and beauty into regions where once existed nothing but bitterness and death. "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Such is the figure under which the Divine Spirit has portrayed the revolution to be produced in the vaster moral wilderness of the whole earth by the regenerating power of the Gospel of peace. And we can point to little spots of garden ground, where—under the planting of one apostolic labourer, and the watering of another, and the increase bestowed by that God who never refuses it to prayerful labour—the desert land has become springs of water, and the field is overshadowed by "trees of righteousness, which the Lord hath planted." Such transformations remind us of the change which has taken place in the physical aspect of the district of Meignanapuram, in Tinnevely, whilst under the care of our Missionary, the Rev. J. Thomas. The Station had at first few outward attractions. It was in the midst of a desert of sand, occupied only by palmyra-trees, castor-oil shrubs, and thorn-bushes, with here and there a banyan marking the road to Trichendur. It had a barren and desolate appearance; and during the season, when the land-wind, rushing from the mountains, parches the country, and sweeps the fallen leaves before it, the village was continually involved in clouds of sand and dust. In fact, it was selected for its importance as having a promising Congregation, and as a central position, and not for the beauty of its landscape. The spot chosen and inclosed for the Missionary's residence gradually assumed an aspect of fruitfulness and comfort. Wells were dug, and the streams, poured from them in every direction by the hand of labour, drew from the deep sand, to the surprise even of the natives—one of whom called it, for its barrenness, *Sābanilam*, soil under the curse—vegetables and flowers, trees and fruits, of the very best kind and quality. There are to be found the rose and the jessamine in their beauty, the cocoanut tree in all its gracefulness, and the plantain, and the grape, and the pine-apple, of a flavour not inferior to the finest in Tinnevely.\*

\* See the Rev. G. Pettitt's "Tinnevely Mission," pp. 326, 327.

And the moral aspect of that Tinnevely field presents many spots equally attractive, where the worship of evil spirits has been overthrown by the power of the Prince of Life; and happy homes, and smiling countenances, and decency, and cleanliness, and intelligence, attest the beneficent influences of the religion of truth and love. And it is natural for us to linger over these scenes, and so to shut out from our eyes the waste howling wilderness beyond; and inasmuch as spiritual ties are the closest and tenderest of all, those who have been permitted to form such attachments will find them hard indeed to break. It is natural, truly, to do this; but grace is above nature. The true Missionary spirit is a different temper from that of the emigrant in his quiet resting-place. What is laudable moderation in him would be sloth and treachery in us. And those who are faithful soldiers and servants of Christ will remember that ALL the world is His, and that it is a blot upon the Christian scutcheon that any of His fair dominions should be usurped by the Power of darkness, and His lawful subjects left to grind in the prison-house of heathenism. There is no such thing for us as rest, either in individual religion or in Missionary enterprise. Christian and Hopeful came, in their pilgrimage, "to a delicate plain called Ease, where they went with much content; but that plain was but narrow, so that they were quickly over it:" and Paul's love for his spiritual children—as sensitive a tenderness as ever dwelt in human breast—did not keep him in Galatia or at Corinth. He desired to have some fruit in Italy, "*as among other Gentiles*;" he felt himself a debtor to all; he wished to preach the Gospel in the regions beyond, "and not to boast in another man's line of things made ready to his hand." And so it is well for us to look out on this vast moral waste, which the Missionary map exhibits to the Christian's eye. There is no ground for self-complacency here. There is the work undone, as well as the work accomplished; and, with thanksgivings for what the Lord has permitted us to effect, will be blended a note of thanksgiving more deep and solemn yet, forasmuch as He has still borne with our unfruitfulness, and still condescends to employ those who have been hitherto such unfaithful stewards of His marvellous grace.

We ask our readers, then, to contemplate the work *undone*; and since one instance—a sample of much more—may serve to bring the true state of the case vividly before them, let their attention be directed awhile to Cen-

ral India. This vast region contains fifty millions of inhabitants, under British rule or direct British influence. An important portion of this extensive district is occupied by the Nerbudda territories—which were ceded to our Government at the conclusion of the Mahratta war—inhabited, it is supposed, by three millions of human beings; to whom, although for a quarter of a century they have been the subjects of Christian England, the glad tidings of salvation have never yet been proclaimed.

If a line be drawn from Sind to Calcutta, and another from Agra to Cape Comorin, the town of Jubbulpur, the official metropolis of the district, would almost occupy the point of intersection—the very central point of India. Its population reaches 40,000. It lies upon the grand road connecting the Upper Provinces with the Deccan, on the table land at the foot of the Vindya mountains, in the immediate vicinity of the river Nerbudda, one of the sacred streams of Hindustan, and in the neighbourhood of many places of pilgrimage. The Hill Tribes of the mountain range, to which allusion has been made, are commonly held to be the aborigines of the country. "They are in a destitute and miserable condition, and exposed to the influence of the Brahmins of the plains, a proselyting race, who are fast converting these poor people, and bringing them within the iron grasp of Hinduism; whilst the servants of the true God, who dwell in the land, and who would gladly supply them with the bread of life, are unable to do so for want of co-operation." In fact, both geographically and politically, the position is most favourable for the headquarters of a Mission. There is a Local Committee already formed by the Christian residents there, and they are ready to co-operate at once with our Society. They are collecting funds, both at home and on the spot, having already raised the sum of 3000 rupees (300*l.*), and they are prepared to guarantee all the incidental expenses of the Mission, at the rate of 100 rupees a month, for five years, if the Church Missionary Society will only send them a Missionary and a Schoolmaster, and engage to pay their salaries. Moreover, to this Committee the Agra Government has granted, for educational purposes, unfettered by any conditions, a large and substantial building in the centre of the city, well adapted for Schools, and for the dwelling-house of a married Missionary. "The very circumstance of its being Government property, and the finest in the city, would give importance and respectability to a Missionary in the eyes of the Natives."

It is also an interesting and encouraging fact,

that forty-nine of the most respectable native inhabitants, including the Rajah of Saugor and the principal bankers of the city, have subscribed during the last year to the maintenance of the Christian School, which they perfectly well know to be carried on in the vestry of the Church.

"The change, too, which has recently taken place in the native mind is so remarkable as to form the subject of common discourse amongst both Natives and Europeans, and the Hindus are fast deserting their idols and the worship of them. Both Hindus and Mussulmans are willing to listen to the Holy Scriptures, and regard them with the deepest reverence, and acknowledge their excellence. There is an unusual demand for Christian books, and many Pundits, even, are inquiring diligently into these things. There is a village, four miles from Jubbulpur, inhabited largely by Brahmins, in which the Holy Scriptures and the claims of Jesus are a daily subject of dispute and inquiry. It is a common observation, that where, a few years ago, ten idols were to be seen on the roads and public places, scarcely one can be found now, and yet the population is greatly increased. Where are the idols gone? Surely God intends to do great things here presently. O that Christian men everywhere would lend themselves willingly to the help of the Lord—that England would send us Missionaries!"

In the words of another Letter from the Rev. J. A. Dawson, the energetic Chaplain at Jubbulpur, through whom this proposal has been transmitted to our Corresponding Committee at Calcutta—"Thus there is here the entire frame-work of a Mission already set up: a local Committee to collect funds; Schools and dwelling-houses; and school-books and furniture. All that we require is men; and certainly up to this period no Missionary ground has been broken on terms so favourable to the Society; at least, not in India." After alluding to some unsuccessful attempts by other parties to establish a Mission there some years ago, Mr. Dawson continues—"It is still open to the Church Missionary Society to occupy this noble and most promising field. I pray the Lord of Missions night and day to send us labourers—prayerful, experienced, devoted men of God; and I hereby entreat your Committee to turn their attention this way, to consider the prospect, and to weigh our claims. Be assured, it is a matter which concerns the glory of God, the good of souls, and the character of our Church. It will be an everlasting stigma upon us, if—with the vantage ground of two Churches and two Chaplains many years established in these territories—it be left to



others to achieve the establishment of the first Christian Mission to the heathen of these parts. . . . Time presses, and what you do I beseech you to do energetically and quickly. Earnest men are pledged to labour with me in this cause. If I could only see a holy and experienced Missionary settled here, under the auspices of our truly evangelical Church Missionary Society, I think I could die content."

In subsequent Letter<sup>A</sup> Mr. Dawson recapitulates the main points of encouragement in this promising opening. He pleads for the temporary transference to the Station of our Missionary, the Rev. W. Smith, of Benares; or at least for an able Schoolmaster to begin at once the educational part of the Mission. His last appeal to the Society's representatives in Calcutta is so striking, that we give it to our readers almost entire—

"Will the Calcutta Committee of the Church Missionary Society profit by the opportunity now offered to establish a large CHRISTIAN School in Jubbulpur, OR NOT? If not, the building must be returned into the hands of the Government. . . . If I dared to open the School to-morrow, within a week I should have 200 boys collected, with each his Bible in his hand! Is this a prospect to be overlooked?

"I am ill, and if I am spared till the end of the year I must go away, and I know not who will succeed me, or if any one will be sent to take my place immediately on my departure. I do not, therefore, think it right, or prudent, to transfer my little Church School of 40 boys to the city building, *without some guarantee for its permanent support and efficient working.*

"The first requisite is a competent and zealous Master for the School. If the Church Missionary Society cannot just now embark here in a new Mission, yet surely it would be wise to *occupy the ground*, by employing a good and efficient Master in connexion with the Chaplain of the Station. It would be no slight advantage to teach *the Bible* to three or four hundred youths—and fewer would not attend the School if it had a good Master to conduct it. In course of time, the Society would no doubt see fit to strengthen the establishment, and to send up ordained Missionaries, for whom there is on all sides abundant work and a prepared people—I mean a people willing to listen, and more free from bigotry than is common in other parts of India. In the meanwhile, great good might be done *by the School*. The Society needs only to guarantee the salary of the Schoolmaster. The Church Mission Committee *here* would gladly undertake to pay the establishment, the ser-

vants, the under Masters, and *all the incidental expenses* of the School. I suppose the Society could engage a competent Master for from 80 to 120 rupees a month. Am I right? and will it do so? and do it soon? Pray do not deprive our beloved Church of the honour and glory which await it, should it be forward in unfurling the banner of the Cross in these strongholds of Satan. I will at once open a *Christian School* in Jubbulpur, and work it myself, if your Committee will engage heartily in the enterprise, and promise to send a Master here before the end of the next rains, when I must go away. But single-handed I can do nothing; and if your Committee should unhappily reject the offer now made to you, I shall replace the city building in the hands of Government, that it may be made available for other useful purposes."

Such is the proposal: but the Committee are constrained to decline it. We know not how our readers may feel on hearing the announcement: but to us there is shame, and pain, and humiliation, in having to meet with a negative such an appeal as this. There is something awful in the responsibility of being obliged to say to these friends—"We have no funds to enter upon a new Mission, whose aspect is so promising that it threatens an expenditure which our present revenue would make imprudent. We have been long pledged to commence our next Mission in Assam, and hope delayed is sickening many a heart. We have been obliged, in Christian prudence, to reduce almost all the estimates furnished to us from our existing Missions, whose expanding operations demand a larger outlay than we know how to supply. Above all, we have no MEN for the work, for we barely recruit the numbers of our existing band, and the tale of our *English* Missionaries this year is two less than the year before." May our merciful Lord waken the ear of many an English Clergyman "to hear as the learned," and cause our Church to see indeed that she is now being put upon her trial, and make our beloved land to recognise her high function as the Evangelist of the world, and to know the day of her visitation.

And this too, not as though Indian Missions had been tried, and proved a failure. No: God has owned His Word in a ratio altogether incommensurate with our efforts to diffuse it. The Missionary Map of Hindustan shows how Missions in even North India, where they have been many years in operation, have scarcely done more than creep up the Gangetic valley, whilst the area of the Bengai Presidency is 220,312 square miles, with a grow-

ing population to each square mile of 317 individuals; that is, nearly one-third denser than that of the British Isles. And yet this utterly inadequate and feeble instrumentality is operating mightily on the whole mass, and showing us what more vigorous efforts might, under God, effect. Such is the uniform testimony which all Missionary Bodies are alike enabled to present. "The evangelizing itineracies of the Missionaries," says one, "have met with very encouraging success. All India is open to the Gospel. Everywhere, with very slight exceptions, their visits are welcomed, their addresses received with marked attention and even approbation, while it is the repeatedly-expressed opinion of native hearers, that ere long all will become Christians. Temples are falling into ruins; the sacred caste, the Brahmin, is in many places constrained to resort to manual labour for bread; new sects of reformers among the old religions, rumours of change, the circulation of prophecies of a coming overthrow of every system by an advancing Christianity, evince the general sentiments of the people. If the work has been slow, long in progress, and for the most part preparatory hitherto, while the circumstances of the case abundantly explain the cause, the result is certain, and cannot be long delayed. The testimony of our brethren is one and uniform, and sustained by Missionaries of all other denominations, that the era of India's emancipation from the thralldom of idolatry is at hand. 'To them which sat in the region and shadow of death, light is sprung up.'"<sup>\*</sup>

Or, again, to quote the forcible words of a Missionary lately returned from Benares—

"If we could merely see the inhabitants of India through the gratings of their prison, how much should we lament our exclusion, and how fervent would be our prayers that access might be obtained! Such prayers were presented by our fathers, and they were heard. The door has been most widely opened, and we have now to pray, not that facilities for diffusing the Gospel in India may be afforded us, but that we may have grace to improve the facilities presented. These facilities are greater than are furnished on the Continent of Europe, even in its Protestant States. We may travel through the breadth and length of India; we need not ask leave of any authority, or license a single room; we require no passports; we may, in the streets of the crowded city, and amidst the hamlets of the country, proclaim the Gospel of God's grace; we may leave the ordinary track of European travellers, and proceed through districts where a

white face is seldom seen, pitching our tent wherever a suitable spot appears, and no official calls in question the legality of our procedure—no attempt is made to seize either our persons or our books—no arm is raised to hurt us—and even rarely on such occasions is a voice raised to abuse us. . . . The scene before us is worthy of men of the loftiest talent, and of apostolic zeal. Give us, then, men of God for this work, richly furnished with mental and moral qualifications; contribute the means requisite for their support; send them forth as your representatives to Benares; uphold them by your fervent, believing prayers; amidst your most vigorous efforts, place your entire dependence on the Spirit's aid; and may we not hope, that, sooner than we now anticipate, Hinduism will falter and fall in Benares, its very citadel—its shrines will be deserted—its temples abandoned—its rites disused—Christian truth will ferment in the minds of all classes—opposition and persecution will throw the soldiers of Christ back on their Leader, to come forth from His presence armed with divine energy, before which the enemy will flee abashed and confounded! Hinduism, becoming faint at the heart, will become paralyzed at the extremities; and our blessed Saviour will rule over the millions of India, once darkened, polluted, enslaved, but now enlightened, purified, and free."<sup>†</sup>

Similar, too, is the testimony that reaches us from the Western Presidency—

"Hinduism," says the "Bombay Church Missionary Record," "in its ancient forms of superstition is on the decline. It is not able to bear the combined attacks which European civilization and Christianity are constantly making upon it. Those who come under the influence of either, cannot remain sincerely attached to time-honoured systems received from many generations. Either the spirit of the age draws them with irresistible force into its enchanting circle, or the truth of God dispels their intellectual and moral darkness: a change they must undergo, whatever that change may be. A crisis has commenced."

And not less emphatic is the record of the impression, with regard to "the openness of the land for Missionary labours," which forced itself upon the mind of our Corresponding Secretary at Calcutta during his late visit to the Society's Stations in the Upper Provinces of the Bengal Presidency. "No serious person," he remarks, "can traverse the country without being struck with

<sup>\*</sup> Baptist "Missionary Herald" for May 1851, p. 71.

<sup>†</sup> Speech of the Rev. J. Kennedy in the London "Missionary Magazine" for May 1851, pp. 147, 149.

this, if he gives the least attention to the matter. Alike in the villages and the thronged streets of the large cities, if you go and stand by the Missionary, as he preaches, you will find him listened to by attentive groups or crowds of more or less intelligent hearers, who evince their intelligence, not only by listening attentively, but by proposing questions to the preacher, or urging objections, or else following with the liveliest interest the discussions which continually arise; and waiting to get books when the preacher's address is concluded, selecting such Tracts as are new to them, and declining others; sometimes, too, following him to his residence to converse further on the truths of the Gospel. And this is not in one place, but almost everywhere. Even in the capital of an independent native State, where some somewhat timorous religious friends thought it would be rash in Missionaries to venture preaching the Gospel—even there, the chief British Resident, a soldier and man of the world, gave it as his opinion, though on principle he is but little friendly to Missions, that there would be no special danger to Missionaries there more than elsewhere; that the native King would not molest them, nor the people offer them violence, provided their proceedings were judicious and moderate, and they did not provoke the populace by rudely assailing their superstitions.

"In this respect there is surely a happy change during the last fifty years or so. Besides the suspicion and opposition encountered by Missionaries at first from the heathen, the 'Christian' Government of the country opposed and strove to suppress them. 'The Missionaries,' says Martyn, in 1806, 'are forbidden by the Governor-General to preach to the natives in the British territory.' The first Baptist Missionaries to Bengal were obliged to seek in Dutch or Danish settlements the toleration which was denied them by the British. The late Dr. Judson was forced to leave Calcutta altogether, merely because he was a Missionary; and, fleeing from a Christian Government, he found a reception from the heathen King of Birmah. It was the British Parliament, persuaded by the fervent Christian pleadings of those godly men, Charles Grant and William Wilberforce, that, in 1813, forced open to the Missionary the gates of India, so long firmly barred against him by the East-India Company's Government. Now, no British ruler dares forbid the preaching of the Gospel.

"I have certainly come back with a deeper and more vivid feeling—*How much is there to be done!* Take what class you will, the Europeans, the East-Indians and Portuguese,

the multitudinous, multitudinous Natives, what a mighty work there is before the servants of the Lord! Surely India is no place for hanging hands, and silent tongues, and hearts that beat not and plead not for the immortal interests of men! Men and brethren, the people are perishing around, and what are we about? Where is the crying aloud and ceasing not, the lifting the voice like a trumpet, and showing God's professing people their selfishness, their callousness, and their sin?"\*

This is strong language, but not stronger than the occasion warrants. They are the words of a man upon the spot—a man in earnest—who writes with all the vividness of an eyewitness. What might we not expect were England once really in earnest too about India's redemption?

The exceeding importance of the crisis can, indeed, be hardly overrated; and to the student of men and minds no spectacle can be presented more interesting than that of a mighty nation bursting the cerements that have bound it for ages. Not that it is as yet free. The results are not yet such as can be meted out in a statistical table. The fluid elements are not yet crystallized into definite and palpable shapes. There is as yet no "nation born in a day." But there are all the symptoms which are the precursors of great revolutions of opinion. There is the decrepitude of old superstitions, decay of reverence for the priestly caste, thirst for books and pamphlets on the points of controversy, eagerness to hear as well as to read, and, here and there, the avowal by twos and threes of a conviction of the imperative claims of Christianity, which they could no longer wrestle down—numbers insignificant individually, but considerable in the aggregate; and those, too, drawn, not only from the meaner and uneducated castes, but from the ranks of Brahminical literature and Mahomedan intolerance. So perturbed are the orthodox Hindus by the spreading defections from Brahminism, that they have again and again discussed the project of enabling Christian converts to return to their old religion by a particular process of purification, which would restore them to their former caste; and the Shasters have been ransacked to furnish authority for such a ceremonial. It is a familiar fact, that

\* Other quotations of a similar character may be seen in our Number for June last, pp. 138—141.

† The number of Native Communicants—the flower of the Christian flocks—connected with our North-India Missions, amounted, on the 30th of April 1851, to 1072. Six years ago, they were little more than half as many.

there are certain chemical compounds with which one may write on a sheet of paper, and yet no apparent traces be left upon the page; but bring it forth into strong sunlight, or into contact with the warmth of a fire, and the characters thus traced in the sympathetic ink will immediately become legible. Just analogous is the present position of Missionary efforts in India. It is thus that Christian truth is being written on the Hindu mind. The process is as yet hidden from the casual observer. The characters are not yet visible, but there they are; and when God's time comes for the outpouring of His influences, who is Light and Fire of Love, the preparatory work will at once be seen to have not been labour in vain, and the living Epistles will be known and read of all men. How earnest should our supplications be for the coming of that auspicious day for India!

But, even now, the indications of a vast impending change are so plain to those on the spot, that they are asking not only for a strong reinforcement of men to consummate the conquest which seems almost within their reach, but asking also for the adoption of a system of more decidedly aggressive tactics than Missionary operations have always exhibited. English Christian residents all over India feel, like those at Jubbulpur, that the crisis is unexampled; and their contributions to our Society alone, which are annually increasing, amounted during the last five years to the sum of 46,756*l*. From parts of India remote from each other comes the demand that there be a closer approximation to the example of the Saviour, who "went about" doing good, and had nowhere to lay His head. There is a growing impression that the time is come when diffusion, rather than concentration, should be the watchword of our Indian Missions; that the Missionaries in the South, aided by a strong reinforcement of able and devoted men—unfettered by family ties, satisfied with the barest maintenance, and always itinerating over a large area—should be continually pushing northward; whilst the band of Evangelists in the Northern Presidency might reach downwards towards their brethren in Tinnevely and Travancore. It is but the want of men and means that hinders us from spanning the length of India with such a Mission-chain as has been projected across the breadth of Africa. Nothing hinders us, in other words, but the straitened faith and love of the Church at home. The physical difficulties of the enterprise are much fewer, the distance is smaller, the roads are open, the inhabitants are mainly British subjects, and

the fame of Christianity has been diffused far beyond the actual presence of the Christian teacher. There is, we say, but one thing wanting—the means and the men for the work. The subjoined Letter from our valued Missionary, the Rev. J. J. Weitbrecht, of Burdwan, with which we conclude these remarks, will give our readers one more opportunity of judging of the urgent claims and encouraging prospects of India, and may, perchance, with God's blessing, go home to the hearts of some of our junior Clergy and Members of our Universities, as a summons to call them forth to the help of the Lord against the mighty—

"I beg to communicate to you my thoughts on a subject which has for some time engaged my serious attention and earnest prayer: it has regard to the most prominent part of our labours—that of preaching the Gospel to the Hindus. I feel that, as a body, we are not doing as much as should be done in this important branch of labour. This conviction was strengthened during my itinerations last cold season. I have put the question again and again to myself, If it be practicable, why should not one or two of us be exclusively engaged in this blessed work all the year round, just as some of our Brethren are engaged in English or vernacular Schools? And I think I am prepared successfully to show that such a thing is possible.

"I have agitated the subject at our late Conference Meetings, I have spoken with our experienced Brethren privately on the subject and they all agree with me that it is very desirable we should have more extensive preaching, and lament that we have it not.

"The fact is, by an unceasing routine of Station duties—in Schools, with Congregations, &c.—most of us are tied and chained down to the Mission, and it requires a strong effort, and days of previous arrangement, before a Missionary can get rid of his entanglements when he is about to itinerate for a few weeks. These obstacles ought to be removed in the case of those who are willing to go forth on this errand of mercy. Some of our Brethren ought to be left at liberty to engage in it unhindered. I believe the time is come when a beginning of this kind should be made, at least in one favourable locality.

"I consider Burdwan and the country around the most favourable locality for such an undertaking. This is not merely a fancy of mine. Mr. Lacroix,\* unquestionably one of the most experienced and able preachers in

\* The Rev. A. F. Lacroix, of the London Missionary Society.

Bengali, has expressed the same opinion, and it was the result of an extensive tour we made together in January last. The preacher, with his tent and books on a couple of carts, can move about freely in every direction. This is not the case in many other parts of Bengal, where the traveller meets with obstructions from a net-work of rivers, channels, puddles, &c. Mr. Lacroix mentioned to me the striking fact, that when Missionaries in Calcutta are going to itinerate, they almost invariably proceed by water, from the reasons just noted. But it frequently happens, that, on inquiry, the Missionary is told of a large, populous place, five or six, or even eight miles inland. He is of course anxious to go and preach there, but to walk thither and return is impracticable—or, if attempted, will prove injurious: in the boat he cannot go, and so he must give up the place. Hence, in order to do the work effectually, the Missionary in the south and east of Bengal should be equipped for land and water travelling: he should have a boat, and a palankin with a set of bearers, or at least a horse and a tent. But such an arrangement is both expensive and cumbersome, and the Missionaries are therefore obliged to confine themselves to visiting places near the banks of the river.

"In the district of Burdwan we have no such obstructions. If a river is in our way, we cross it, and we move about freely in a radius of sixty miles in every direction, amidst a teeming population. On our tour in January last, we struck through a line of country—along the southern borders of the Burdwan and Hugly Districts—which was comparatively new to me. Towns of 10,000, and some even of 20,000 inhabitants—such as Kyti, Hajipur, Ramchibonpur, Dewangunge, and Chunderconah, the last-named with 30,000 souls—had never, in all probability, seen a Missionary before. There is dense, dark heathenism, in all its wild, horrid exuberance, lying untouched almost before our doors, at a distance of from forty to fifty miles. And we wonder that the Hindus are so slow in being converted! These are grave and simple facts, and it strikes me that such a state of things does imperatively call upon us to go and let in at least some rays of the heavenly light upon this dreary, gloomy neighbourhood of ours.

"We confine ourselves too much to home labour. But Burdwan, and Krishnaghur, and Rottenpur, &c., are only little specks in a land teeming with millions! I desire to guard myself against being misunderstood. I do not depreciate the labours of the School, and the nursing of the tender plants we have gathered into the Lord's garden. I do still

recollect the sainted Bishop Corrie's judicious remark in one of his affectionate Letters to me—'a little ground, well cultivated, will bear more fruit than seed scattered over a large surface.' But this was nineteen years ago, in the earlier stage of Missions, when Missions were very few, and one ordained Missionary was doing the work at each Station. If Corrie were among us now, I think he would be delighted to see *some* of our brethren exclusively devoted to the apostolic work of going abroad and preaching the Gospel to every creature.

"I would, then, earnestly recommend that you *appoint a travelling Missionary* for the district and neighbourhood of Burdwan. Let preaching be his exclusive business. It requires a mind unencumbered, free from other cares and responsibilities. A Missionary who has a variety of other duties to attend to is not well fitted for preaching; and he who has been sitting for hours teaching in School is ill-fitted for it either, after a grilling day; but if his mind be divested of every other care, it can be done effectually, morning and evening, even in the most unfavourable season.

"I would arrange the labours of the travelling Missionary into two distinct modes of proceeding—

"First, *as to his labours in the cold season.* Let him be furnished with a small double-roofed tent, a good set of bearers, and a small covering of canvas for the Catechists and servant. Being set up in this manner, he can, with the exercise of common precaution, be out in camp from the 1st of November to the middle of March. In those months it is comparatively easy to be out. Past experience has shown me that the harassing portion of labour is not in camp—though going about and preaching is fatiguing to the body—but it is when I return home, and a variety of duties and cares distracts my mind. We have generally 'too many irons in the fire,' and there are very few people who can do more than one thing effectually at a time. Mental and physical exertions bearing upon the labourer, his health suffers, and he is worn out. One species of fatigue may be borne, but both together are insufferable.

"Secondly, *his course of proceeding during the hot and rainy season.* From the middle of March to the latter part of October it is not safe to be under canvas, and therefore the travelling preacher must have the shelter of a solid house or bungalow, and in many places these can easily be procured. During that time he should extend his sphere of labour in a radius of sixty miles in every direction round Burdwan. This would include Bankurah in the

west, Birbhum in the north, Midnapur in the south, and Hughly, with Krishnagur, in the east. At each of those Stations the Missionary may stay for a fortnight or more. This will enable him to make excursions to the most populous places in the neighbourhood.

"Beside the towns just named, there are many indigo factories where a Missionary may put up; such as Sonamuky, Elam Bazaar, Ranigunge, Ghatal, Kirpoy: and along the trunk road there are travellers' bungalows, where a stay of some days will render preaching quite practicable at any season. By the time this circuit is accomplished, the cold season will be at hand, to enable him to resume itinerating in camp fashion.

"By such an arrangement, a regular and extensive spread of Gospel knowledge may be accomplished, upon a larger scale than we have ever been able to do. To render the effort successful, regard must be had to the preservation of health. Running about in breathless haste from one place to another is worse than useless; and exposure to a blazing sun would soon terminate the career of the preacher; and over-working, by a constant exertion of the lungs, will have the same effect. The preacher need not be out always: breathing-time and refreshment at home are indispensable for keeping up the tone of the mental and bodily faculties.

"I trust our friends will be prepared to enter upon this proposition. I feel persuaded, if judiciously carried out, the result will be satisfactory. The plan is simple and practical. It requires no new arrangements: it would only be carrying out a branch of labour more perfectly than it has been done hitherto. It is acting up to the letter of our Lord's last command, and it is following the example of the Apostles. I feel sure some of us cannot do better than follow in the same path. *Every preaching tour leaves a satisfactory impression on my mind.* I feel that in preaching I am doing my heavenly Master's work in the high-

est sense. All our Brethren who itinerate have the same feeling on the subject. Surely this is from the Lord! I lately received a Letter from one who formerly was not much in the habit of going out. He remarks, 'I was out twenty-one days, and felt so happy in preaching in the villages.'

"The question now arises, Who is to undertake this service? My answer is, Select a Brother whose experience and mental habits render him peculiarly fit for the task. And if you cannot find a better one, I would say, 'Here am I, send me.' I shall be ready to make the trial for a year or two, relying on the help and blessing of Jesus. I have been itinerating a good deal. I know the roughnesses and enjoyments of moving about in the villages. I feel that preaching to the Natives is my work. If the Lord opens a way before me, I shall be ready to spend the remaining years of my Missionary career in this service. I feel I cannot be more useful in any other branch of work, if so much. My health is much improved from what it was some years ago.

"The only thing that remains to be done, in order to realize the object in view, is to send a Brother to Burdwan who will take charge of the English School and Christian Boys' School. He should also be qualified to preach in English. Being thus set free from other duties, I shall at once betake myself to the work of preaching."

Who will help in this mighty enterprise? The Church at home is called on for her best—her substance, her prayers, her sons. "When Jesus saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

## MISCELLANEOUS.

### DISMISSAL OF SIX MISSIONARIES TO THEIR RESPECTIVE SPHERES OF LABOUR.

On Friday, June the 20th, a Meeting of the Committee of the Church Missionary Society was held in the Chapel-of-Ease School-rooms, Liverpool Road, Islington, to take leave of the following Missionaries—the Rev. T. H. Fitzpatrick and Mrs. Fitzpatrick, and the Rev. R. Clark, proceeding to commence a Mission in the Punjab; the Rev. H. Stern, appointed to the North-West Provinces of Bengal; the Rev. C. C. Fenn, and the Rev. E.

T. Higgins and Mrs. Higgins, proceeding to join the Ceylon Mission; and the Rev. A. Klein, appointed to Jerusalem.

The Chair was taken by the Hon. Captain Maude, R.N.; and, prayer having been offered, the following Instructions of the Committee were addressed to the assembled Missionaries by the Honorary Clerical Secretary—

"Dearly Beloved in the Lord—The Committee are deeply sensible of the responsibility of selecting, for each Missionary, the



Station in which he is to labour. Hence they take careful reviews of the aspects which different fields of labour present, and anxiously strive to select the work which may best correspond with the peculiar talents or acquirements of the Missionary. So that the decisions of the Committee, delivered on these occasions, are not to be regarded as light or hasty resolves, nor its Instructions as mere commonplace topics; but as the results of such information as the Committee are able to gather from many quarters, and of much prayerful thought and deliberation.

"In contemplating the circumstances of the party now before them, the Committee are thankful that one-half of your number have already had some experience in the Church at home, and have passed through the usual course of instruction in our Universities. The Missionary field is one in which talents of every class will find their appropriate application. The Committee rejoice over those of their body whose hearts are first drawn by compassion for the heathen to desire the ministry of the Word, and who, in the fervour of youth, or the more holy fervour of a first love, have forsaken worldly callings to enter upon a special course of instruction in our Missionary College. In such cases, the first conflict being over with domestic ties, the Missionary's mind is generally fixed upon the one object of preaching the Gospel of salvation to the heathen, with a singleness of purpose which the Lord often blesses with great success.

"But the Missionary who brings to the work a mind trained in literary and scientific pursuits, and experience in the ministry at home, if animated by the one great motive which must be at the root of all Missionary success, will find his peculiar province awaiting him, in the exercise of Christian influence over a wider extent of society, in the Christian training up of educated classes among the Natives, and in translations of the Holy Scriptures.

"The Stations to which the present appointments have been made are the Punjab, Ceylon, and Jerusalem. When we contemplate these different fields of labour, they present certain remarkable characteristics, which may well form the groundwork of our special advice to each party.

"The Punjab is to us a new field of Missionary labour. The American Presbyterian Missionaries have been settled in it for some years, at Ludiana, upon the Sutlej. Another American Missionary Station is at Lahore. But through the vast extent of the province, 600 miles in length by 350 in breadth, the ground has been yet untrodden by the Christian Missionary.

"Ceylon has for 300 years been a field of

much Missionary labour. For the first century, under the Portuguese dominion, by Romish Missionaries; for the next century and a half, under the Dutch rule, by Protestant Missionaries; and now for the last half century, under British authority, by Protestant Missionaries of our own and of American Societies.

"Jerusalem may be considered, in one sense, a new field of labour, though it will also form the head-quarters of our long-established Mission in the Levant—which is now to be brought into connexion with Jerusalem and the Anglican Bishop at Jerusalem, and which will comprise within its limits our present Missions in Egypt and Asia Minor.

"In the Punjab, the characteristic labour will be to make known the Gospel amidst a people of mixed religions—Hindu, Mahomedan, and Sikh—but considerably advanced in civilization. In Ceylon, to maintain the spiritual principles of the reformed faith amongst a heathen people, familiar with the sound of the Truth, many of them nominal Christians, but apathetic in respect of salvation. In the Levant, the Missionary will reside in the midst of a false and lapsed Christianity, under various forms—Greek, Armenian, Coptic, Romish—amongst whom there at length appears a rising desire to embrace scriptural truth.

"In the Punjab, the Missionary must spread his labours to the utmost extent of his opportunities, and aim at exercising a general influence for awakening inquiry. In Ceylon, the Missionary must concentrate his labours upon the sphere assigned to him, and strive to raise a standard of healthy, lively Christianity. In Syria, he must, with much caution and prudence, watch the incipient movements of a spirit of inquiry, and be ready to present the Bible as the sole standard and the ultimate exponent of divine truth.

"But though the different fields of labour will render some variation necessary in the course of your proceedings, there are certain great principles which in every aggression upon the kingdom of darkness must be kept in view, of which it will be well, in the first instance, to remind you.

"First, Whatever be the special department of Missionary labour—whatever the mode of operation—the object of your continued prayer, of your unceasing effort, of your earnest expectation, must be the conversion of souls, the spiritual regeneration of man, the individual translation of sinners from a state of nature into a state of grace, by a vital union with Christ and the indwelling of His Spirit. Such instances only form, at last, the faithful minister's 'crown of rejoicing,' and now they should be the chief objects of his desire and solicitude. If multi-

tudes of inquirers should flock to you—if large companies of nominal Christians surround you—if intelligent native pupils sit at your feet—still remember that there is no real satisfaction in your work till the Holy Spirit brings a soul to Christ. This is the only intelligence of which it is said, There is joy in heaven! Let it be ever before your mind and ours as the grand object at which we aim.

“Secondly, Let the Bible, and the great essentials of the Gospel of the grace of God, be ever in your mind and upon your lips, as the sword in the hand of a soldier. “There is none like that; give it me,” said David of the sword of Goliath. It has been the practice of many of our Missionaries to hold the Bible in their hands in all their addresses to the people, and they have gained for themselves the most honourable of all distinctions, The Man of the Book—*Homo unius libri*. You, Brother Klein, will be associated with one who especially illustrates this principle in his published Journal of his labours in Abyssinia—Bishop Gobat, the pattern for all Missionaries. When beset with captious inquirers or metaphysical speculators—whether they bear the Christian name, or the Brahmin, or the Mussulman—‘The Lord saith,’ ‘Thus it is written’ must be your refuge—the fulcrum of your efforts—your ultimate reason in all disputes.

“The third and only other great principle which the Committee would this day remind you of, as especially suited to these times, is that which is embodied in one of the fundamental laws of our Society—‘A friendly intercourse shall be maintained with other *Protestant* Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ.’ We shall shortly allude to circumstances which peculiarly suggest this reference in the case of the Punjab. In Ceylon, a ‘Union Monthly Meeting’ of the Missionaries of the American, Wesleyan, and Church Societies, has been long kept up with happy effects. In Syria, the American Missionaries have nobly led the way in a vigour of operations and enlargement of views, and a liberal working of the press, from which all other Missions will largely profit; and one of their leading Missionaries lately appeared before the Committee, and pleaded for the Church of England to take up its position in the mustering armies for the evangelization of Syria and the East. The union in foreign Missions is more easy than at home. But may a blessed reflex of that spirit also return into our own bosoms!

“The Committee now proceed to give a few specific directions in respect of your different Missions.

“You, Brothers Fitzpatrick and Clark, have been appointed to commence a Mission of this Society in the Punjab.

“Five years ago, an appeal was made to the Society to send Missionaries to the Punjab, even before its annexation to British India; and this appeal came from officers of the army who had fought and bled in the cause of justice and good government, and for the defence of our territories; as well as from civilians engaged in the quieting and settlement of the province. At that time the resources of the Society were too crippled to allow of such an extension of our operations. The liberal contributions, however, of the Jubilee Year, together with the continued appeal of civil and military officers in India, at length prevailed with the Committee. And it was no small gratification and encouragement to them to receive, after they had set you apart for this Mission, a promise from an unknown friend in India to give 1000*l.* upon the arrival in India of two Missionaries of the Church Missionary Society destined for the Punjab. It was an additional encouragement, that this offer was conveyed through an Independent Minister, a Missionary of an American Missionary Society already stationed in Lahore, who, with true Christian candour and zeal, assured us of the cordial welcome which awaits the Missionaries of this Society from himself and his brethren.

“And here the Committee cannot but pause, to reflect upon the wonderful change which the Lord has brought about, even in our own times. Contrast with the favourable auspices under which you are invited to enter this new province of India, the stern refusal of an entrance for Protestant Missionaries, which existed till the renewal of the Charter in 1813. And especially contrast the case of the American Missionary Judson, who was denied by the Christian Government of Bengal the permission, which a Buddhist king accorded to him, of preaching the Gospel in his territories; and the case of the first Missionaries to India from the American Board of Commissioners for Foreign Missions, who were compelled to leave Calcutta by the same vessel in which they had arrived, and afterward obtained an asylum in the island of Ceylon!

“Surely this contrast may fill our souls with devout thankfulness. The invitation of the American Missionary just alluded to seems like a providential token that a new order of things is established, when the nations of Christendom shall forget their ancient jealousies, and unite in a holy brotherhood for the evangelization of the earth.

“Again, it is hardly possible to describe

the advantages and facilities which may be connected with the contemporaneous commencement of Christian Missions, and of a Christian dynasty. Whence, we may ask, comes the blight upon our Indian Missions? Why are the Hindus last, and the Negroes and the New Zealanders first? Because, upon the soil of India, for a century and a half, a Christian Government frowned upon all attempts to preach the Gospel to their pagan subjects. It would appear as if this had interposed a retributive delay before the hope of the Christian Missionary shall be fulfilled. And hence we may trust that if the tidings of a Saviour's advent be spread with the first introduction of a Christian Government, a mighty impulse and advancement will be given to the Christian cause.

"The Committee must point to another encouragement. Though the Brahmin religion still sways the minds of a large proportion of the population of the Punjab, and the Mahomedan of another, the dominant religion and power for the last century has been the *Sikh religion*—a species of pure theism, formed, in the first instance, by a dissenting sect from Hinduism. A few hopeful instances lead us to believe that the Sikhs may prove more accessible to scriptural truth than the Hindus and Mahomedans; that they will, like the Kurta Bhojabs of Krishnaghur, pass over in numbers, if a few leading minds be won to Christ. It may be hoped, at least, that the Sikh religion has so far broken the spell of the more ancient systems, as to loosen their hold upon the minds of the people.

"The Committee allude to these hopeful circumstances, not only to encourage, but to direct you in your future proceedings. They indicate the duty of as wide an extension as possible of Missionary effort, that Christian instruction may be everywhere identified with Christian rule; and that, while the field is open, and ancient superstitions prostrate, the year of Jubilee may be proclaimed 'throughout all the whole land.'

"Under this view, the Committee abstain from fixing upon any locality in which the Mission should be first opened. Their present information would lead them to fix upon Amritsir; but they refer you to the Corresponding Committee at Calcutta for advice, and afterward to the Committee at Agra for more specific directions, as to your residence while studying the language, and as to the most eligible spot for establishing the head-quarters of the Mission. We trust that the good providence of God will point out to you the right locality, yet we must add a caution. Be not too hasty to interpret the leadings of Providence. Be assured that you have

a crafty foe awaiting your arrival, who would fain draw you by delusive tokens to settle down to such work, and in such a locality, as will least disturb his kingdom. Great mistakes have been sometimes committed in the first commencement of a Mission. The Committee have appointed you, Brother Fitzpatrick, to this particular sphere of labour, in the hope that the comparatively extensive experience which you have had in the Church at home, and the maturity of your judgment, may enable you to take a large and deliberate view of the case before you lay out the first plan of operations. There will be time to refer home for definite instructions if your path cannot be otherwise made clear.

"But while the Committee thus speak of apparent encouragements and advantages, they must throw in a word of warning. We address you, 'not knowing the things that shall befall you there: save that the Holy Ghost witnesseth' that he who will 'do the work of an Evangelist, and make full proof of his ministry,' must 'watch in all things, and endure afflictions.' 2 Tim. iv. 5.

"The Committee are thankful to recognise you, Mrs. Fitzpatrick, as one of the Missionary band—as the representative of that class of apostolical labourers of whom St. Paul thus wrote—'Help those women which laboured with me in the Gospel.' May you be enabled to strengthen the hands and to cheer the labours of your husband, until a door may be providentially opened for your own direct labours among the women or children of the Punjab.

"The Committee have appointed you, Brother Stern, to strengthen the Mission in the Upper Provinces of Northern India. The Station must be ultimately determined by the Corresponding Committee at Calcutta. The testimony which we have received from many independent quarters assures us that a remarkable change is taking place in the native mind, in the Northern Provinces especially, and that there is a willingness to listen to the Holy Scriptures, which call upon us to strengthen each Missionary post, in the view of their becoming centres of light to which many inquirers may soon be expected to resort, when the present movement has somewhat advanced. Every Missionary Station should have at least two European Ministers connected with it, that one may be always at home to receive inquirers, while one is engaged in Missionary tours. Such is the happy prospect before you, if the Lord give you health and strength to labour for His name's sake. The Committee remember with much thankfulness that your excellent father, himself engaged in a most honour-

able academical employment in your native country, the Duchy of Baden, regards your location as one which he would himself have chosen for you.

"The Committee have appointed you, Brothers Fenn and Higgins, to join the Ceylon Mission.

"They have assigned you, Brother Fenn, to the office of conducting the Cotta Institution, which is the highest department of education connected with the Mission in that island.

"In the spring of last year it pleased God to deprive the Society of the very valuable labours of the late Principal, Mr. Haslam; a man whose high academical reputation, superior abilities, varied acquirements, Christian temper, and unwearied diligence, have imparted a character to the Cotta Institution, which has been greatly to the advantage of the Missionary cause. It is regarded by the Committee as a signal providence, that, upon the removal of such a man, the Society should have been able to appoint a successor who brings to the work many of the external advantages of his predecessor, and the promise of the same graces of the Christian character.

"The Committee contemplate making some change in the constitution of the Institution, which past experience has suggested. Hitherto it has been exclusively a Theological Seminary, and the youths have been trained professedly as Native Teachers and Ministers. These youths were selected from the Station Boarding-schools; so that, from their first selection at least, they have regarded themselves as pensioners upon the Society and Candidates for the Ministry. The results of this system have not answered the expectations of the Committee.

"The Committee have now determined, at the recommendation of local friends, to enlarge the foundation of the School, by receiving a much larger number of pupils, and by making the education of a more general kind, both in science and practical knowledge. Selected pupils from the Station Boarding-schools will still be drafted into the Cotta Institution. But it is hoped that others will be added, from other Schools, and from society at large, to receive an education which may fit them for literary or official employments; and out of the whole number those only will be received as Native Teachers whose unquestionable piety and abilities hold out the hope of efficiency. The Institution will have more the character of a general College or Grammar-school than of a Theological Seminary. The Candidates for the Ministry will probably be required to approve themselves as 'apt to

teach' in the office of Catechists or Schoolmasters; and will afterward enter a separate class of theological students.

"All the education of the Institution must be conducted upon Christian principles—all with an ultimate view of raising up a Native Ministry out of the mass of the students, after they are of a competent age to choose their profession from an intelligent love to the work, and their characters have been tested under an enlarged system of education.

"Under this view, you will find full scope for all the experience and qualifications which you bring to the work. The object is a noble one—the training up of a body of native youths in a course of Christian, liberal, and manly education, adapted to the native character and circumstances. You will have the advantage of knowing what has been done, both by this Society and by the Seminary of the American Missionaries at Batticotta. You will have the advantage of the experience which has been gained in India. You will have the golden opportunity of working upon a foundation which has already attained a high reputation and the confidence of the Natives; but which is capable, as all parties allow, of considerable enlargement and improvement.

"The Committee do not wish you to enter at once upon the duties of the Institution. The native language must be your first object. Time must be taken for observation, and perhaps for visiting some Institution in India which may be thought most worthy of imitation.

"The Committee, in assigning you this special department, would not for one moment divert your mind from the main duty of your position—that of a Missionary of the Gospel of Christ. Placed, as you will be, in the midst of a large heathen population surrounding Cotta, you will have abundant opportunities of making known the way of salvation beyond the College walls, though you will not undertake the pastoral charge of a district. Let the character of the Missionary be predominant above every other. Let the ministry of reconciliation be your chief theme. It is the judgment of all who are best acquainted with India, that more may be done by conversational and daily religious instruction than by formal addresses in a Church or Chapel; and if your heart is, as the Committee trust, set upon the improvement of every opportunity and talent, your very position will give you peculiar facilities for making full proof of your ministry.

"You, Brother Higgins, have been appointed to the Ceylon Mission, to supply the

place of some of those who have been lately removed. The Committee leave it to the Central Committee in Ceylon to assign your location in the island, either in the Tamul or the Singhalese divisions, as the necessities of the Mission may point out upon your arrival.

"They trust that your wife may have grace to strengthen and cheer you in your labours, and to impart many spiritual benefits to the female population amongst which you may be stationed.

"You, Brother Klein, have been appointed to proceed, in the first instance, to Jerusalem,\* with a view to watch and improve the opportunities which are now opening in Palestine and the surrounding countries for the supply of scriptural knowledge.

"In the year 1815 the Mediterranean Mission was commenced, with Malta as a centre. After a few years, an extensive agency was established, with ramifications in Greece, Asia Minor, and Egypt. But after many years it seemed as if the Society were compelled—partly by the failure of resources at home, partly by the failure of expectations abroad—to abandon altogether this field of labour. Yet the Committee could not see it right to withdraw even a single Missionary from posts which had been selected in the exercise of prayer and faith, upon the best evidence then before the Committee, or to extinguish the witness for the truth of the Gospel which had been faithfully maintained for a season. But the Committee paused in their proceedings. When Missionaries were providentially removed, their places were not supplied. No new Stations or enlargement of the Mission were entered upon.

"At length the establishment of an Anglican Bishopric in Jerusalem took place. This event was regarded with much interest, because the thought had often suggested itself that Jerusalem, rather than Malta, was the proper centre for Missionary operations in the countries bordering upon the Levant. The appointment, on the second occasion, of one of the former Missionaries of this Society as Bishop, was another hopeful indication that a day would arrive when the prayers of those who had projected this Mission, and who had anticipated much fruit, would receive their fulfilment.

"Still the Committee waited for the clear guidance of the divine counsel before their re-

sumption of progressive operations. They waited also in deference to the line of proceeding, which had been laid down by high authority, for the guidance of the Anglican Bishops in Jerusalem, that they should in the first instance make friendly overtures of co-operation to the Oriental Christians, especially of the orthodox Greek Church. The object to be kept in view is thus described in an account put forth by authority—"To assist, as far as they may desire such assistance, in the work of Christian education; and to present to their observation, but not to force upon their acceptance, the pattern of a Church essentially scriptural in doctrine and apostolic in discipline."

"The course here laid down has been faithfully pursued by Bishops Alexander and Gobat; and the effect has been, that, while the ecclesiastical authorities have become bitter opponents of the Truth, individual members of their Church have received the favourable impressions anticipated, and have resorted to Bishop Gobat for the means of scriptural instruction.

"A Mission to these inquiring members of the Greek Church involves no violation of the original understanding. Upon this point the Committee are happy to avail themselves of the language of another authorised document. 'The difference is great, between an aggressive system of polemical efforts to detach the members of a communion from it, and a calm exposition of scriptural truth and quiet exhibition of scriptural discipline. Duty requires the latter; and where it has pleased God to give His blessing to it, and the mind has become emancipated from the fetters of a corrupt faith, there we have no right to turn our backs upon the liberated captive, and bid him return to his slavery, or seek aid elsewhere.

"It is desirable, nevertheless, wherever a sufficient number of individuals may have left the Greek Church to form a separate Congregation, for the Bishop of Jerusalem to regard them as a distinct reformed Congregation of the Greek Church—not as a Congregation of the Church of England—and to assist them in the compilation and use of such a Liturgy as may best suit their circumstances; and to let it be understood, that, if Ministers in English orders minister among them, it is to prevent their entire destitution; but that if any of their own Priests should become of like mind with themselves, their ministrations would be made available.

"In this way the door may be best kept open as long as any hope exists for a reformation, without a rupture, in the Greek Church in Syria; and in this way both the conscience of the Bishop, and the Article of the Convention of 1841, will be equally satisfied."

\* Our Frontispiece will serve to illustrate this fresh entrance of the Society upon the Holy Land; but we have given the View of Jerusalem chiefly from its connexion with the proposed continuation of our leading Article, "The Oriental Churches."

"The Committee feel that the principle here laid down is one which they can cordially adopt; and that the time is now arrived when they are called upon to renew their Missionary efforts in the Levant, to strengthen the hands of the Anglican Bishop in Jerusalem, and to make that venerated spot the centre of their operations for diffusing the light of God's Word among those who are willing to receive the benefit.

"A Conference has just been held at Jerusalem, consisting of the Bishop of Jerusalem and three of our Missionaries—Mr. Lieder from Cairo, Mr. Sandreczki from Smyrna, and Mr. Bowen; and they have pointed out the position at this moment of a considerable number of inquiring Greeks at Nazareth, peculiarly demanding the advice of a wise and prudent interpreter of God's Word. Mr. Bowen is about to reside amongst them for the next two or three months. Nazareth will therefore probably become one of the first places to which your attention will be directed. The Conference in a late communication thus speak of it—

"The Protestant community already formed there, under the pressure of persecution, destitute of, and most anxious for, a pastor and instructor, have very strong claims upon the sympathy of the English Church. Nazareth would also form an important centre. There are several Christian villages within an easy distance; Acre and Tiberias are only a short day's ride each; Nablous, twelve hours. The people have relations with Djebel Ajelum and Salt, beyond Jordan; and from Nazareth these places might safely be visited, until something permanent could be done for them.

"The Arabs of the Desert may be best reached through the medium of efforts for the neglected Christian population scattered among the villages, and even in the tents of the Arab, from the Hauran to Kerek, in the country beyond Jordan, many of whom have applied to the Bishop of Jerusalem for instruction, and for assistance in the way of books."

"Such, Brother Klein, is the Station, and such is the work, to which you have been appointed by the Committee. It would be easy to dilate upon the many sacred and interesting associations which are awakened in the Christian mind at the thought of Jerusalem and Nazareth. But we refrain. We desire more especially to fix your sympathies and your interest upon the spiritual condition of the people, and to stir you up to the one great object of testifying of Christ, and of the truth of His Gospel, as set forth in the written Word.

"To mere travellers it might appear as if

your Station were a more enviable one than those of your Brethren who are going to India. But with the Christian Missionary ancient associations will have little comparative value. The question is, whether you shall enjoy the presence of your Saviour in your own soul and in your labours among the people. If you enjoy not this blessing, the scenes of Palestine and Galilee will, we trust, but deepen your grief, and make you hang your harp upon the willows, like the captives at the waters of Babylon. But if Christ be in you and with you, this one great interest will absorb all others; and in this all your Brethren throughout the Mission-field stand on a level with you. This is the great subject on which the Committee desire to hold correspondence with you, and by which alone they can be encouraged to sustain and strengthen your labours. Act upon the Evangelical and Protestant principles by which the Society has been distinguished in all its operations. In maintaining them you will have the full countenance and support of the Anglican Bishop of Jerusalem, and may in all things look to him for counsel and direction in your work.

"The Committee now take their leave of you, dear Brethren, commending you to the grace and care of the Lord of Missions. Enter at once upon the work to which you have devoted yourselves. Let nothing interfere with the Missionary character. Act as a Missionary on board the ship in which you sail; act as a Missionary upon your first arrival; hasten to the Mission-field appointed to you; throw your whole soul into the acquisition of the native language, as the preliminary step to the actual work of a Missionary. Beware of secular seductions. Beware even of religious employments and societies which may draw your thoughts aside from your great work. Beware, in one word, of the besetting temptation of modern Missions—'the settling down' in a Station. A holy self-denial and detachment from the comforts of this world must be the characteristics of the Missionary, if he will 'do the work of an Evangelist.'

"May the Lord strengthen you to fulfil the ministry which He has committed to you! The Committee bid you farewell in the name of the Lord."

The Instructions having been acknowledged by each of the Missionaries, an earnest and affectionate address was delivered to them by the Rev. W. W. Champneys. The Brethren for India were then specially addressed by the Rev. C. G. Pfander, one of the Society's Missionaries from Agra, and the Rev. W. Jowett commended them all to the protection and guidance of the Lord.



## SUMMARY OF INTELLIGENCE

RECEIVED BETWEEN THE 22D OF JUNE AND THE 21ST OF JULY.

**MADRAS AND SOUTH-INDIA MISSION**—The Rev. St. Hobbs gives an interesting account of the formation of an Endowment Fund amongst the Native Christians of Sathan-kullam, *Tinnevely*. It was commenced on last New-Year's Day, and the subscriptions at present amount to 150 rupees. It has been named "The Gospel Stability Treasury." "A few years ago," remarks our Missionary, "most of them would have thought it an ungracious return for their renunciation of heathenism, to be called upon to contribute for the stability of their new religion amongst them, instead of being encouraged to hope that that would always be provided for without any expense to them." Symptoms like these, of the naturalization and establishment of Christianity in *Tinnevely*, will be hailed with peculiar pleasure.

In the *Pannevilei* District 153 persons were baptized during the past year. Many of these occasions were of a most interesting character. At *Manalkadu*, on the spot where the devil had once been actually worshipped in the form of a stone, the Rev. J. T. Tucker baptized upward of thirty persons, of whose sincerity he has every reason to be persuaded. At *Parapetty*, a heathen village, he admitted into the Christian Church a truly sincere couple, who, in the midst of idolatry, had made an open profession of the Truth, and were in the habit of attending Divine Worship regularly at *Cupananpuram*, a distance of at least three miles.

**Travancore** — The Rev. J. Hawsworth writes—"For some months past there has been a very hopeful movement among the poor slaves in the neighbourhood of *Mallapalli*. In this country these poor creatures are regarded by the higher classes, and even by common coolies, as utterly unclean and polluting. But now they have heard of Jesus, and it is quite delightful to hear them pronounce His name, and tell of what He has done for them; how He has died for them, and is now pleading for them. Some of them speak as if they had at length found a friend—a Friend that sticketh closer than a brother. And it is quite affecting to hear them repeat the Lord's Prayer, addressing God for the first time as 'Our Father,' and proceeding with broken accents till they stop, overpowered by their feelings. One poor old man, said to be

above 100 years old, is learning eagerly, and has made surprising progress. A short time ago he was heard to say, 'I may not live to be baptized, but I believe I shall live to get to heaven.' Last Saturday I went to see a School in the jungle. The slaves were erecting it for themselves. A member of our *Mallapalli* Congregation, in his surprise and joy at what he saw, said to me the other day—'Sir, I believe these poor creatures will become far better Christians than we have been.' "

**Telugu Mission**—The Rev. J. E. Sharkey writes—"Dec. 26, 1850—I was introduced to an Afghan Fakir as an inquirer after truth. He has travelled through *Sinde* and the *Punjab*, and visited *Bombay*, *Madras*, and *Ceylon*, for the purpose, as he says, of ascertaining the true way of salvation, of which the *Korân*, which he had read with care, could give him no clear intimation. Calling on Mr. Noble during my absence, with a bundle of Persian books in manuscript, he destroyed and committed them to the flames, pronouncing them to be the bitter fruits of his religious research for five-and-twenty years." He has since been staying at Mr. N.'s, and reads every day with Mr. S. the Gospel of St. Matthew, in Persian.

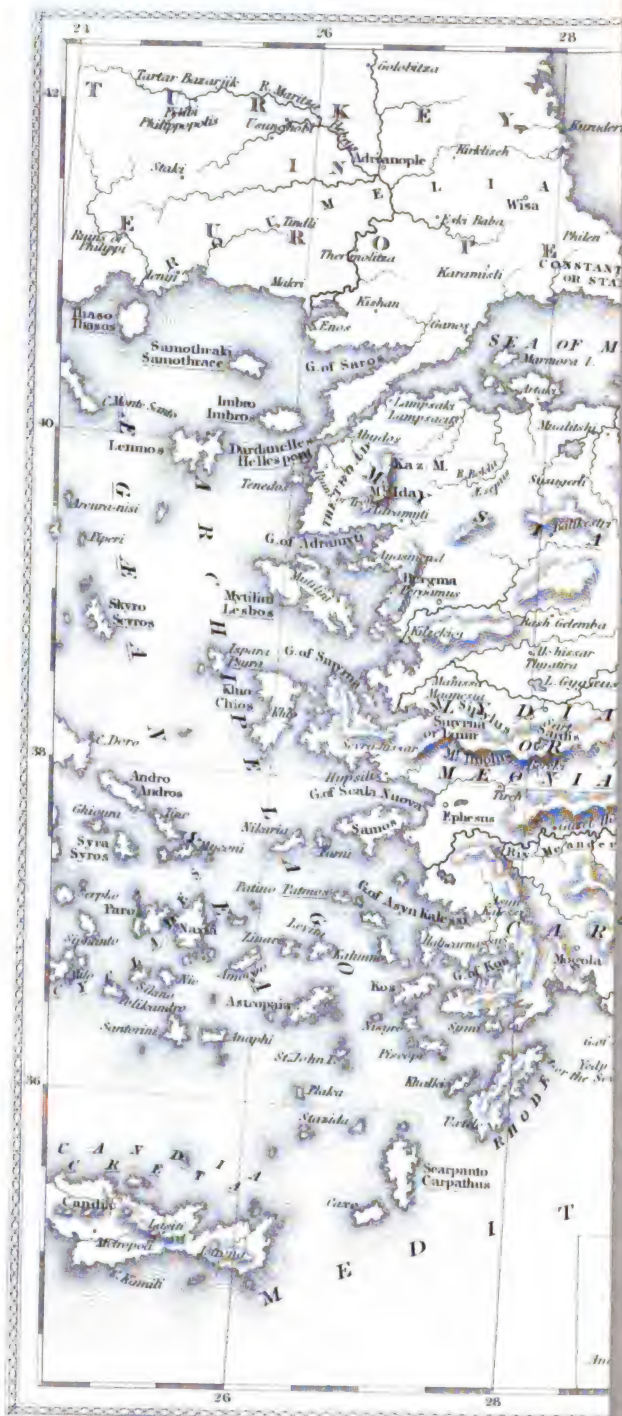
**CHINA MISSION**—Despatches from the Rev. R. H. Cobbold, dated *Ningpo*, April the 1st, reached us on the 21st of July. Besides a Journal for the last three months, they contain an interesting account of a phonetic system of orthography for the local dialect, which, with the aid of the other Missionaries resident there, he has succeeded in constructing.

It consists of 35 initials—*consonants*, and 39 vowels or compounded vowels—*sonants*; which together comprehend all the necessary elements. The combination of an initial and a sonant forms a simple word. Other words are again formed by a combination of monosyllables. After ten days' instruction the Missionaries' servant was able to write sentences without assistance: e. g. *Ye tsa wun feh wun go*—*Our debt of sin we cannot repay*. After five days' teaching, of less than an hour a-day, eight of the schoolboys learnt all the initials and about ten of the finals, and could spell most of the words in the language. An elementary book, constructed on this system, is being prepared for printing at the American Mission Press.

**Erratum in our last Number.**—In part of our impression it was stated (line 1 of col. 1, p. 158, that a Christian friend in the *Punjab* had promised 1000 rupees to the Society, on certain conditions. For 1000 read 10,000.

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# Church Missionary Intelligencer.

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[VOL. II.]

## ORIGINAL COMMUNICATIONS.

### THE ORIENTAL CHURCHES.

THE Oriental Churches, their past history and present state, their departure from the simplicity of Gospel truth, and their subsequent sufferings and degradation, are subjects full of instruction and solemn warning. The cause of their decline is obvious—"Ye do err, not knowing the Scriptures." The indications of improvement have been since the liberation of the Scriptures from the unknown tongues in which they had been locked up, and their being set free for general circulation. So it was with England. So long as the Scriptures remained inaccessible, there prevailed around the thick gloom of Popish error: when, through the efforts of Tindal and Coverdale, the New Testament, and afterwards the whole Bible, were translated, printed, and put into circulation, light broke in, like the dawn of the morning on the dark land.

The displacement of the Scriptures from their true position, as the reservoir of truth within the bosom of a Church, to which all need to go, and from whence all need to be replenished, was gradual and surreptitious. The enunciations of the Church, through her councils and creeds, came to be regarded as divinely authorised, and therefore, of necessity, true. The indispensableness of the Scriptures as the standard of ultimate appeal was superseded. They were neglected, and grew into disuse.

A similar procedure must in every age produce similar results. Let it be once admitted that the Church is the interpreter of Scripture—the latter, indeed, the primary element, yet needing to be so evolved, as being otherwise obscure and unintelligible to the popular mind; the former the explanatory medium through which alone there is security for attaining the true sense of Scripture—then shall the Bible again fall into disuse, and the inquiry be, not, What saith the Lord? but, What saith the Church? Even when the Creeds and Articles of a Church are orthodox, still, if they be placed in such a position as to interfere with the use of the Holy Scriptures, so that individuals stop short at the human exposition, instead of going beyond it to the written word, and finding there the foundations of their faith, the same results must fol-

low, and religious decline be the inevitable consequence. Ideas in the highest degree disparaging to the revelation of God find currency—that there is danger in the unrestricted use of the Bible; that the safer course for persons in general to pursue is to receive their faith on the authority of the Church; that it is unnecessary the laity should go further; nay, that to do so is to intrude on the office of the clergy: such are the retrograde notions which become prevalent; and then light is dimmed, a haze supervenes, which rapidly deepens, and abundant opportunity is afforded for the introduction of corrupt doctrines, until the silver becomes dross, and the wine mixed with water.

The Church of England, as a true Church, is built on the right foundation. She has her Articles and Formularies; yet it never was her intention that these should be considered as an ultimate standard of appeal, so as to preclude, as unnecessary, a reference to the Bible. She puts them forth as her deductions from Scripture; as the expressions of her faith; as what she has learned herself from the page of Holy Writ, and which she therefore witnesses to others. It is because they are scriptural, that she invites men to their reception: otherwise, she herself admits that, as articles of faith, they have no authority. (Art. 6.) So far from discouraging examination by the touchstone of truth, she invites it. Nor is she afraid of the free use of the Holy Scriptures, convinced that such as use them rightly will not fail to find her confession of faith in harmony with the same.

But although amongst these Oriental Churches the Holy Scriptures had fallen into disuse, there was to be found amongst them no such formal expression of antagonism to their circulation as that by which the Papal Church is characterized. She puts herself in the place of God, and decrees that they may only be used where she permits; that it belongs to her to interpret, although the fact that she has never put forth any authorised exposition of the Scriptures demonstrates that she has no faith in her own assumption. She is distinguished by her relentless opposition to the translation and free circulation of the Bible, and thus decrees her own unchange-

ableness in error. On the part of the Orientalists there has been no such formal rejection of the written word, although the ecclesiastical authorities have occasionally shown much and bitter opposition.

In reference, therefore, to the paramount authority which in a Church ought to be yielded to the Scriptures, and the diligence with which they ought to be used both by clergy and laity, the subject before us is admonitory and instructive. It is also one of great interest and importance. The rekindling of pure Christianity amongst the Orientalists would be the recovery of a commanding position which has been long lost to the Gospel, and the removal of a fearful stumbling-block which their idolatrous practices have presented both to the Mahomedan and the Jew. From these central regions, where, within a circle of limited diameter, may be found included portions of Europe, Asia, and Africa, the blessed truths of the Gospel first went forth, and eastward and westward rapidly extended themselves; and if revived there in their primeval purity and energy of action, they would radiate thence with the same rapidity. Yet from the Church of England have they not received that measure of sympathy and attention which they might justly claim.

We are not forgetful, indeed, of the establishment of the English Episcopate at Jerusalem; an important measure—important in its having been accomplished by the combined action of Prussia and England, and which, in the influence which it has exercised, has been productive of much good. It might, however, have been productive of more, had it not been for the prudential restrictions which precluded it from freedom and energy of action, and confined it to suggestive measures. But half measures, a timid and uncertain course of procedure, will not meet the necessities of the East, and the emergencies of the present moment. Neither is such a dubious and reserved position congenial with the Protestantism of the Church of England. Such a position, to faithful men, must be one of the most painful and distressing character; while the prospect of good connected with it is but small indeed, for there must be the semblance at least of a want of candour and straightforwardness about it, which must generate distrust.

Between the Protestantism of the Church of England, in its true character, and the corrupt Christianity of the Oriental Churches, there is a discrepancy as great as that which exists between the Gospel in its simplicity—setting forth Christ as the one Mediator between God and man, to the exclusion of every

other, and, by faith in Him, restoring the sinner to peace with God and holiness of life—and the same Gospel degraded into a system congenial to the natural mind, and reconcilable with an estranged heart and godless life. While so vast a dissimilarity exists, so vital, inclusive both of principles and results, to make our agreement in Episcopacy a ground for our recognition of them as sister Churches, is an avowal that this point is so important as to outweigh all doctrinal discrepancies, and establish union between those who have the truth of the Gospel, and those who, in their teaching and practice, ignore its most important principles. Of course such a concession leads a step further in another direction, and conducts to the unavoidable consequence—that, where a Church is not an Episcopal Church, no purity of doctrine or soundness of evangelical principle and practice can justify our recognition of it as a sister Church. Missionary operations in connexion with the Oriental Churches, attempted on a foundation such as this, must be inconclusive and unavailing. In the adoption of such a principle we resign, at the very outset, the capability of usefulness. In acknowledging them as sister Churches, we admit that, whatever differences may exist, they are not of an essential character, and do not interfere with the vitality of truth. Of course our admission is with the utmost facility urged against ourselves; and when we would refer to one point or another which it would be desirable to have rectified, we are reminded that as, by our own acknowledgment, they are not vital points, their removal is not necessary, and that they may as well be permitted to remain. Such a course is not honest: it is not truthful. It is a false position, a position of unfaithfulness. We are no advocates for rash and intemperate controversy; but we are persuaded that if, amongst corrupt Christians, good is to be done, they must be led to see that what they consider to be Christianity is not Christianity, and that what they regard as truth is not truth. There is a timid mode of presenting truth which leaves error untouched. A corrupt Christian, whether Papal or Oriental, when so dealt with, contents himself with concluding that the Protestant does not believe all that he does, and has only a fragment of that which he possesses in its integrity. He does not consider Protestantism as an integral Christianity, nor see that his own excess of belief is not a portion of, but at variance with, the truth of God. We do not mean that controversy is to have the leading position in the efforts of the Missionary. Far otherwise: to preach the Gospel is his special duty;

but where corrupt Christianity is concerned, that Gospel must be set forth with pointedness of application, so as to be detective of error. "All things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light." It is not therefore light, it is not the Gospel, it is not a faithful testimony, unless it makes manifest the things that are deserving of reproof, and enables the corrupt Christian to understand that his addenda of belief are not something reconcileable with evangelical truth, and which may be held in combination with the same; but elements contradictory to and prohibited by the Gospel, and which therefore, in order to salvation, must be rejected. The proper object of a Christian Missionary in the Levant is not, by an aggressive system of polemical efforts, to detach the members of a communion from it—no, undoubtedly, that is not the object. His object is far more simple, and far more glorious—to be instrumental in saving sinners, by winning them to Christ; but if he would indeed do so, he must not suffer men to continue under the miserable delusion that they may hold fast their superstitions and have Christ too; and if the result of such a mode of proceeding be the separation of individuals from their Church, he is not answerable for it. The responsibility is with the ecclesiastical authorities of that corrupt Church, acting in the spirit of some of old: "Dost thou teach us? And they cast him out." We rejoice to believe that the excellent Christian man now occupying the Episcopate at Jerusalem, in whom the Missionary dignifies the Episcopate more than the Episcopate the Missionary—for there can be no more high or truly noble office than that of a Missionary, when faithfully and devotedly fulfilled—finds himself at length free to pursue that course with regard to the members of the Greek and other Churches in Palestine which the glory of the Redeemer and the salvation of souls may render necessary. The altered circumstances of the country since the establishment of the Bishopric, the recognition and protection of Protestantism by the Turkish Government, the new privileges which each new year brings to the Christians of the East, and their growing consciousness of the ecclesiastical and religious servitude to which they have so long been subjected, have combined to bring matters to this issue. He is now in a position, when a clear opening presents itself somewhere—some field white to the harvest—to apply to a thorough Protestant and Evangelical Society like ours for help, in the happy consciousness that our Missionaries will be placed under no restric-

tions, but be free to declare the whole counsel of God, and help inquiring sinners to discriminate truth from error, the pure gold from the counterfeit, to "prove all things, and hold fast that which is good."

Many years have now elapsed since the commencement of Missionary operations by the Church Missionary Society in the regions of the Mediterranean. It was felt by the Christian men of that day that Malta had not been placed in the hands of England merely for the extension and security of her political greatness; that, in this new possession, new responsibilities were involved; and that advantage ought to be taken of such an important central position to advance the kingdom of Christ and the best interests of man. The employment of Literary Representatives in appropriate places, whose object should be to collect manuscripts of the Scriptures, to suggest new translations and measures for executing them, to point out the most desirable localities for the commencement of Christian Missions, had already been suggested by Dr. C. Buchanan: and the Rev. W. Jowett, then Fellow of St. John's College, Cambridge, having offered himself for this service, received the Instructions of the Committee on the 14th of August 1815—Instructions of a very comprehensive character, admirably illustrating the nature of the work in which he was about to be engaged, and the prominent features to which his attention needed to be more specially directed. A portion of them, having reference to the state of religion and of society in the regions of the Mediterranean, we introduce.

"The *State of Religion and of society* will be the first topic of investigation.

"The shores of the Mediterranean have been the theatre of the most interesting events in the history of man: but, now for ages, these shores have been enveloped in the mists of ignorance and superstition, and their inhabitants weighed down by the heavy hand of fanaticism and barbarity. A death-like stillness shocks the Christian ear.

"But this cannot remain. We know that true religion must regain its dominion. More wonderful scenes than history has yet depicted, may possibly await this centre and navel of the moral world, before Christianity acquires that empire to which it is destined. But we send you forth as a Christian traveller, to inquire into the best means of extending its peaceful and beneficent sway. God has bestowed on you, we trust, an eye, that will discern things in their true colours, and a heart to feel at the sight as becomes a Christian. We hope that you are but the precursor of



many who will follow. The Church, in its different branches, is now feeling the benefit of a correspondence maintained through the personal communications of such men as Steinkopff, Paterson, Pinkerton, and Henderson. But she wants others who will, like the prince of Christian Researchers, Buchanan, visit her members scattered among Mahomedans and Pagans; and who will endeavour to rouse these Christians, that they may become the means of diffusing their holy faith among the nations.

"Rare, indeed, is it to find a traveller who possesses a Christian eye and a Christian heart—who judges by a right standard, and is alive to the real interests of men. Some, indeed, of our travellers, especially among those of an earlier period, have been men of more philosophy and of more piety. Here and there a remark falls incidentally from our modern travellers, which men of more elevated views may employ to advantage. Every degree of real knowledge of the moral and religious condition of the world is of high value; and to be put on record for the common benefit of those numerous Christians who have now entered on the heavenly career of saving the world—of planting that tree, the leaves of which are for the healing of the nations.

"These remarks apply forcibly to the regions which you are sent to explore. We possess very little distinct information on the state of religion in the Mediterranean. The flag of this country is familiar to every eye—learning and commerce have their representatives—the classic, the painter, the statuary, the antiquarian, the naturalist, the merchant, the patriot, the soldier, all have their reporters: but, no one details to us the number and the characters of Christians: no one names the men who are there perhaps in retirement sighing over the moral condition of their country, and calling, as Europe once called to Asia, 'Come over, and help us:' no one has opened to us channels of communication with such men: we remain as ignorant of them as they are of us, though we have long had the abundant means of thoroughly knowing their condition.

"In the prosecution of your inquiries, you will find it of great service to arrange under distinct heads all the information which you may acquire.

"Cast your eye round the whole circle, in the centre of which you will be situated.

"To the west, the north-west, and the north of the Mediterranean, Turkey excepted, you will find Christianity to be the dominant religion; but in a form and with a creed different

from those in which you have been nurtured; and, should your residence be fixed in Malta, you will be surrounded by a crowded population of the same communion.

\* \* \* \* \*

"But, from these Christian shores of the Mediterranean—from the coasts of Spain, and France, and Italy—carry your eye all round by its north-eastern, its eastern, its south-eastern, its southern, and its south-western borders, and you behold the triumphs of the false prophet. Here he maintains his strongest hold. Turkey presents itself as almost begirding, directly or by its vassal states, this inland ocean. She still oppresses one of the fairest portions of Europe: she holds in bondage the ancient Asia Minor; the birthplaces of Abraham, and of the incarnate God of Abraham; and Egypt, the cradle of nations: and by her support of the barbarous States of Tripoli, Tunis, Algiers, and Morocco, she opposes, for the present, a bar to the re-entrance of true religion into her once flourishing African dominion. And, beyond the immediate shores of the Mediterranean, the false prophet exercises his tyrannical sway, to the south, by the Moors, in the interior of Africa; to the south-east, in Arabia, the birthplace of his impostures; to the east, in the refined Persia; and to the north-east, round the shores of the Caspian." \*

Mr. Jowett reached Malta at a remarkable era for the commencement of a Mission—the termination of Napoleon's desolating wars, and the ushering in of that long peace which we still enjoy, and which has been distinguished by so wide an extension of Gospel light and truth to the destitute nations of our world.

In 1818 the Rev. James Connor, having been precluded by the state of his health from remaining at Malta, where he had been appointed by the Society to unite in labour with Mr. Jowett, proceeded to Constantinople, whose central situation, extensive commerce, and facility of communication with the north of Europe, the shores of the Black and Caspian Seas, and the most interesting countries of the Mediterranean, combined to render it a commanding and important post for observation and labour. The attention of the Missionaries was in the first instance directed to the biblical department; and it is worthy of observation how, at this particular period, the Providence of God remarkably co-operated with the efforts of Christian men, in releasing the Scriptures from the obsolete languages in

\* "Proceedings of the Church Missionary Society," 1815—1816, pp. 142, 143.

which they had been for centuries confined, and setting them free for general use amidst the strangely-mingled population of these countries.

The best means of correcting and perfecting the then existing version of the New Testament in Modern Greek, and of procuring the translation of the Old Testament in the same tongue, had been one of the points to which special reference had been made by the Committee. The existing translation had been effected by Maximus, under the direction and countenance of Cyrillus Lucar, Patriarch of Constantinople, who, because of his reforming tendencies, had been put to death by the Turkish authorities in 1638, at the instigation of Jesuit emissaries. Hilarion, Archimandrite of a Greek Church at Constantinople, was engaged by the British and Foreign Bible Society to assist in the revision of this version, which was soon printed, and put into extensive circulation. A new translation of the New Testament, to be accompanied by one of the Old Testament, was afterwards commenced by Hilarion at Constantinople, under the sanction of the same Society. This version had just been completed as the war of Greek independence broke out, which for a time suspended the prosecution of translational labour. The fanaticism of the Turks glared forth, and a war of extermination was proclaimed. On Easter-day 1821, the greatest of the Greek festivals, the aged and venerable Gregorius, Patriarch of Constantinople, was ignominiously hanged before the Church in which he had been officiating, and his body delivered to the Jews to be dragged through the streets. Three other ecclesiastics of high rank are said to have suffered with him; and many others, in Constantinople and other parts of the empire, were put to death. The patriarchal printing-press at Constantinople was shut up, and a stop put to the editions of the Scriptures which were in progress. Hilarion himself, who had witnessed the murder of the Patriarch, was in imminent danger; and the manuscript of the Testament was conveyed from him, in his place of concealment, by the dragoman of the British Ambassador, to the Rev. Henry D. Leeves, of the British and Foreign Bible Society, who succeeded in leaving Constantinople and retiring to Odessa. This edition of the New Testament was afterwards carried through the press at Constantinople in 1823; but the Old-Testament version commenced by Hilarion was relinquished, in consequence of the determination of the British and Foreign Bible Society to have one rendered from the original Hebrew Text, which was eventually perfected by Professor Bambas

and others, under the superintendence of Mr. Leeves, in 1835.

The Arabic Scriptures had been revised by Thomason, assisted by Sabat. The New Testament had been printed and put into circulation by the Calcutta Corresponding Committee; and, for its correctness and fidelity, had been highly approved by the best Arabic scholars in Bengal. This version, in vernacular Arabic, was valuable in connexion with the opening prospects of the Mediterranean; affording, as it did, the *materiel* of biblical distribution amongst the Mahomedans of Saracenic origin. But, besides this, Malta, from its central position, promised a still further adaptation of the Arabic Scriptures to the great variety of modern Arabic dialects, which, during twelve centuries, had sprung up throughout the vast countries extending from the mountains of Altas beyond the Persian Gulf. The transfer of the Arabic Scriptures into Carshun—that is, Arabic in the Syrian character—for the use of the Christians in Syria and the neighbouring countries, appeared to be more especially necessary.

Printing-presses for this language were nowhere found, except at Rome and at St. Antonio, near Tripoli, in Syria, until the visit to England, in 1819, of the then Syrian Archbishop of Jerusalem. He had visited Rome and Paris, in the hope of extending the use of the press in the Mediterranean; and finally had come on to London, where, his statements having been authenticated by some officers and members of the Church Missionary Society, and the British and Foreign Bible Society, a supply of Syriac and Arabic types and matrices was obtained, and attention was thus directed to this important branch of biblical preparation.

The Armenians had attracted attention in different directions. They were the only Orientals who were found to have amongst them copies of the Bible; but they had become exceedingly scarce, and difficult to be obtained. The translation was from the Greek, but had been perfected from the Syriac by the celebrated grammarian Moses, and the learned Membre, the disciple of Mesrop, the inventor of the Armenian characters, according to Armenian testimony about A. D. 460. An edition had been printed of the Old Testament in 1666, and of the New in 1668, at Amsterdam; but the most correct had been published at Venice in 1733, and corrected by the Papal Armenian Vartabéd, Mehitar, or Mukhitar, who founded a convent in the island of St. Lazarus, at Venice, in 1706, and established there an Armenian type-foundry and printing-press. Scattered widely

over Asia in the prosecution of commercial pursuits, to be found at Calcutta, Madras, Bombay, Surat, Bagdad, &c., the Armenians had attracted the attention of the Calcutta Bible Society; and that Society decided, in 1814, on printing, at the Serampur press, 2000 copies of the Armenian Bible. They were not alone in this good work; for in the previous year the Russian Bible Society had come to a similar determination, and an edition of 5000 copies of the Armenian New Testament was perfected at the Armenian printing office, St. Petersburg. Strong proofs were given by the Armenians of the interest taken by them in this work: not only were letters of thanks addressed to the Committee from the Armenians, both clergy and laity, but pecuniary aid was forwarded by them sufficient to meet all necessary expenses. Copies of the Armenian Scriptures were also sent out, at the expense of the British and Foreign Bible Society, from the college of St. Lazarus, at Venice, for which the Armenian people expressed the warmest gratitude.

These points are interesting, but there are others still more so. A manuscript of the whole Bible in Turkish, which had been deposited for a century and a half in the archives of the University of Leyden, was rendered available at this period of awakening effort on behalf of the East; and being found accurate in translation, and excellent in style, was consigned to the care of the Baron Von Diez, formerly Prussian Ambassador at Constantinople, for the purpose of being printed at the expense of the British and Foreign Bible Society. The first sheets of the Turkish Bible, which was subsequently printed at Paris, were shown in 1816, by Dr. Pinkerton, at a humble village in the midst of the extensive desert of Little Tartary, to several Effendis and Mollahs. The scene was peculiarly interesting. One of the Effendis solicited the sheets, and, having obtained them, read them aloud to many of the priests and people, several of whom entreated to have a copy. Eventually, the entire Turkish Bible was printed, under the superintendence of the late Professor Kieffer.

There were two other versions singularly provided by the good providence of God at this period—the Ethiopic and the Amharic versions: the one the ecclesiastical, and the other the vulgar tongue of Abyssinia. An Ethiopic MS.\* of peculiar value, containing a

perfect copy of the first eight books of the Old Testament, came into the possession of the Church Missionary Society in 1817. This was followed by other portions of the Ethiopic Scriptures unexpectedly discovering themselves. The Ethiopic Scriptures, when printed and introduced into Abyssinia, excited there great astonishment. On the 6th of December 1817, on the top of the flat-roofed church at Axum, in the presence of the King, an assembly of eighty of the most learned priests of Abyssinia was convened, before which Mr. Nath. Pearce, an extraordinary character, once a Mussulman in Arabia, and then for fourteen years a Christian and a warrior in Abyssinia, was summoned. They inquired of him by whom, and by whose orders, those books were written; whether, as they were all exactly alike, they had been written by one man: observing, at the same time, that in their country they could not have been completed by ten men in ten years. They could not understand how they were printed, nor would they believe that one man could engrave the print in less than twenty years. "If," said the King, "I were to try to cut the letters in wood, much more in brass, or any other metal, it would take me a whole day to complete fifteen or sixteen; and after they were finished, how many years would it take me to place them together?"

The manner in which the Amharic version was provided is strangely interesting. M. Asselin de Cherville, French Consul at Cairo, in the prosecution of literary pursuits had sought for some one capable of teaching him the accurate pronunciation of the Ethiopic. He was directed to an aged man, as one well qualified to meet his wishes—an Abyssinian, and a remarkable person besides—one who had been interpreter for Bruce at Gondar; and subsequently having proceeded through Armenia and Persia to India, became there the instructor of Sir William Jones, and resided in his house. So suitable an agent being thus placed at his disposal, Asselin determined to translate some book—so well known in Europe as to attract attention, and invest the proceeding with a degree of literary celebrity—into Amharic, the vernacular tongue of Abyssinia. The book which he selected was the Bible. For ten successive years the work was perseveringly pursued. "Tuesdays and Saturdays," says M. Asselin, "every week, my door was shut to every body. I read with my Abyssinian, slowly, and with the utmost attention, every verse of the Sacred Volume, in the Arabic version which we were about to translate. All those words which were either abstruse,

\* *Vide* a description of this MS. by Professor Lee in the "Missionary Register" for 1817, p. 502.

difficult, or foreign to the Arabic, I explained to him, by the help of the Hebrew original, the Syriac version, or the Septuagint; as well as a few glossaries and commentaries, which I had gathered about me: but he also found often the key to them in the Ethiopic, or Gheez. I likewise took the greatest pains to correct the faults in the print of the text, and to make him scrupulously attend to them. After having finished the translation of one book, we collated it once more, before we proceeded further."\* The translation having been completed, a copy of the Book of Genesis was sent to the Prince Regent; of Exodus to the Rev. — Renouard; of Leviticus and Numbers to the Pope; of Deuteronomy to the French Institute; of Joshua and Judges to the King of France; and the book of Genesis, by Mr. Jowett, to the British and Foreign Bible Society. Mr. Jowett says—

"The object of M. Asselin in transmitting these copies, was to excite attention to the work on which he had been so laboriously occupied. On the author's first visit to Egypt, learning that this great task had been achieved, and that M. Asselin was desirous of disposing of the work, on terms which would re-imburse his expenses, a negotiation was opened with him on the subject; as the author was aware that both the Church Missionary and Bible Societies would justly deem the manuscript in question of the highest importance to their views in behalf of Abyssinia. Having apprised those Societies of all the circumstances of the case, it was agreed that the British and Foreign Bible Society should offer terms for the work. Finding himself, soon after his return to Malta, entrusted, by the Committee of that Institution, with discretionary powers on this subject, the author visited Egypt the second time, with the view of concluding the negotiation. This was happily effected, on the 10th of April 1820, on terms which appeared to him to be equitable to all parties.

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"This manuscript contains 9539 pages, in duodecimo, or small octavo; in the handwriting of the translator, Abi Rumi; which is a bold and fine specimen of the Abyssinian character. The Society, on its arrival in England, lost no time in submitting it to Professor Lee, with a view to the publication of such portions as might seem to be expedient."†

Thus the main element of reformation and revival—the Holy Scriptures in the vernacu-

lar tongue, from the want of which the Oriental Churches had so grievously suffered, and which, therefore, was specially and primarily needed—was brought into effective operation.

Besides this, able and devoted Missionaries travelled in different directions, distributing the Scriptures, investigating the state of the people, and exciting inquiry and attention. The Rev. C. Burckhardt traversed Egypt and Syria; Candia, Rhodes, Cyprus, and various parts of Syria and Palestine, were visited by Mr. Connor; and Greece and Egypt, with Syria and Palestine, by Mr. Jowett. In Jan. 1820 the American Board of Missions occupied Malta, as preliminary to extensive operations in the region of the Mediterranean. Missionaries from the Jews' Society entered the field; while from the Church Missionary Society's press at Malta, as well as from that of the American Board, numerous publications continued to be issued in the various languages spoken around the coasts of the Mediterranean Sea.

It was not to be supposed that the god of this world would permit such serious aggressions on his kingdom to progress, without counteractive efforts on his part. The year 1824 opened with unequivocal evidences of hostility and opposition in various quarters. The Patriarch of the Maronites, in Mount Lebanon, a Church in strict communion with the Papal hierarchy, issued his anathema against the Scriptures and Protestant Missionaries, commanding all copies of the Old and New Testament to be either committed to the flames, or brought to him at Kannobin, and forbidding all attendance on the instruction of Missionaries, under pain of excommunication. This manifesto of the Maronite Patriarch, in the most unmeasured terms denounced the Missionaries as the followers of the enemies of mankind, apostate heretics, and sworn enemies of the Church of Rome, the mother and mistress of all Churches.

The next month the American Missionaries, Fisk and Bird, were arrested at Jerusalem, and hurried before the judge. On appearing in his presence, he inquired, "Who are you?" The reply was, "English;" implying that they were under English protection. Holding a copy of Genesis, which had been brought from their lodgings, he said, "These books are neither Mussulman, nor Jewish, nor Christian;" and threw the book contemptuously on the floor. He was told that they were the same books which Christians had always received as their holy books. His answer was remarkable: "The Latins say

\* Jowett's "Christian Researches in the Mediterranean," pp. 199, 200.

† *Ib.*, pp. 202, 203.

they are not Christian books." Before the Governor the books were again inquired about; and, on receiving a similar account, his reply was: "The Latins say they are neither Musulman, Jewish, nor Christian books." The next day they were released; and so great was the curiosity excited, that on the four succeeding days they sold more of the Holy Scriptures than they had done during the preceding six months.

Three months subsequently—May 1824—a Circular was issued by the Pope denouncing the Bible Society as one audaciously spreading itself over the whole earth; and, in contempt of the holy fathers, and contrary to the decree of the Council of Trent, exerting all its efforts and every means to translate, or rather to corrupt, the Holy Scriptures into the vulgar tongue of the nations; which, to use the language of the Western Antichrist, as he spake like a dragon, "give just cause of fear that we shall find in them, instead of the Gospel of Jesus Christ, the Gospel of man, or rather the Gospel of the devil." That the Papal Church should occupy a prominent position in any effort to check the extension of spiritual light and truth is precisely what might have been expected. To scriptural Christianity it is essentially and unchangeably antagonistic: it grapples in mortal conflict with the Christianity of the Bible, and claims for itself that ascendancy over the nations of the earth which is the promised inheritance of Christ.

But other thunders followed. Shortly after the Pope's Circular, a firmân, addressed to different Turkish Governors, was issued from Constantinople. After referring to the introduction into the Turkish dominions of Bibles, Psalters, Gospels, and Persian Tracts, from Europe, it introduced the following language: "Let no Turk whatever take any of these false books; and whenever any of them are found, let them be taken and cast into the fire, that they may be burnt." No doubt was entertained that this edict was issued under Papal influence and misrepresentation; and thus the extraordinary spectacle was presented of Popery and Mahomedanism issuing public and simultaneous anathemas against the distribution of the Holy Scriptures. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed." "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." These manifestos produced an opposite result from that which was intended. They were proclamations, from the highest authorities of the Papal and Mahomedan religions, that efforts were being

made to disseminate the pure Gospel of Christ in lands which were shrouded with the gloom of infidelity and superstition: and thus the books which had been distributed in the islands and continent of Greece, Asia Minor, Constantinople, the shores of the Black and Caspian Seas, became more prized; and, instead of being surrendered, were the more tenaciously retained. At Aleppo, although the people who had received copies of the Scriptures were threatened with death if they refused to give them up, it did not appear that there had been a surrender of them in a single instance.

This was no time for any relaxation of effort. The opposition which had arisen proved the efficacy of the means which had been employed, and they were vigorously followed up. The Rev. T. C. Deininger, who had been associated with Mr. Jowett at Malta in 1823, having been in the subsequent year removed by death, the Rev. John Hartley was appointed to succeed him. Constantinople and the surrounding countries, which had been left unoccupied by the return of Mr. Connor to England, became his field of Missionary labour. In the beginning of 1826 Messrs. Krusé and Lieder reached Cairo, while Messrs. Gobat and Kügler proceeded to Abyssinia. The work of translation and revision progressed. The Turko-Greek and Turko-Armenian Scriptures were prepared for the inhabitants of Lydia, Caria, Lycia, Phrygia, Pisidia, Cilicia, Lyconia, as far as Cappadocia, who are either Greeks or Armenians, but their language is Turkish, which they read and write in their own character. The Gospels had been translated into Curdish; and Dr. Wolff, in his travels through Persia, succeeded in purchasing manuscripts of different portions of the Chaldean Bible, which, although the same in language as the Syriac, is written in a different character.

And now the seed sown so plenteously commenced to spring up, and individual instances of conversion, occurring here and there, afforded evidence to the Missionaries that their labour was not in vain. The American Missionaries at Beirut were cheered by the conversion of a young Maronite—Asaad Shediak—who, amidst imprisonment, and cruel scourgings and mockings, denied not his Master's name, but witnessed a good confession before his countrymen. For many months imprisoned in the gloomy monastery at Kannobin, often beaten, compelled to undress and pass the night in the cold, his sustenance limited to the smallest portion of bread and water which could sustain life, the monks assembling daily

around him to insult him, he still remained "stedfast, unmoveable," until, worn out, he fell asleep in Jesus.

Amongst the Armenians in the vicinity of Beirut there were indications of an awakening. Gregory Wortabet, an Armenian Priest, in the face of much persecution had embraced the Gospel. Several of the Clergy of that Church married wives; and the excitement amongst the Armenians at Constantinople, when tidings of these things reached them, was so great, that a Council was convened to take into consideration these extraordinary circumstances. The question of the celibacy of the Clergy was examined with great freedom, the matter being repeatedly before the Turkish rulers, who did not fail to recommend the removal of restriction.\*

The labours of the German Missionaries near the Caucasus were increasing in interest and importance. Wide and hopeful spheres of labour extended before them; and entrances for Missionaries appeared to open into the very heart of Western Asia. Some precious fruits had been gathered; and the Monks and some of the priesthood, perceiving that light was increasing, began to show symptoms of hostility. The Missionaries had revised for the press the four Gospels in Ararat-Armenian; the whole of the New Testament in Georgian, or Oriental Turkish, having been also prepared by them.

In 1831 the American Board of Missions began to extend its operations. The previous eleven years had been occupied in visiting the countries around the Mediterranean, and investigating the condition of the people. A vast extent of country had been traversed; along the northern shores of the African Continent, through Egypt, and across the Desert to Palestine; from Beirut, across the mountains of Lebanon, to Damascus; from the ancient Tarsus, through the southern provinces of Asia Minor, to Smyrna; thence, through the central district of the same country, to Cæsarea. Armenia had been explored by Messrs. Smith and Dwight in 1830, and a week was spent

amongst the Nestorians at Urumiah. They had now made themselves acquainted with the necessities of the people, the most accessible places, and the plans of operation most likely to be successful. It was a season of opportunity. Changes had taken place in the position of Turkey: humiliating dispensations had been dealt out, and the arrogance of the Moslems had been brought low. Greece had been wrested from the Sultan, and erected into an independent kingdom. The treaty of Ackerman, in 1827, had shorn him of another portion of his dominions. In vain the sacred "Sanjak el shereef" was unfurled. The adoption of Christian improvements, introduced by Mahmoud II., had irreparably injured the influence which the Turkish Sultans had hitherto exercised as heads of the Mahomedan faith; and Russia, in possession of Adrianople, dictated to the Sublime Porte a humiliating treaty of peace. The attitude of high contempt which Mahomedanism had hitherto assumed towards Christianity had become modified; the spirit of intolerance relaxed; and abundant opportunity was presented to the Christian Missionary to make the Gospel known amidst the various denominations of Christians throughout the empire, without hinderance from the Turkish ruler. It was a period for a new crusade—not a tide of war, such as Europe of old poured forth upon the astonished East, but one, the weapons of whose warfare should not be carnal, but mighty through God to the pulling down of strongholds; and whose aim should be, not to wrest the Holy Sepulchre from the hands of Infidels, but to free the Oriental Christians from the yoke of ignorance and sin. New positions were at once entered upon by the American Missionaries. Beirut, which had been suspended in 1828, was resumed in 1830; Constantinople and Athens were occupied in the next year; and Broosa and Trebizond in 1834. At all these places—as well as at Syra and Smyrna, the Stations of the Church Missionary Society—Schools were opened, and the various departments of evangelical labour diligently prosecuted. Hopeful symptoms soon began to show themselves amongst the Armenians of Constantinople. By a strong body in that Church the Scriptures were acknowledged as the only and all-sufficient guide in matters of faith and practice; inquirers increased; and the hearts of many were softened. It was just the juncture to bring out the true temper and spirit of these lapsed Churches. They were now put to the test, that it might be seen whether they would accept the work of reformation which had commenced amongst them, or meet

\* According to the regulations of the Armenian Church, the monastic priesthood are bound to a life of celibacy, and are always connected with convents. Their distinctive name is Vartabéd, and to them the duty of preaching is assigned. The secular, or parish priesthood, must be married: no unmarried clergy being allowed to have the cure of souls. If a priest's wife dies, he at once retires to a convent.—*Vide* Smith and Dwight's "Missionary Researches in Armenia," pp. 233—243.



it with hostility and persecution. The peculiar organization of the Turkish Government afforded the ecclesiastical authorities the power to oppress and harass, if they were so disposed. Each separate denomination had a recognised head, as its medium of communication with the Sublime Porte, and who, while responsible to the Government for its good conduct, was invested with immense power over those whom he represented. To some one of the recognised sects it was necessary that every nominal Christian should belong; and thus the power, lodged in the hands of the different Patriarchs, was capable of being wielded in a most formidable manner against any manifestation of an evangelical tendency or spirit. The position of the Armenians is thus described by the American Missionary, the Rev. Cyrus Hamlin—

“Between the Turks and the Armenian subjects stands an inferior despot, the Patriarch, who is the creature of, and who represents the policy of, the Bankers and higher Clergy. The collecting of revenues, the disposal of many important offices, the management of the Church, and the fees for priestly service, pass through the hands of this combination of Clergy and Bankers. Their importance, power, and wealth, are advanced just in proportion as the people are kept in the servile subjection of animals to their masters. The Patriarch and Bankers are made responsible for the whole Armenian community, and are clothed with great and almost irresponsible power by the Sultán. If the Patriarch wishes to dispose of a man, by imprisonment, banishment, or death, he has only to present the general accusation, that he is dangerous to the community, and forthwith comes the royal *firmán*, which Turkish officers are requested to execute. Thus, whatever may be the measure, the Turkish Government does not hold itself accountable: it comes from the Patriarch and Bankers. The Patriarch and Bankers profess to have no responsibility: it comes from the Turkish Government, and whoever opposes it is *not Caesar's friend*. Thus there are two despotisms; both professing to be governed by maxims of justice and benevolence, but both placing justice, mercy, and often humanity, in some neutral and rarely-visited territory between the two. While this structure of society lasts, whoever goes forth among the Armenians to proclaim the Truth, without foreign citizenship, goes forth indeed like a sheep among wolves.”\*

The Greek Church was the first to break forth in angry denunciations. In the beginning of 1837 an evangelical letter from the Greek Patriarch was published—the severest and most bitter document of ecclesiastical authority which had yet appeared. It consisted of thirty pages octavo, representing the Missionaries as satanical heresiarchs from the caverns of hell and the abyss of the Northern Ocean, whose object was to proselyte, and to foment divisions, and harass their Church, and fill it with heresy: the purchase or use of any translations of the Scriptures made by the Missionaries, whether in the Turkish, Servian, Arabic, Bulgarian, Slavonian, or other languages, were prohibited, and attendance at their Schools was forbidden. This manifesto, we regret to say, was successful in closing the Schools of the Church Missionary Society at Smyrna, just at the moment when they were most prospering, and changed very much the aspect of the Asia-Minor Mission; the Committee having been constrained to come to the conclusion, that it was not practicable for the Missionaries to carry on that branch of the Mission which related to the establishment of Schools, and that there existed little opportunity of administering religion to the adult Greek population. From that time there was a gradual contraction of the Mission. It was retained on a diminished scale, chiefly with a view of watching the state of the Mahommedan population of Turkey, and of being ready to take advantage of any changes which might occur. It was not an abandonment of the work, but a suspension of vigorous operations. We do not mean to say that there did not mingle in it a measure of discouragement. Sanguine hopes had been entertained that these decayed Churches would become renovated; that life would rekindle, as it did in the Shunamite's son, throughout the whole frame, so that they should arise in the integrity of their ecclesiastical organization, as reformed Churches, to let their light shine. Perhaps that was too much, at first, the object that was contemplated; and thus, although insensibly corrected by experience in the failure of such expectations, re-acted in the way of disappointment. Still, these early, and long and patiently-continued labours, although they have disappeared from the eye of man, have not been lost: they lie deep at the foundation of the work.

Since that period the efforts of the Church Missionary Society have been confined to an educational Mission at Syra, and one of a tentative and exploratory character at Smyrna, carried on chiefly by conversational inter-

\* “Missionary Register” for 1841, p. 78.

course with the different classes of the population, and the circulation of copies of the Scriptures and religious publications.

The ecclesiastical authorities of the Armenians soon followed the example of the Greek Church, and without hesitation placed themselves in a position of antagonism to the advancing principles of the Reformation. The political power with which they were invested was vigorously employed in impeding the efforts of the American Missionaries. The Schools were closed; the books which had been put into circulation were collected and committed to the flames, the Scriptures not excepted, on two public occasions. Ecclesiastical letters and documents were issued, denouncing the Missionaries as heretics and infidels, who, under the influence of the basest motives, were endeavouring to undermine the true orthodox faith of the people; and all Armenians were prohibited, on pain of excommunication, prison, and banishment, from holding intercourse with them, receiving or reading their books, or in any way countenancing them. Such was the effect of these measures, that one of the Missionaries at Constantinople describes himself, in the year 1841, as a prisoner at large in his own house, as no Native Christian whatever, high or low, would come near him. Their doors were watched, and all who approached them were reported to the priesthood. Efforts were made to force them from the houses which they occupied. The Armenian authorities had, in fact, resolved on breaking up the Mission; and had so far advanced toward the attainment of their object, that an order had actually been issued by the Turkish Government, that one of the Mission families should cease to be resident at Constantinople.

But these measures, so far from extinguishing the spirit of inquiry, deepened and gave intensity to the movement. A little band of truly-interested persons, small in number, but influential in position, among them individuals of various professions—priests, teachers, bankers, jewellers, and merchants—continued, notwithstanding the harassing procedures to which they exposed themselves, to attend on the instruction of the Missionaries. Knowing the value of pure Gospel truth, they were prepared to hold it fast, at whatever cost, themselves, and to avail themselves of the peculiar facilities afforded by the commercial character of the Armenian community, for its active dissemination amongst the million and a-half of their countrymen scattered over the wide extent of the Turkish Empire. Moreover, a serious dispute, which occurred

about this time between the Armenian bankers and the Armenian tradesmen, with reference to the College at Scutari, which had been established to oppose Protestantism, and the decision of the Turkish Government on the subject, weakened the persecuting party, and helped the efforts of those who were anxious for a reformation in the Church. The bankers, under whose sole direction the College had been, and who received large contributions to its support from the tradesmen, were charged by the latter with a misapplication of the money. In this dispute the Sultân decided in favour of the tradesmen, permitting them to manage their internal affairs by a council of twenty-seven, chosen from amongst as many different classes, and thus liberating the community at large from the tyranny of the aristocratic bankers.

The light which had been kindled at Constantinople now rapidly extended itself to other places, amongst which may be more particularly mentioned Broosa, Trebizond, and Nicomedia. At Broosa, where persecution had been most severe, the number and character of those who were seriously inquiring were such as to fill the hearts of the Missionaries with joy; and there the attempt to sustain public preaching was attended with greater success than in any other part of Turkey. At Trebizond, inviting in scenery and climate, but in a spiritual point of view, when first occupied as a Missionary Station, like a post in the deep solitudes of the wilderness, some few satisfactory instances of conversion had occurred; affording hope that the day might soon dawn on the Armenian villages around, who, without Schools, had been suffered, in a state of savage ignorance, to pass on from generation to generation, their careless priests and bishops not being at the pains even to teach them how to read. And further westward still, at Erzeroom, the capital of ancient Armenia, encompassed with burying-grounds—itsself a vast burial-place of the spiritually dead, where works of merit, vain traditions, saint-worship, rigid fasts, and other superstitious rites and customs of a dead Christianity, were as numerous amongst the living as grave-stones amongst the sleeping-places of the dead—a commencement had been made.

The ecclesiastical party having vainly tried by other means to arrest the progress of the Reformation, resolved, in the year 1845, to adopt a new expedient, one fraught with danger to a corrupt Church, whose only safety consists in withdrawing itself as much as possible into the deep shades of obscurity, and

shunning exposure to the light of free investigation: they decided to challenge the evangelical Armenians to discussion "on the main points in dispute between them. These discussions were usually in private houses, in presence of a select company, called together for the occasion; the chief disputant on the Patriarch's side being a certain teacher named Tchamourjian, whose reputation for learning and logic was so great as to rank him among the foremost champions of Armenian orthodoxy." The evangelical side of the argument was generally maintained by an individual named Apisoghom Hachadoorian, of whose life a sketch has been drawn up by the American Missionary, the Rev. H. G. O. Dwight, and some extracts from which, as exhibiting in an individual the nature of the work which was going forward among the Armenians, will be found interesting.

"He was born in the city of Constantinople in the year 1819. From his childhood he was of a serious turn of mind; and, as years advanced, he became more and more strict in the performance of those external religious duties which are enjoined by the rules of the Armenian Church. He was not only faithful in observing all the appointed ceremonies at the stated seasons of public devotion, but very often was he known to procure admission to the Church at irregular periods, and to spend hours there alone, in kneeling before some picture and repeating his prayers. He not only observed rigidly all the feasts and fasts of the Church, but, not content with the low standard in bodily mortification ordinarily observed by the members of the Eastern Churches—who, when pretending to fast, merely abstain from animal food, while they glut themselves to their heart's content with the most savoury vegetable dishes—he often practised entire abstinence from all food on such occasions. He not only obeyed the rules of his Church by confessing himself to a priest twice or three times a year; but, of his own accord, he would go to a priest for confession as often as once in a month, and thus obtain, as he honestly supposed, the absolution of his sins. He gave nearly all he could earn to the priests, to procure them to say prayers and masses for his soul; and, on one occasion at least, it is known that he even went to the *Greek* Patriarchal Church, and distributed a considerable sum of money among the priests, that they might say masses for him, although there is no intercommunion between these two Churches.

"Thus it might, with great truth, be said of him, that 'after the strictest sect' he lived an Armenian. He was a formalist and an

ascetic of a high order. If salvation can come through a strict observance of religious rites and ceremonies, and the practice of bodily mortifications and penances, surely none could be more safe than he. He was resolved, so far as in him lay, to atone for his sins, and to purify his polluted soul, and fit himself for the holy presence of God, by his own doings and self-inflicted sufferings. His life, for the most part, was exemplary; with the single exception, that once, for the space, it is believed, of only a few months, he was enticed, by a wicked priest of his Church, in whom he confided, into a course of gross external immorality.

"He received his education at the famous School of Peshtimaljian in Constantinople, where some of the highest ecclesiastics of the Armenian Church were trained; and his attainments in Armenian literature may be considered as having been fully equal to those of the Armenian Bishops and Vartabeds generally. \* \* \*

"In the year 1838, he was called to instruct in an Armenian Seminary at Has Köy, then recently established on a liberal foundation by the generous patronage of one of the chief bankers of the Armenian community. This Institution was afterwards broken up by the active opposition of jealous enemies, and the principal teacher, and several other individuals, were banished as Protestants. On this occasion, Mr. Apisoghom actively sided with the persecutors, and, of his own accord, carried evil reports to the Patriarch against some of the evangelical men, in order to procure their banishment; no doubt believing, with Saul of old, that he was thereby 'doing God service.' This happened in the year 1839.

"He spent the summer of 1840 in the family of the banker above alluded to, on the banks of the Bosphorus, in the capacity of private tutor to his children. He was not long in his new situation before he sought, as he was wont, for an Armenian priest of the village, unto whom he could make his monthly confessions. Very providentially, the priest to whom he was directed was an evangelical man, whose heart the Lord had opened, and who was ready to seize every opportunity of leading others to the knowledge of those same life-giving truths of the Gospel, which the Spirit of God had so clearly made known unto him. Mr. Apisoghom was amazed to hear this priest declare that he had no power to absolve from sin, and that forms and observances have no intrinsic or sacramental efficacy to purify the heart, and fit the soul for heaven. He felt that all the foundations of his faith were giving way, and for some time he was in the greatest perplex-

ity—unable to relinquish his former dearly-cherished hopes, of working out his own salvation by duties performed and penances endured, and equally unable to answer the Scripture arguments presented by the priest to establish the doctrine of *justification by faith alone, without the deeds of the law*. He sought for frequent interviews with his new spiritual guide, and, ere long, he was fully satisfied of the truth of the evangelical system. One of the first evidences of the sincerity of his repentance was, that he went, self-prompted, to some of the evangelical men, in the persecution of whom he had taken a prominent part, and, with the deepest apparent humility, made full confession of the various wrongs he had done them, and asked their forgiveness. To one of these injured individuals he made three visits, within the space of one week, and spent from three to five hours each time in conversing about the things of eternity, in view of which his mind was most deeply moved. He very soon took an open and decided stand in favour of the Gospel, and remained a firm and consistent friend and advocate of the evangelical system until his death.\* Through his instrumentality, two of his brothers were early led to an experimental knowledge of the truths of the Gospel, one of whom has been called to fill his place in the pastoral charge of the evangelical Armenian Church in Constantinople, and the other is pursuing a course of study at our Seminary, preparatory, we hope, to entering the Gospel ministry. Since the death of Mr. Apisoghom, his mother and sister have been admitted to the communion of the Church, and his father is a very regular attendant of the preaching service, and exhibits much personal interest in religious things.

“The subject of this memoir, from the beginning of his new religious career, took a most lively interest in the spread of evangelical views among his countrymen; and his clear and strong mind, his education, his discriminating knowledge of the true doctrines of the Gospel, his ability to clothe his thoughts in forcible and impressive language, and his sincere and ardent piety, all combined to indicate him as a prominent instrument in carrying forward that reformation which God had commenced in the Armenian Church. He was continually seeking opportunities for conversation with men on religious topics, with the single view of leading them to a knowledge of salvation through Jesus Christ alone; and

with the same object he maintained an extensive correspondence with persons in the interior of the country; by which means he was enabled to be highly useful to many, who will long remember with gratitude the spiritual profit they derived from his communications. He gained the respect and love of all the evangelical Armenian Christians; and this, together with his native weight of character, enabled him to exert over them a very important influence—an influence which he more than once used, in trying emergencies, in a most timely and salutary manner.

“Nor was it among friends merely that his influence was felt. His talent and weight of character procured for him the respect even of the enemies of evangelical truth. The attempt was repeatedly made to buy him back to his original faithfulness to the forms and ceremonies of the Armenian Church. Some of the highest ecclesiastical and civil authorities of that community in Constantinople, supposing that the motives of his change had been mercenary, made him, at several times, distinct and tempting offers of a good situation, with a large monthly stipend, on condition that he would renounce his connexion with the evangelical party. They soon learned, however, that a conscience enlightened by the Word and Spirit of God is not an article of traffic, and that his faith was too precious to be bought with silver and gold.”†

Such was the man who was enabled to exhibit the truthfulness of evangelical doctrine in so vivid a manner as to carry home conviction to the minds of many; and, as might be expected, these discussions were soon abandoned by the quasi-orthodox. Retreating from a position of too great proximity, they resolved to confine themselves henceforward to the use of the pen and the press. A treatise on the Communion, by Tchamourjian, was soon published; in which, after labouring to establish the error of transubstantiation, precisely as it is held by the Romanists, he challenged Apisoghom to confute his arguments. The reply, in the form of a pamphlet consisting of seventy-eight pages 12mo, was not long in making its appearance; nor in these days, when Popery has grown bold amongst ourselves, and, assuming the aggressive, attempts to intrude her pernicious doctrines on the purity of our national Protestantism, can we refrain from introducing a few extracts, as specimens of its clear and convincing style.

\* An interesting account of this event is given in the Number of the “Missionary Herald” from which these extracts are taken.

† “The Missionary Herald” (Boston, U.S.) for Feb. 1848, pp. 37—39.

“‘You refer me to doctrines that are above our comprehension—such as the mysteries of the Holy Trinity and the manhood of Christ—and endeavour to persuade me, that, as I believe these truths, which are *above* reason, so I ought to believe in transubstantiation, which is *against* reason. There are many things above human reason, which we believe; but, on account of my believing them, I am not therefore under obligation to believe those things which are against reason. There are no truths existing, either in Christian science or in philosophical systems, that are contradictory to reason, and yet are believed. It is impossible for me to believe that two and two make ten, because it is directly against reason. But I can believe that a number may be increased *ad infinitum* by perpetual multiplication; for, although infinity is above my comprehension, it is not against reason.’

“In another part of his pamphlet Mr. A. says—

“‘Our Lord, on the night of His betrayal, while celebrating the passover according to the command, in an upper chamber, took bread, blessed and brake, and said, “*Take, eat: this is my body, which is broken for you: this do in remembrance of me.*” In like manner, after supper, He took the cup, and said, “*This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*” (1 Cor. xi. 24, 25, &c.)

“‘In the first place, these words by no means teach that Christ offered Himself as a sacrifice; for if, as you suppose, He had then offered Himself as a sacrifice, where would have been the necessity of His again being sacrificed upon the cross? We learn from the Holy Scriptures, that Christ was *once* offered a sacrifice upon the cross; but you teach that Christ, in the first instance, made a sacrifice of Himself in the upper chamber, and afterwards upon the cross; and that, from that time to the present, He has been sacrificed thousands of times, in thousands of places, by the hands of the priests! In order clearly to see how diametrically opposite this system is to the teachings of the Holy Scriptures, let the following words from the Epistle to the us, for a moment, turn and read attentively Hebrews—“By the which will we are sanctified through the offering of the body of Jesus Christ *once for all.*” (Heb. x. 10.) Now, if Christians are sanctified by the offering up of Christ *once*, where is the necessity that He should be again sacrificed by a priest? We learn from the Holy Scriptures, that, wherever there is *remission*, “there is no more offering for sin.” (Heb. x. 18.) What *offerings* then are these, which the priests are continu-

ally making? Those who are sanctified by the one offering of Christ, have no further need of sacrifice for sanctification; for we read that “*by one offering* He hath perfected for ever them that are sanctified.” (Heb. x. 14.) If Christians are “perfected *for ever*” by this one sacrifice, for whom, or for what purpose, is the sacrifice offered by the priest? For those who, after having escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, are “again entangled therein, and overcome, the latter end is worse with them than the beginning” (2 Pet. ii. 20); and for them *there remaineth no more sacrifice* for sins, seeing that they have sinned wilfully, after that they have received the knowledge of the truth. (Heb. x. 26.) Again I ask, for whom, or for what purpose, is this sacrifice made by the priest?”

“Again Mr. A. says—

“‘In the very words used at the institution of the sacrament of the Communion, Christ clearly declares His object in establishing it, when He says, “*This do in remembrance of me.*” He did not say, “*This do in sacrifice of me,*” nor, “*This do for the pardon of the sins of the living and the dead.*” These are things which you add to the words of Christ. Christ appointed this ordinance, that it should remain in His Church *in remembrance* of His sacrifice. We read, “As often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.” (1 Cor. xi. 26.) The Apostle says, “Ye do *show* the Lord’s death;” but you understand him to say, “Ye do *sacrifice* the Lord.” Christ says, “*This do in remembrance of me;*” but you understand him to say, “*This do in order to manufacture me.*”’

“Mr. A. says, near the close of his pamphlet—

“‘I have now shown, according to my ability, that your Essay (on Transubstantiation) is opposed to the Holy Scriptures; and however much you desire to persuade me to receive a doctrine which is contrary to the Sacred Scriptures, the fear of God utterly prevents me from receiving and believing that which neither Christ nor the Apostles have preached. And furthermore, I fear to receive a doctrine at variance with the Word of God, even on the plea that the Church of my nation believes it; for “Every one must give account of *himself* unto God,” and not his nation. I am bound to love God more, and in matters of faith I am under obligations to obey God rather, than my nation. It is my duty to love my nation, but the love of God has far superior claims. If love of one’s nation implies the receiving *the faith* of one’s

nation, then Gregory Loosavorich ought to have remained an idolater, for that was the faith of his nation at that time. But, however much Loosavorich may have been then esteemed a hater of his nation on account of his not receiving the national faith, we are all ready now to testify that, according to truth, he was a most patriotic man. Happy would it be for us if we were all, in deed and in truth, lovers of our nation; for then should we labour in a very different manner for its improvement in all things. Happy would it be, if the basis of our patriotism were **THE TRUE LOVE OF GOD.**"\*

We may well conceive that the written controversy was not more favourable to the maintainers of the ancient system, than the *vivâ voce* discussions. Curiosity was excited, and the pamphlets on both sides were eagerly perused. Many learned with surprise that doctrines of their Church, received from their forefathers, of whose verity they had never entertained a doubt, were now objected to as opposed to the declarations of Holy Writ: and, as they read and searched, they began to discriminate between the pure elements of God's truth and the vain devices which man had intermingled with them. The great principle of true reformation—"prove all things; hold fast that which is good"—was more generally acted upon; and the very measures which had been designed to arrest the evangelical movement served to give it new energy. "Reasoning and persuasion were at once laid aside, and authority and force summoned in their place. It was determined that excommunication and anathema—which, it must be remembered, according to Roman and Oriental usage, always implies *persecution*—should be immediately resorted to, as the only hopeful method that remained of bringing back the wanderers, and also of effectually terrifying all who might be inclined to go after the *new sectaries*, as they were called.

"In the latter part of January of the year 1846, the full vials of hierarchal vengeance were poured out upon the heads of the defenceless men and women in the Armenian Church who chose to obey God rather than man. They were summoned before the Patriarch, one by one, and peremptorily ordered to subscribe their names to a most idolatrous creed, which had been prepared for the purpose, on pain of the terrible anathema, with all its barbarous consequences. In the course of a week or so, nearly all those who remained firm found themselves in the most pitiable condition, so far as the comforts and

necessaries of this world are concerned. They were ejected from their shops and their business. Men, women, and children, without regard to circumstances, were compelled to leave their habitations, sometimes in the middle of the night, and to go forth into the streets, not knowing whither they should go, or where they should find shelter. The bakers were prohibited from furnishing them with bread, and the water-carriers with water. Parents were forced by the Patriarch to cast out even their own children who adhered to the Gospel, and to disinherit them."†

It was indeed a time of more severe trial than the reformed had yet experienced. The Patriarch and his party resorted to every species of oppression, without the least scruple or pity; and it was evident that want of power only prevented them from cutting off heads. The brethren could not pass through the streets without being abused by all kinds of filthy language, spit upon, and stoned: a few were cast into prison, and for several Sundays the Churches resounded with anathemas against the followers of the new sect. At Broosa, Nicodemia, Ada Bazar, Erzroom, and more particularly at Trebizond, the same spirit of persecution displayed itself. At the latter place, "the Gospel readers," as the reformed were called, were subjected to every form of reproach, and to tumults, imprisonment, banishment, and the imminent danger of impoverishment and starvation. Some stood firm; while others, of a more timid spirit, the Missionary work at that place being of recent origin, gave way under the pressure.

It was at this crisis that the bitterness of persecution was arrested, from a quarter whence such an interference might have been least expected. The Turkish Government interposed to stay the tempest of ecclesiastical fury, and protected the incipient reformation from the enmity of those who would have torn it up root and branch. The Armenian Patriarch, summoned before Reshid Pasha, the Minister of Foreign Affairs, was charged by him to desist from his oppressive course. It was through the influence of England's representative, Sir Stratford Canning, whose noble and persevering efforts to secure in Turkey liberty of conscience are above all praise, that this result was obtained. "It matters not with him," says Mr. Dwight, in a letter dated May 18, 1846, "by what name the victim of persecution is called, or to what nation or denomination he belongs—whether he be Jew or Greek, Mahommedan, Armenian,

\* Ibid. pp. 40, 41.

† Ibid. pp. 41, 42.



or Roman. This noble philanthropist is always ready to fly to his relief, and his influence is very great. The Lord has used him as an instrument in bringing about as great changes in this land as we have ever seen in any part of the world; and the recognition of the principle by this Government, that Protestant Rayahs (subjects) can live in this country, and pursue their lawful callings, and at the same time worship God according to the dictates of their conscience, is not among the least of these changes."

From this period the principle of toleration in connexion with the Turkish Government has been steadily advancing. The Sultân, in a speech delivered at Adrianople during the year 1846, openly declared that difference in religion is a matter that concerns only the consciences of men, and has nothing to do with their civil position.

The right to enrol themselves as members of a Protestant community was now conceded to the reformed; and Protestant Congregations, in separation from the original body, were soon organized at Constantinople, Nicomedia, Ada Bazar, and Trebizond. No other alternative remained. They had been anathematized and cast out, nor would they be re-admitted except on an abandonment of the truth. The Patriarch had indeed assured the evangelical Armenians, "that, if they would submit to the Church, they might retain their own private opinions unmolested; but he immediately showed his utter insincerity in this assurance, by insisting on their subscribing to the idolatrous creed he had prepared, which was, in fact, subscribing away their own opinions, and solemnly pledging themselves to adhere faithfully to all the errors of the Armenian Church."\* The ecclesiastical authorities themselves, and not the reformed, caused the separation.

No Bishop having been amongst the number of the expelled, these Protestant Congregations are at present divested of the episcopal order. The first Evangelical Armenian Church was formed in Constantinople in July of 1846, when the pastor was chosen by election; and this first Church assumed the congregational form, a type which has been followed by the Congregations which have been gathered at other places. We look upon these Churches, however, as not yet permanently settled in Church government and discipline. Should it please God that the reformation, extending itself, embrace some of the higher ecclesiastics, then one of two results may be expected. If

they be men of influence and energy, and be enabled to retain their position in the body of the Church, so as to profess the doctrines of grace, and carry out the same into a faithful and consistent practice, then the element of the reformation, which has been for the present cast out, may re-enter the old system, and continue to make progress until the Armenian Church reform itself, and retain its episcopacy whilst it abjures its errors and corruptions: or if this, after what has taken place, be little likely, and the greater probability be that such ecclesiastics would be cast out, like those of inferior order who preceded them, then their union with the reformed Congregations might be the means of restoring to the latter that episcopacy which they have temporarily lost. We do not as yet, in this respect, clearly understand their position; whether they assimilate in condition to Congregations formed by Episcopalian Missionaries in West Africa, India, New Zealand, and other places, who are ready to recognise a Bishop when he arrives, and whose ecclesiastical constitution is to be considered at present as in an imperfect state;† or whether, as eventually happened with many of the Continental Churches, the episcopacy in their case has been lost through the intolerant and persecuting spirit of the episcopate itself. The American Missionaries have clearly shown, in their proceedings with reference to these Oriental Churches, that they are influenced by no narrow or sectarian spirit. Their object is to evangelize: if it can be done with the retention of the ancient forms of church government, well—and on this principle they are now conducting their operations among the Nestorians, an interesting field of labour which we hope on a future occasion to review—but if not, then at any cost. Valuable as episcopacy is, it is not so valuable as the precious truth of salvation by the blood of Jesus Christ. In

† It must be remembered that the principle of popular election does not involve that departure from former usages which we might at first view have supposed, it being a recognised principle in the Armenian of Church government: the appointment of the secular or parish priesthood resting "with the inhabitants of the village where they officiate, and of which they are almost always natives. The right of electing their own priests the laity always exercise, and rarely, if ever, does a Bishop attempt to interfere with it by imposing upon them one without their request, or contrary to it. The inhabitants of a town or village fix upon some one of their number, pay his ordination fee to the Bishop, and he of course becomes their priest."

\* Ibid. p. 43.

the abandonment of that ecclesiastical order, a Church, we believe, loses much; but if it cannot be retained without a surrender of evangelical truth, then, valuable as it is, it would be far too dearly purchased. We, as English Episcopalians, have not been so unhappily circumstanced; but our superiority of position in this respect should not prevent us feeling due sympathy for those who, like the crew of a shipwrecked vessel, have escaped with their lives, but who, in the effort so to do, have lost much that it would be well they had been successful in preserving.\*

The history of some of these Congregations is peculiarly instructive, as showing in what apparently insignificant beginnings an important work originates, and in this sense

\* We here introduce, in a note, the following extract from the Report of the Prudential Committee (1847) of the American Board of Commissioners for Foreign Missions, on the control of Missionaries and Mission Churches—

"The great object of Foreign Missions is to persuade men to be reconciled to God, as their rightful and only Sovereign: and the organization of Churches is as really a means to this great end, as the preaching of the Gospel or the printing of the Holy Scriptures. When the time comes for organizing native converts into Churches, the Missionaries, acting in behalf of these children in knowledge and in the power of self-organization and government, cannot properly be restrained, by foreign interference, from conforming the organization to what *they* regard as the apostolical usage in similar cases; having respect, of course, to those necessary limitations already mentioned, to which they have voluntarily subjected themselves for the maintenance of their social existence as Missions, and for securing a regular and competent support from the Christian community at home." Namely, "as to *ecclesiastical usages*; to which he must conform substantially as they prevail among the Churches operating through the Board. He must hold to a parity among the clerical brethren of his Mission. He must hold to the validity of infant baptism. He must admit only such to the Lord's Supper as give credible evidence of faith in Christ. So far as his relation to the Board and his standing in the Mission are concerned, he is of course not pledged to conform his proceedings to any other book of discipline than the New Testament." "The result may be a much simpler organization for the Mission Churches than is found in lands that have long sat under the light and influences of the Gospel. Indeed, experience has clearly shown, that it is not well to attempt the transfer of the religious denominations of Christendom, full-grown and with all their peculiarities, into heathen lands; at least, until the new-born Churches shall have had time to acquire a good degree of discriminative and self-governing power. The experience acquired in lands long Christian

VOL. II.

"how great a *fuel* a little fire kindleth." Let us take Nicomedia, for example. It was first visited by the American Missionary Goodell in 1832, when he remained there one night and part of a day, without becoming acquainted with a single individual, or having otherwise than very little opportunity of conversing with any one on spiritual subjects. An Armeno-Turkish Testament was however left with the priest who showed him the Church, and a few Tracts in the same language were distributed. The individuals who first received them transmitted them, as of little value, into the hands of other persons, by whom they were read with deep attention, and became, as we are informed by Mr. Goodell, "the means of awakening such a spirit of earnest inquiry, as no persecution has been able to hold in check." In 1849 the Protestant community consisted of about 200 souls, the Communicants being 40 in number, all of whom appeared to be walking in the fear of the Lord and in the comfort of the Holy Ghost. They had a good School of 35 children, boys and girls. We mention this Congregation more particularly, because of the following interesting circumstance that occurred in connexion with it in the autumn of 1848.

The Sultân, with the view of encouraging manufactures, has established, out of his own private purse, in the neighbourhood of Nicomedia, a factory of woollen goods, and another of silk goods. The superintendence of them is placed exclusively in the hands of Armenians; the consequence of which is, that not a single Native Protestant is allowed to find employment within their walls. These factories are annually inspected by the Sultân; and it is customary on these occasions for the children belonging to the Schools of the different religions "to arrange themselves on the line of the Sultân's march, both on his arrival and departure, and to chaunt hymns of welcome and of praise." The procession was ordered as usual. The Governor and nobles of the city were in advance, throwing burning incense with their censers; and the Sultân following in solitary grandeur on horseback. As he passed along, the various School-children—Mussulmans, Greeks, Armenians—were presented to his view. But there was one group which particularly arrested his attention. The singing was peculiar. It was in no strange language—the words were Turkish—but the music seemed strange to him.

partially fails us when we go into heathen countries. We need to gain a new experience, and to revise many of our principles and usages; and for this purpose to go prayerfully to the New Testament."

\* Ibid. Oct. 1848, pp. 342, 338, 343.

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So much was his curiosity excited, that he reined in his horse, and waited until the Pasha, his brother-in-law, had reached him, that he might inquire more particularly about this novel manifestation. They were the School-children of the Protestant Armenians, "of a people who were not a people, but who, through his clemency, now lived in quietness," and who, for the first time on that year, venturing to present themselves amidst the children of other religions, united in singing, to an American psalm-tune, a hymn of prayer and praise.

We shall venture to trace the work amongst the Armenians in some other of the many points of interest which present themselves.

The Pashalic of Aleppo first claims our attention. Extending from the Mediterranean to the Euphrates, and inclusive of many and important cities—Antakia, the ancient Antioch, where once were collected certain prophets and teachers, from amongst whom the Holy Ghost separated Barnabas and Paul for Missionary work, Aleppo, Aintab, Kilis, &c.—it presents an extensive and important field of labour. Aintab, a little to the south of the Almadagh, or Mount Amanus of the ancients, a mountain range which separates Syria from Cilicia, was first occupied.

On the breaking up of the Mountain-Nestorian Mission, in the autumn of 1844, the surviving members, on their way to the seacoast, passed through the region in which Aintab is situated. At Birjik, on the Euphrates, the Armeno-Turkish books which they were engaged in distributing met with much acceptance. It is worthy of note that the American Missionaries in these countries have never spared to put into extensive circulation the written Word of God. In distributing the sacred volume amongst a reading people—whose profession of Christianity, however mistaken it might be, secured for it, wherever the leaven of Rome had not insinuated itself, a respectful reception—they felt that they were casting their bread upon the waters, and persevered, in the assured hope that they should find it after certain days; and so it proved in numberless instances.

At Birjik they met with a priest who was on his way to Aintab, and who urged them to accompany him to that town, promising, if they did so, an abundant sale of their publications. Unable to comply with his request, they gave him a copy of the New Testament, and told him that they would not fail to leave at Aleppo an assortment of books, under such arrangements as to be easily accessible to all who might wish to purchase them; and accordingly, at that city an Armenian priest,

who appeared much interested in the dissemination of evangelical literature, gladly undertook the sale of 200 or 300 volumes.

On their arrival at Beirut, they found there a Vartabéd named Pedros, who had been expelled from Constantinople by the Armenian Patriarch. This man undertook the office of colporteur, and soon afterwards set out for Aleppo and Aintab, carrying with him four boxes of books, consisting principally of the Armeno-Turkish translation of the Scriptures. His sale at both places was considerable, and in this work he persevered during the years 1845 and 1846. On his first visit to Aintab he was received as the Bishop's guest, and had free intercourse with the people; but his second visit was on the entreaty of a few persons who had become enlightened by the perusal of Armeno-Turkish books, and who urged it on him as a duty, that, as he had furnished them with the Holy Scriptures in their vernacular language, he ought now to visit them, and help them in their search after Gospel truth, as their confidence in their old way was completely shaken. Thus the numbers of inquirers increased, and many were fully awakened to the corruptions of the Armenian Church. The ecclesiastics, alarmed, succeeded in effecting the expulsion of the first Vartabéd, and of a second, by whom he had been followed, and who had boldly exposed, before large congregations, the uselessness of confession to the priest, and the sin of worshipping saints, and making pictures of God. But this, instead of overpowering the Protestant party, made them more determined; and a document, signed by eighty-two heads of families, was forwarded to the Americans, requesting that a Missionary might be sent to instruct them in the way of life.

The first Missionary reached Aintab in the spring of 1847, and, before the close of the next year, the American Board of Missions decided to regard this city as the centre of future operations on behalf of Southern Turkey.

In March 1849, the congregation, which had been constantly, although slowly, increasing, numbered 100 adults; and this small body, undeterred by its apparent weakness, at once assumed the aspect and bearing of a Missionary Church. Acting in the communicative spirit of the Gospel, its members diligently occupied themselves in spreading abroad the knowledge of salvation by Christ. Some visited their countrymen within the city as opportunity presented itself; and one of them has been known to be employed for twenty-seven out of twenty-nine successive

evenings in religious conversation. But they were anxious to do more than this, and to carry the Gospel message to other cities. Native Christians, specially appointed to act as evangelists, had been already tried. They had been sent forth bearing ostensibly that character, and were expected to give themselves exclusively to that work in the cities where they might be resident. But it was found that before these men could win enough on the sympathy of the people to acquire friends, and so be enabled to retain their position, they were ejected by the Armenian ecclesiastics, and that in two instances only had this kind of instrumentality been successful. It was resolved, therefore, to adopt one of a more unobtrusive, yet more tenacious kind. The Aintab Christians resolved to go forth as tradesmen, and, while they wrought at their trades, like Paul, when, "because he was of the same craft, he abode with" Aquila and Priscilla, "and wrought: for by their occupation they were tentmakers," like him, also, to reason with their countrymen, and persuade them to the truth. Their industrial occupation would protect them from the charge of being vagabonds, and at the same time, in the way of ordinary intercourse with all classes, afford to them the very opportunity of usefulness which they desired. Accordingly, five brethren, having offered themselves for this work, were accepted of the Church. Two were designated to Oorfa, in Diarbekir, two to Killis, and one to Aleppo. One of the two intended for Oorfa was the nephew of a man of great personal influence, who immediately went in pursuit of them, and, overtaking them at Birjik, brought his nephew back, having obtained from the governmental officers an order to that purpose; but the other, undiscouraged by the loss of his companion, and by the intelligence that a letter had been forwarded from Aintab cautioning the Bishop of Oorfa against him, proceeded on his way, and arriving "at his destination, obtained, without opposition, a room for the reception of visitors, and opened a cabinet shop in the market, with two Mahommedans as partners."

Oorfa is about seventy miles east of Aintab. "It is situated on a range of hills sloping toward the north-east, with the remains of a castle overlooking the entire city. In its day, this fortification was one of great strength. The city is compactly built, and presents a very fine appearance as viewed from the castle, and also as seen from the east. A beautiful plain commences a little to the north, and extends in a southern direction as far as the eye can reach. Near the castle there is a fountain, or small lake of water, called by the

ancients Callirrhoe. Its banks, and the whole valley, are covered with verdure, making it a most delightful spot. Its waters flow into the gardens on the plain to the distance of eight or ten miles, and then disappear. It abounds with sacred fish, which Mussulman superstition has invested with such sacredness that none are taken and used for the table, and they are daily fed by the devouter class of the Moslems.

"The ancient name of the place was Edessa. Eusebius says, in his Ecclesiastical History, book ii. chap. 1., that the Apostle Thomas, under a divine impulse, sent Thaddeus as a herald and evangelist to proclaim the doctrine of Christ in that region; and adds, 'Even to this day the whole city of Edessa is devoted to the name of Christ.' Here existed, in the fifth century, a celebrated School, in which eloquence, poetry, philosophy, and other arts were taught, and sacred science among the rest. The present inhabitants say that the School was on the hill where the castle stands, and that some remains of it are to be seen to this day.

"To some minds it may give additional interest to the place, that, by many, Oorfa is now supposed to have been the biblical Ur of the Chaldees, the birthplace of Abraham, the father of the faithful. Ritter, the distinguished German geographer, gives it as his opinion that it must have been in the present Pashalic of Oorfa, and rather seems to imply that it might have been Oorfa itself. It lies in Mesopotamia, as did Ur of the Chaldees: Acts vii. 2. By dropping, in the present name Oorfa, the last syllable, *fa*, which seems to have been added, we have the original name Oor, or Ur. It is only about ninety miles from Haran, in the direction of Canaan, towards which Abraham retired from Ur; and the Jews in this region, to this day, make pilgrimages to it as the birthplace of Abraham.

"Of the 20,000 inhabitants of the city, about 7500 are Armenians, and about 4000 Syrians."\*

Killis is a town situated about half-way between Aintab and Aleppo, containing a population of about 17,000, of whom 2000 or more are Armenians.

It is remarkable that the Native Evangelists who first reached these two cities, were encouraged and countenanced by Mahommedans in the good work which they had undertaken. The Native Christian who went to Oorfa was met on the fourth day after his arrival by a Mahommedan, who, when he had made himself acquainted with the object of

\* Ibid. Oct. 1850, p. 356.

his coming, went round himself with the information to several Armenian friends, recommending them in the most friendly manner, if they were desirous of knowing what Christ had indeed taught, to go and take lessons of the Protestant; and he was in consequence visited by two priests and several principal men of the place, to whom he had full opportunity of explaining the alone hope for sinful man. At Killis, the Native Evangelists, having been ejected from their lodgings by the Armenian Clergy, at the instigation of the Bishop of Aintab, were enabled to hire rooms in the house of a Mahommedan; and on the first two inquirers—one a Romanist and the other an Armenian—uniting with them in the perusal of the Scriptures, and in prayer, the Mahommedans became their protectors, and exhorted both Armenians and Romanists to forsake their idolatrous practices, and listen to the Gospel as taught by Protestants. It has been one of the most singular and interesting phenomena connected with this remarkable movement amongst the Armenians throughout the Turkish empire, that Mahommedans have been often found to interpose on behalf of the persecuted Protestants, and shield them from the anger of their own ignorant countrymen. Several instances of this will occur as we pursue the narrative.

Aleppo, the remaining city included in this simultaneous effort, had once claimed to be the metropolis of Syria, and had been deemed in importance the third city in the Ottoman dominions; but, wrecked by the dreadful visitation of earthquakes, it retains but few vestiges of its former greatness. In 1755 an earthquake was felt at Aleppo and Antioch, which so terrified the inhabitants, that they deserted their houses for forty days; but the evening of August 13, 1822, was marked by one of a more tremendous character, when, in ten or twelve seconds, Aleppo, Antioch, and other towns and villages in the Pashalic, were entirely ruined, and left in heaps of stones and rubbish, with a sacrifice of human life to the amount at least of 20,000 persons. The awful darkness, the continuance of the most violent shocks, the crash of falling walls, the groans and suffering of that long night, were fearful indeed. Then men prayed who never prayed before, and Christians, Jews, and Turks, called on God for mercy. It is remarkable, that, ten days before this overwhelming calamity, a supply of 499 Arabic New Testaments, and 640 Arabic Psalters, having been received by Mr. Benjamin Barker, the Agent of the British and Foreign Bible Society at Aleppo, the Christians crowded to the Society's dépôt in

great numbers to become purchasers. As they were principally of the lowest class of people, the books were given at low prices, and in three days all were distributed. To many they may have proved the voice of mercy directing them to Christ, as the only refuge, before the crash of coming judgment.

The presence of the native brother at Aleppo did not long escape the notice of the Bishop, and before the expiration of a month a proclamation was issued, denouncing him as an Aintab Protestant, and prohibiting the Armenians from holding any intercourse with him; but he was enabled to keep his ground, and in May 1848 American Missionaries were stationed in that city. It was then computed to contain 80,000 inhabitants, of whom 20,000 were professing Christians of various nations, languages, and sects. Here the Arabic, the spoken language of Syria, and Turkish, the language of the districts to the north, meet as on common ground, the latter being in most general use. Of the Christian sects, the Papal Christians are the most numerous, amounting to no fewer than 17,500. The intrusive and grasping system of Romanism has attached adherents to itself from amongst all the Oriental Churches. They form different bodies, according to the different Churches from whence they have been taken, with slight distinctions, in which it was deemed politic to concede something to their peculiar views and prejudices; but all united by the main principle, the acknowledgment of the Pope's supremacy. They are jealously watched by a large number of zealous Missionaries (Lazarists), and are provided with a much more active, and, according to their system, better instructed native clergy than the aboriginal Churches. Yet, although more difficult of access than other sections of the Christian population, they are so intermingled with their former brethren that the influence of Protestant Missions among the latter cannot be unfelt by them. Of that portion of them found in Aleppo the American Missionaries thus speak—

“Political and religious freedom is unknown among them. Unaccustomed to independent thought or action, for many centuries deprived of all the means of intellectual illumination, they are a fair specimen of what the policy of Rome can and will accomplish for the social and moral condition of those in her communion. Without the Bible, or with the Bible without the right of private interpretation—with its immortal truths sealed up by the decrees of Councils and Popes—without the ministry of reconciliation to proclaim a pardon purchased by the blood of Christ, and a justification by faith alone—here, in this great city, generation after generation has perished. If this people ever

knew God, they have forgotten Him long ago. This is indeed a dark picture. But as the physician, to apply an effectual remedy, must understand the nature of the disease; as a general, to make a successful campaign, must know the strength and position of the enemy; so the Missionary and his friends, to secure the triumph of the cross among an unenlightened people, must apprehend aright their lost condition."\*

But it is not the Romanist portion of the Aleppo population only, that is calculated to awaken painful reflections: the general aspect of Oriental Christianity in this city verifies all the statements which have been made by us respecting it.

"Oriental Christianity, as here exhibited, is a vast consolidated system of diverse doctrines and ceremonies, venerable for its antiquity, and built upon the sandy foundation of fancied apostolical traditions, which have been received and accredited, to the suppression of the Holy Scriptures. It has an imposing front of festivals and fasts, in honour of reputed saints; Churches hung with pictures to aid the devotions of ignorant worshippers; and a priesthood pretending to connect the present with the first ages of Christianity, and to hold the mysterious power of forgiving or retaining sins on the earth. Instead of one, it has a multitude of intercessors in heaven; it has seven sacraments; and it has elevated the Virgin, so as to supersede her exalted Son, as the head of the saints, the protector of the Church, and the mediator of the world. To her and to the saints prayers are offered: from them deliverance is expected. This system points the inquiring sinner, not to 'the Lamb of God, which taketh away the sin of the world,' but to one like himself; and it turns the Sabbath into a mere holiday for pleasure and amusement.

"On the maintenance of this system of ceremonial observances the priests chiefly depend for the means of support. The priesthood, therefore, is their trade, their merchandise being the souls of men; and many are ready to say, 'Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.' When once established in their place, they are imagined to possess more than ordinary power. They can remit or retain sin, change bread into flesh and blood, and dispense with wine in the celebration of mass. They attend at the confessional, chant in Church in an unknown language, herald the mandates of the Patriarch, and execute the orders of the Bishop; and, with a zeal worthy of a better cause, keep watch around the dwellings of all those who manifest a desire to know the Truth,

that they may arrest every ray of light, every religious book, every copy of the Bible on its errand of mercy, and bring back all who wander from their ways of darkness, scepticism, and infidelity, into their ancient folds. Some are naturally amiable in disposition and affable in manners; while others are abandoned to sinful practices. These are the men who stand in the way of the Gospel. They are above the people, because they can read; and yet none can understand what they say. They wield a tremendous power, little short of absolute despotism."†

The inhabitants of Aleppo are remarkable for their social dispositions and habits. Much of their time is spent in social interviews and interchange of visits. "They frequent the gardens and other places of recreation and amusement, where they may be found at almost all hours, especially towards evening, seated in small companies on the ground, and they are very affable and courteous to strangers. They love friendly disputation, are shrewd and ingenious in argument, and it is a pleasure to meet and mingle with them."

Yet at none of the cities to which we have referred has Truth met with so determinate an opposition as at Aleppo. On more than one occasion have the ecclesiastical authorities ordered all Protestant books, all Bibles from Protestant presses, &c., to be burned, destroyed, or delivered into their hands, while those who neglected to obey the mandate have been threatened with excommunication. It was found impracticable to keep open a School. Private influence and persuasion were incessantly employed to turn away every ear from hearing the message of God's mercy in Christ; and if any persisted in seeking instruction, annoyances and persecutions of every possible kind were heaped upon them. Not that the Missionaries have been altogether without encouragement. "A few weeks since," writes Mr. Ford, "on the first Sabbath of June, it was our delightful privilege to welcome three of our Congregation into the fellowship of the visible Church, and to the Table of the Lord, on profession of their faith, in the usual form of the Churches at home. These dear friends had, for a year or more, given us comforting evidence of the work of grace in their hearts; but it was with a pleasure we cannot describe that we saw them gathered into the fold which the good Shepherd has erected for the lambs of His flock, and heard them bear witness, publicly, to the pure faith of the Gospel. One of them is the dragoman of the American Consul, another is a humble weaver, and the third is a con-

\* Ibid. Sept. 1849, p. 321.

† Ibid. p. 320.



verted priest, once employed by English Missionaries in the East, and who traces his first true convictions of sin and duty to the impressions made on his heart in conversation with the pious Bishop of Jerusalem, Dr. Gobat. There are two or three others whom we hope, ere long, to welcome into the little flock.”\*

Yet if the Christians of Aleppo have hitherto, as a body, refused to be instructed, they have been, while persisting in this course, subjected to severe chastisements. The cholera scourged the population; and, in the October of 1850, the Christians were miserably spoliated, and the lives of some amongst them sacrificed, by an outbreak of popular fury on the part of the Mahomedans. It appears to have originated in the hatred of the old party to the innovations of the Government, and especially against the Nizam, i.e. the levy of soldiers according to the European Continental system, with all its nationally distasteful appendages, the shaving of beards, the new tight dress, &c. There were also secondary causes: the calling in of debts to the public treasury, and the coincidence of the insurrectionary movement with the feast of the Corban Beiram, during the two latter days of which the outbreak took place. But the fury of the tempest fell upon the unhappy Christians. They had not in any way provoked the Mahomedans; but their idolatry makes them an abomination, and, in the absence of some other object, the insurgents rushed upon them as if they had taken the city by storming. An universal pillage of their churches and houses ensued; several persons were wantonly murdered; and various acts of rage and violence perpetrated, three churches having been burnt to the ground.

But in other directions besides, the light from Aintab had extended itself. Northward, at the city of Diarbekir, a spirit of inquiry had been awakened, in the first instance by the visit of a pious Native from Erzeroom, with a liberal supply of books, and then by similar efforts on the part of the Aintab brethren. The city, important in itself from the large number of nominal Christians resident there, amounting in all—Armenians, Syrian Christians, Chaldeans, Armenian Catholics, and Greeks—to about 12,000, is rendered still more so from its central position, connecting Mosul with Aintab and Aleppo, and Bagdad with Constantinople. Situated on the west bank of the Tigris, it has an extensive trade, and much intercourse with the surrounding country, and is frequented by traders from the various regions of Mesopotamia and Armenia. Here the Syrian Christians are found in considerable numbers, amongst whom Missionary

efforts have made less progress than amongst the Armenians and Nestorians. Of the Syrian Christians we hope to give a full account when we come to review the work of evangelization in progress amongst the Nestorians.

This place was visited in 1849 by the American Missionary Schneider, and a native brother from Aintab was left there by him, whom the ecclesiastical party vainly endeavoured to expel; and there the work, amidst much opposition, has continued to progress.

In the beginning of the year the Armenians had united with the Romanists and Jacobites in compassing the banishment of a prominent Protestant, who had acted as bookseller to the Mission; and the Pasha, deceived by their misrepresentations, had exiled him to Angora, about forty miles distant. There, however, the man found new opportunities of usefulness; and that which had been intended as an hindrance turned out to the furtherance of the Gospel. The Pasha having commended him to the Governor of the town as a leading man amongst the Protestants, banished on account of some difficulties with the Armenians, he was kindly treated by him, and introduced to the ruler of the Armenians, who received him as a guest. He was thus brought into communication with several who needed his books, and gladly received them. Dr. Smith having remonstrated with the Pasha on the injustice of the sentence which had been passed on him, he was recalled to Diarbekir, and forthwith commenced the sale of the Scriptures in the Turkish, Arabic, and Armenian languages. Other modes of persecution have been resorted to by the Armenians, such as the imprisonment of debtors, weekly excommunications, the separation of wives from their husbands, and of children from their parents, when by undue influence they can accomplish it; but none have gone back, and the last accounts which we have seen speak encouragingly of progress.

Let us now return to Aintab, and we shall find that the congregation there, so far from having been weakened by these efforts to disseminate the Gospel, had been remarkably blessed and prospered in its Missionary work. In June 1850 the aggregate of individuals belonging to the Protestant community in that city amounted to no less than 400; whereas only two years previously there were not more than between 30 and 40 decided Protestants at Aintab. Mr. Schneider, writing on June the 25th, says—

“Though there have been so many accessions, others are still joining the new community, and others still are preparing to do so. About twenty-five more male persons are de-

\* Ibid. Nov. 1850, pp. 377, 376.

sirous of being enrolled, and measures are being taken to-day to gratify their wishes. Though, from the first, the prospect of increase has always been animating, there has been no period when it has been more so than at present. A member of our community, who has much intercourse with the Armenians proper, assures me that he finds a degree of leaning towards the Truth among them such as he never before observed. Many who were formerly bitterly opposed have become friendly; and others, who cared for none of these things, are more or less disposed to inquire after the Truth; and a very large number are represented as being secretly, yet really, Protestants in their sentiments. Should these prospects be fully realized, great accessions may be hoped for during the coming year.\*

Many other places are referred to in the details of the American Missionaries as characterized by movements of a similar nature, more or less developed. To the eastward, Mosul; the province of Ghégia, in the Pashalic of Diarbekir, containing from 12,000 to 15,000 Armenians; and, further to the north-east, Erzerroom, the largest city and bulwark of Turkish Armenia; Besne, to the south of Mount Taurus; and Arabkir, between Besne and Erzengan. To the north-west of Aintab, Marash; and directly north from Marash, Sivas; and beyond that again, Tokat; then Kesariéh (Cæsarea), forming an angle to the west with Sivas and Marash; and on the southern coast, Adana and Tarsus. These, with the localities already mentioned—Nicomedia, Broosa, Trebizond—present a comprehensive field indeed, of great magnitude and importance. After reviewing it on the Map which we have appended to this Number—the well-selected central Stations, the numerous branches in rapid formation, the remarkable manner in which this extended plateau is being resolved into its primary and subordinate points of occupation, the electrical manner in which the spirit of inquiry seems to travel from one group of Armenians to another, and the important and blessed influence which this people, ifled by the subduing power of the Holy Spirit to submit themselves to the gospel of the grace of God, is capable of exercising—our readers will be prepared to coincide with our Catechist, Mr. Sandreczki, in the following remarks, the result of his own personal observation—

“It seems that the Lord has chosen this people to become a light in the darkness; a light, not only to their own benighted Christian countrymen, but also to the Mahomedans, and especially to the Osmanlis, whose

language is, in many parts, almost the only one they speak. In Constantinople, and several neighbouring places around the sea of Marmora, at Trebizond and Erzerroom, and particularly at Aintab, larger or smaller numbers of them have entirely separated from their old Church, and formed Protestant communities under the direction of the American Missionaries, whose ecclesiastical system and rules they have adopted; and in some of these communities they have already pastors of their own nation. But the stir is a general one. Besides the above-mentioned places, there are many others where inquirers have risen through the agency of teachers or colporteurs sent out by the Americans, and now begin to hold Prayer-meetings, &c. We may consider these smaller bodies as the nucleus of new communities, which will be formed as soon as the American Missionaries shall be able to detach one from their midst to occupy the place, for at least some time, in order to organize and constitute a community. I mention only Tokat, Sivas, Cæsarea, Diarbekir, Oorfa, Killis. Through the endeavours of the highly-respected Missionaries, and through English protection and influence, the Armenian Protestants are now acknowledged by the Government as a separate and independent Church, with a representative of their own; and it is a remarkable fact, that Turkish Magistrates are rather kindly disposed towards them, and often commend their Christian virtues and conduct—I would say their new life—to the Armenians of the old Church, nay, even to Bishops, &c.

“At Aintab, where, some five or six years ago, not a single Protestant was to be found, the work of conversion, and, in many instances, of real and deep conversion, went on almost at once at such a rate as is nearly unparalleled in the annals of Missionary operations; and, as I have heard since I left that place, the members of the old Church there have required their Bishop, an exceedingly intolerant man, whose acquaintance I had before made at Diarbekir, to remove or do away with some of the most striking abuses of their Churches, *e.g.* the pictures, &c., which clearly shows the powerful influence exercised by the unadulterated simplicity of evangelical truth. The hatred and spirit of persecution of the first years have almost thoroughly ceased, and a friendly intercourse between the parties is of no rare occurrence.”

We have only to add, that, on the part of the Turkish Government, no hinderance will be presented to the prosecution of this work. The tolerant policy of that Government towards its Protestant subjects has become in-

\* Ibid. p. 375.

vested with a final and conclusive aspect, by the publication of an imperial firmân from the Sultan Abd Ul Medjid, whereby they are placed in the same grade, and on the same platform, with the ancient established Christian communities. Previous documents had been "vizierial only, and local and temporary in their application;" but this charter of Protestants is imperial, and accompanied with the Sultân's cypher. We introduce this remarkable document—

"To my Vizir, Mohammed Pasha, Prefect of the Police in Constantinople, the honourable Minister and glorious Councillor, the Model of the world, and Regulator of the affairs of the community; who, directing the public interests with sublime prudence, consolidating the structure of the empire with wisdom, and strengthening the columns of its prosperity and glory, is the recipient of every grace from the Most High. May God prolong his glory!

"When this sublime and august mandate reaches you, let it be known that hitherto those of my Christian subjects who have embraced the Protestant faith, in consequence of their not being under any specially-appointed superintendence, and in consequence of the Patriarchs and Primates of their former sects, which they have renounced, naturally not being able to attend to their affairs, have suffered much inconvenience and distress. But in necessary accordance with my imperial compassion, which is the support of all, and which is manifested to all classes of my subjects, it is contrary to my imperial pleasure that any one class of them should be exposed to suffering.

"As, therefore, by reason of their faith, the above-mentioned are already a separate community, it is my royal compassionate will that, for the facilitating the conducting of their affairs, and that they may obtain ease and quiet and safety, a faithful and trustworthy person from among themselves, and by their own selection, should be appointed, with the title of 'Agent of the Protestants,' and that he should be in relations with the Prefecture of the Police.

"It shall be the duty of the Agent to have in charge the register of the male members of the community, which shall be kept at the police; and the Agent shall cause to be registered therein all births and deaths in the community. And all applications for passports and marriage licences, and all petitions on affairs concerning the community that are to be presented to the Sublime Porte, or to any other department, must be given in under the official seal of the Agent.

"For the execution of my will, this my imperial sublime mandate and august command has been especially issued and given from my sublime Chancery.

"Hence, thou, who art the Minister above named, according as it has been explained above, wilt execute to the letter the preceding ordinance; only, as the collection of the capitation tax, and the delivery of passports, are subject to particular regulations, you will not do any thing contrary to those regulations. You will not permit any thing to be required of them, in the name of fee, or on other pretences, for marriage licences or registration. You will see to it, that, like the other communities of the empire, in all their affairs, such as procuring cemeteries and Places of Worship, they should have every facility and every needed assistance. You will not permit that any of the other communities shall in any way interfere with their edifices, or with their worldly matters or concerns, or, in short, with any of their affairs, either secular or religious, that thus they may be free to exercise the usages of their faith.

"And it is enjoined upon you not to allow them to be molested an iota in these particulars, or in any others; and that all attention and perseverance be put in requisition to maintain them in quiet and security. And, in case of necessity, they shall be free to make representations regarding their affairs through their Agent to the Sublime Porte.

"When this my imperial will shall be brought to your knowledge and appreciation, you will have this august decree registered in the necessary departments, and then give it over to remain in the hands of these my subjects. And see you to it, that its requirements be always in future performed in their full import.

"Thus know thou, and respect my sacred signet! Written in the holy month of Moharrem, 1267 (November 1850).

"Given in the well-guarded city Constantinieniyeh."\*

Deeply impressed with the immense importance of the privileges thus accorded to the Protestant subjects of the Sublime Porte, and with the unwearied efforts of Sir Stratford Canning, to whom, under God, the issue of the firmân is owing, the American Missionaries acknowledged his services in a Letter, which want of space alone prevents our giving at large. It will be found, with His Excellency's reply, in the "Missionary Herald" for June 1851.

\* Ibid. April 1851, pp. 114, 115.







NAZARETH.—Vida p. 332

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[VOL. II.]

## ORIGINAL COMMUNICATIONS.

### THE ORIENTAL CHURCHES.

SYRIA and Palestine are lands rich in the recollections of the past; but, in their present state, impoverished and degraded. Their ancient glory has departed from them, and the light of true religion, which shone so brightly there, has long been extinguished. To the Christian who passes through them they suggest solemn and serious reflections: they are left in desolation, and, being desolate, they mourn. Around are the memorials of departed greatness, the fabrics raised by monarchs of former days, in the pride of their empire and in the plenitude of their power, when, victorious over all that had opposed them, they thought their dominion would last for ever—the temples, and the aqueducts, the fortified cities and roads, which they constructed, exciting, even in their ruins, the admiration of the traveller; but the dynasties and empires with which they were connected have passed so completely away, that of them not a vestige has been left. The Ras el Ain, or fountain-head, as the Arabs call the grand reservoir, which, receiving the springs that flowed from the higher grounds, supplied from its collected stores the aqueducts of ancient Tyre, still remains; but where is the imperial city that was “situate at the entry of the sea, a merchant of the people for many isles”—Tyrus that said, “I am of perfect beauty?” “We had read,” said Mr. Jowett, in the Journal of his visit to this spot, “in our social devotions, with the most lively interest, the 23d chapter of Isaiah, and the 26th, 27th, and 28th chapters of Ezekiel; tracing—so far as we knew the different countries therein mentioned, and the produce of each—the sources of Tyrian wealth and glory; especially the 27th chapter. What a minute, and varied, and splendid record of earthly prosperity, concentrated in this vast emporium! But, on this deserted shore, not one sight, not one sound, remains to bear witness to her former joyousness and pride! I have seen the ruins of Athens, and the innumerable memorials of Egyptian glory in Thebes. There, enough survives to lead the mind to expand with wonder, or to sadden with regret; but of ancient Tyre there just remains that utter *nothing*, which seems best suited to prepare the Christian for imbibing the

spirit of the prophetic language.”\* The materials of its once splendid buildings lie deep in the foundations of the causeway by which Alexander connected the rock of Tyre with the mainland, and effected the destruction of the insular city; and the words of Scripture have been thus fulfilled, “I shall bring up the deep upon thee, and great waters shall cover thee;” and on the isthmus which has been formed around the causeway by the accumulated sand of ages, now half a mile in breadth, the fishers spread their nets. “‘The Lord hath purposed it, to stain the pride of all glory.’ Surely, if there be on the face of the earth at this moment one nation pre-eminent above the rest, ‘in ships, in colonies, in commerce,’ this is the spot from which the voice of the Judge of nations should be heard by her—warning her not to be lifted up with pride, or debased by luxury and selfishness; but to devote her merchandize as ‘holiness to the Lord’—liberally embarking her wealth and powerful influence in every benevolent and religious enterprise.”† Yes! in these eastern lands, the burial-places of departed empires, from Nineveh and its palaces, now, after the lapse of ages, marvellously discovered and laid bare to the eye of the wondering European, and southward through regions where the tide of conquest ebbcd and flowed—Antioch, the city of the Seleucidæ, its massive walls torn and rent asunder by the force of earthquakes—Baalbec, the great temple of Cælo Syria, in all probability the last effort of heathenism before deprived of its political ascendancy by the rising glory of the Christian faith, in whose gigantic columns and the colossal blocks of which they are constructed, sixty or seventy feet in length, the wondering Arab thinks that he beholds the work of genii—in such memorials of the past, blending strangely as they do with the associations of the present, what solemn lessons of admonition are conveyed to nations, whose declinature has not yet commenced! How true it is that powerful and well-disciplined armies, extensive colonies, commercial

\* “Christian Researches in Syria and the Holy Land,” p. 136.

† Ibid. p. 142.



prosperity, constitute not the security of a people, and that they avail nothing to shield them from the divine displeasure, if that displeasure be provoked! England is now "a mart of nations," "whose merchants are princes, whose traffickers are the honourable of the earth." The range of her commercial transactions is wider than that of Tyre; the merchandize with which she is replenished, the "all sorts of things" with which her stores are filled, are brought from regions which the Tyrians, skilful navigators and extensive geographers as they were, yet knew not of. May the superior light and knowledge in divine things, with which this great country has been blessed, teach her moderation in prosperity, and endue her with such a sense of responsibility and becoming gratitude, that "her merchandize and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandize shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." Accumulation of wealth, the hoarding up of gold and silver, when a world around us is perishing "for lack of knowledge," and means are wanted for this best, this most benevolent of works, is so glaring a contradiction to the example of Him who, "though He was rich, yet for our sakes became poor, that we through His poverty might be rich," that it must needs bring down the justly-merited displeasure of that God, whose abounding love to us was designed to teach us enlargement of heart towards our brethren around us.

But from the country to the south of Lebanon more touching recollections are awakened. "We were leaving," says Mr. Jowett, "'the glory of Lebanon,' and before us was 'the excellency of Carmel.'" As I descended the mountain and entered on the plain, I was often constrained to give utterance to my feelings, in singing a favourite air, of which the words are, *Emitte Spiritum tuum—et creabuntur—et renovabis faciem terræ!*"\* The Christian traveller, as he visits successively the different localities of which he has so often read, and reverts to the various scriptural events in connexion with which they are mentioned in the Bible, finds himself insensibly and deeply interested. He recalls the past, and identifies it with the scenes through which he passes. With the Scriptures in his hand, he reads and looks abroad on the very localities to which the sacred narrative refers. "I cannot omit," writes Mr. Jowett, in the interesting work to

which we have already referred, and which, although written twenty-five years ago, is still fresh, and full of appropriate observations, as referable now as then to these but little altered regions—"I cannot omit to remark with what peculiar vividness the facts, the imagery, and the allusions of the sacred writings affect the mind, on surveying the present living scenes of this country. Whether it arise from the growing habit of exploring and noting every scriptural illustration; and that practice rendered more alert by the consciousness that every step here is, in a manner, upon holy ground; or whether it be that Palestine does really still exhibit a striking, though faded likeness of her former self; certainly I felt, in common with many who have gone before me, that, independently of its spiritual use, the Bible was my most interesting travelling companion. Egypt formerly had excited in me much of this feeling; but Palestine seemed like the Bible laid open, and commented upon leaf by leaf."† And thus, desolate and dreary as these countries now are, they become re-animated with the realities of ancient times, and memory re-touches them for a moment with the sacred interest and beauty which once belonged to them. Tiberias and its lake—who can view it without being reminded of One, who was so often found on its shores engaged in ministrations of mercy to man! Who can look across this sea of Galilee, without recollections of Him who walked upon its waters, and said to its winds and waves, "Peace, be still!" And yet how changed the scene! The locality is the same, but all connected with human life is altered. The industrious fishermen no longer let down their nets, or toil in rowing: one cumbrous boat alone is found upon the lake, and one dilapidated city, ruined by earthquakes, alone exists upon its shores! Of Bethsaida, Chorazin, Capernaum, it is true that their place knows them no more. Or the modest vale of Nazareth, surrounded with low and turfey hills—one excepted, more steep and overhanging than the rest, on the side and at the foot of which the modern town is situated—who can visit this spot, and not think of Him who "went down with His parents, and came to Nazareth, and was subject unto them," and spent here in retirement the days of His childhood and early manhood! Step by step as the traveller advances similar recollections are awakened. The great plain of Esdraelon expands before him—the hills of Nazareth to the north—those of Samaria to the south—eastward Tabor and Hermon, and Carmel to

\* P. 144.

† P. 317.

the south-west—a vast and swelling campaign, “once thickly studded with cities and towns, but now for the most part neglected and bare, and its population dwindled to the inhabitants of a few wretched villages.” The mountainous region which once belonged to Ephraim is next approached, and Nablous, near the ancient Sychar, is seen, romantically situated in a deep valley between the mountains of Ebal on the left and Gerizim on the right, whose Samaritan inhabitants retain the spirit of their forefathers, “regarding the Jews as their rivals, and speaking entirely in the spirit of the woman of Samaria, ‘Our fathers worshipped in this mountain.’” And now the hill country of Judea is reached, and Jerusalem appears still “beautiful for situation,” but no longer “the joy of the whole earth.” Nay, it is Jerusalem in the garb of widowhood—whose name is “Forsaken,” and whose land may be termed “Desolate”—the holy city despoiled of her beautiful garments—the captive daughter of Zion sitting in the dust, in whose hand is “the cup of trembling,” of which she has long drunken. Here on this spot, where David was established on his royal throne, and Solomon in peaceful magnificence raised on high the glorious Temple, may be seen in strongest colours Jewish misery and Jewish degradation. “The distant view is inexpressibly beautiful; but the distant view is all. On entering at the Damascus gate, meanness and filth and misery, not exceeded, if equalled, by anything which I had before seen, soon told the tale of degradation.”\* “There is a peculiar air of solitude and desertion about the interior of Jerusalem. The streets and lanes are narrow, hollow, and, after rain, exceedingly unpleasant for walking: they pass between blank walls and silent habitations. Even latticed windows are seldom visible; and heavy arches overshadowing the paths add to the general obscurity. The chief aim of the builders appears to have been to obtain security and concealment. The general quiet is unbroken by the noise of carriages, and but little enlivened by the hum of passengers. The natural aversion of hostile creeds, the mutual dislike even of Christian sects, and the tyranny and insolence of the dominant race, all form so many barriers to social intercourse. Hence, except when people’s necessary avocations or religious duties oblige them to meet, they are seldom to be seen in considerable numbers. In the bazaars it may be, or the approaches to the great mosque; perhaps also in the neighbourhood of the Holy Sepulchre or of the

convents; or possibly near the Governor’s house, or at the principal gates, soldiers, officials, pilgrims, devotees, or market-people, may be congregated together, but rarely do you meet with loungers. The whole structure of modern Jerusalem, indeed, both architectural and moral, is melancholy, exclusive, and anti-social.”† Justly is one of its principal streets called the *Via dolorosa*; for here, as the stranger passes along, he finds abundant cause to sigh, not only over the humiliation of the Jew, but over the degradation of the Christian. Here, where Christ was crucified, has He been crucified afresh by the superstitious follies, the corrupt doctrines, and unchristian practices of those who bear His name—Christians of various Churches, who, meeting here as on common ground, have often met in such a spirit of fierce hostility, that the violence of their sectarian rancour has been stayed only by the strong hand of Mahomedan interference. What grievous misrepresentations of the Christian faith are yearly witnessed at Jerusalem in the Easter season, and in the Church of the Holy Sepulchre!

The spot which has been selected as identical with the locality of Joseph of Arimathea’s new tomb is now covered by a small building, of very fine white and reddish stone, having the appearance of a Church in miniature. It stands in the centre of a vast rotunda, into which open the Churches and Chapels of the various sects of Christians which are represented here—the Latin, Greek, Armenian, Coptic, Syrian, &c. The Latin and Greek, which have ever been peculiarly hostile communities, occupy different sides, the Greek Chapel being of greatest magnificence. The pilgrims assemble in time for the celebration of the Easter season, and immense crowds collect in and around the Chapel of the Holy Sepulchre, anxious to witness the pretended miracle of the holy fire, in imitation of that which descended from heaven at the prayers of Elijah. Amidst the thronging multitudes, who become more excited as the expected moment draws near, the Turkish soldiers may be seen, often compelled by blows to tranquillize the fanaticism of the pilgrims. Two Priests, a Greek and Armenian, enter the Chapel of the sepulchre, and the door, being closed, is carefully guarded by a strong body of Turks. Above, in the gallery which surrounds the rotunda, are the various spectators—the Turkish Governor and other distinguished persons of the same nation, often laughing with undisguised and unmitigated

\* Jowett, p. 208.

† Beldam’s “Recollections of Scenes and Institutions in Italy and the East,” vol. ii. pp. 4, 5.

contempt; and Protestant Christians likewise, who may well sigh to behold the holy faith of the Divine Saviour so grievously misrepresented, and brought into contempt, before the Mahomedan. They look down on an excited multitude growing more and more impatient, and pressing earnestly towards the walls of the Chapel, every one with new torches and tapers in his hand, trimmed to receive the expected fire. Suddenly, through two or three orifices in the wall of the Chapel of the Sepulchre, a glimmering is seen, which increases to a flame. A vigorous shout from the excited throng hails the completion of the miracle; and now comes the crush of conflicting numbers, each striving to catch a more genuine light by the immediate application of his taper. The more vigorous get forward, and others, their equals in fanaticism if not in physical power, press on them from behind. In less than five minutes the whole Church presents an uninterrupted blaze of several thousand tapers and torches. Many of the pilgrims are singed and burned, yet do they persist in asserting the innocuousness of the holy fire, and depart "in order to preserve the remains of their tapers by melting them on fragments of linen, which they intend to be portions of their winding-sheet, and hope will be passports to heaven." Thus the name of Jesus is blasphemed amongst Mahomedans by those who profess that name.

The Church of the Holy Sepulchre at the Easter season is a suitable type and emblem of Oriental Christianity—gorgeous in external show, in morals degraded, in doctrine corrupt, an assemblage of various sects under the roof of a common Christianity, beneath which they meet to contend with one another, and dishonour the religion they profess. Can we wonder if the Mahomedan has been permitted to have dominion? He is indeed the ruler of the land, and lords it over Jew and Christian. With the first view of Jerusalem the emblem of his sway is recognised. "Among the vast assemblage of domes which adorn the roofs of convents, churches, and houses, and give to this forlorn city an air even of magnificence, none seemed more splendid than that which has usurped the place of Solomon's temple."\* Its exquisite proportions, glittering crescent, and beautiful green-blue colour, at once attract the eye. The area around, where were the courts of the Temple, is now a garden of shrubs. Within this sacred inclosure, called the Sakkara, no Giaour is permitted to enter; and even to be seen lingering near its approaches is not unaccom-

panied with danger. There stands the Mosque of Omar, the expression of God's righteous displeasure against the unbelieving Jew and the degraded Christian. In sight of it the Hebrew and the Christian might well indeed "mingle their tears over the violation of the true faith;" and no doubt, whenever the veil shall be taken from their hearts, and they be brought to see how of that true faith they have been themselves the greatest violators, they will not fail to do so. "Here are neither the holy precepts of the law, nor the inviting promises of the Gospel, to dignify or to endear the place. This splendid edifice, surmounted by the crescent, serves only to exhibit to all the world this desecrated spot as a central monument of divine vengeance. It may spiritually be called an 'abomination of desolation standing in the holy place, where it ought not.'"+

Hitherto the Mahomedan and the Oriental Christian have exercised each on the other an injurious influence. The Christian, by his misrepresentation of Christianity, has injured the Mahomedan in those spiritual interests which are of primary consequence to man. Instead of recommending the Gospel as a pure and holy faith, he has made it contemptible in the eyes of the infidels by whom he has been surrounded. And there has been an unavoidable reaction. The Mahomedan has been confirmed in his false faith, and that false faith has had free scope for the development of its injurious influences, and has too plainly shown itself to be "the abomination that maketh desolate." It takes from God the glory which is His due, and removes from man the moral restraints which are indispensable to his welfare. It destroys by the indulgence which it grants. At its commencement, it stimulated into intense action the strongest passions of man's corrupt nature; and it was irresistible in its progress, until the prizes of rapaciousness and sensuality were gained, and the Moslem was placed in a position of luxurious ascendancy. Then he became sluggish and inactive, and the once young and vigorous fanaticism has sunk into a premature old age. Its "doctrine of fatality, however efficacious in the presence of danger, so far from opposing a counteractive to these ruinous principles, only makes them more certain, by withdrawing the motives to individual and social improvement." Hence it is "the abomination that maketh desolate." Its tendency is not to the increase and improvement, but to the extinction of mankind. The Mahomedans have not multiplied and replenished the lands which they have possessed:

\* Jowett, p. 207.

† Ibid. pp. 249, 250.

they constitute only a fractional part of the population. "One of the first and most powerful laws of our nature is, Increase and multiply. When we therefore observe an instinct so imperative frustrated, and the most powerful tendencies of nature turned out of due course, there can be no doubt that some mighty evil is at work. And such precisely is the case in the Turkish empire. In whatever direction the traveller proceeds, he observes cemeteries crowded with the dead; and if he inquire, 'Where are the descendants?' no answer can be given. Frequently no town, no village, no cottage on the borders of the deserted burial-ground, can suggest the reply, 'Here are the children of the deceased.' And when the monumental epitaph has become illegible, and no more bears its testimony to the name and existence of former generations, still does the close array of dark and mournful cypress-trees present impressive information of the multitudes interred beneath them."\* Over the rich and fertile countries where Mahomedanism has established itself, a mysteriously blighting influence has gone forth, and regions inexhaustible in their productiveness, if only the industrial energies of man were duly exercised upon them, are left waste and uncultivated. There has been oppression and insecurity; and men have felt indisposed to efforts, the fruits of which they might never be permitted to gather in. Agriculture languishes. "I cannot but own," says Mr. Jowett, in his remarks on Palestine, "that a peculiarly melancholy impression is made on the feelings by seeing so much land left desolate, and so few people scattered over the face of the country." In the language of another writer, "We approached Palestine with feelings by no means sanguine or exaggerated; we met with no serious disasters on our way; our journey was accomplished in the early spring, when the country looked most green and the surface was enamelled with flowers; and we entered, as all travellers should do who desire to enjoy it most, from the desert, the contrast with which necessarily told in its favour. The descriptions I have given will, I think, convey the idea, that it is for the most part a dry and arid country, though containing districts of extraordinary fertility, and scenes of much landscape beauty, set off by a climate almost transparent, and invested with a sacred charm which mitigates its sternest outlines, and gives even to its solitary places a deep and melancholy interest."†

\* Hartley's "Researches in Greece and the Levant," pp. 8, 9.

† Beldam, vol. ii. pp. 220, 221.

Such are these countries, so degraded, so disorganized, and suffering. There is but one hope for them, one blessed medium of recovery and restoration—the Gospel in its fullness, simplicity, and purity. Until there be a revival of true religion, it is impossible they can be raised from their present impoverished and miserable condition. "Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high." Christ and His Gospel must be again made known; and we doubt not, if this be done promptly and energetically, that, in each of the sections into which Oriental Christianity is divided, there will be found "a remnant according to the election of grace"—some who shall come forth to testify for Christ, and in the scriptural purity of their doctrines, and in the holy consistency of their lives, vindicate Christianity, before Jew and Mahomedan, from the misrepresentation and unmerited contempt to which it has been subjected. A glorious opportunity is now presented to us. An open door is placed before us. The Mahomedan Government has assumed an aspect of toleration. It interposes no hinderance to the efforts of Protestant Missionaries. It has wrested from the ecclesiastical heads of the Oriental Churches the power of persecution. The Word is free to be preached amongst its Christian subjects, and their consciences are free to act according to their convictions. Amongst these so long lifeless members of spiritually dead systems, there are hopeful symptoms of awakening and revival.

"Among the Christians of the East there is evidently a shaking going on in many directions. The light of divine truth is breaking in upon the darkness which has so long covered the Christian nations of the East. Superstition and ignorance, picture-worship, and a round of unmeaning ceremonies, do not any longer satisfy the minds of many in the Eastern Churches. Hierarchical despotism is losing its hold on the minds of the people. The dissemination of the Word of God is exposing the vain traditions of man. People begin to distinguish more clearly the one from the other. There is in the minds of many a process of fermentation going on, just as it was at the time when our blessed Reformation was drawing near. Many years may yet elapse before the great change takes place, and we may sink into the grave without seeing it. But what matters it? Who are we?

Blessed be the name of the Lord that He condescends to employ us, His unworthy servants, as instruments in raising to Himself a spiritual temple in the East!

"Thus, whether we look back or forward, we feel encouraged. But we need help—we need your sympathy—we need your prayers. Here we are, a small number of workmen, feeble in ourselves, our strength being perfect weakness. Who is sufficient for such a work as that which we are to perform? Here we are, in the midst of spiritual darkness that may be felt. We pray, but an evil heart of unbelief will sometimes tell us that we pray and labour in vain. Here we are asking, 'Watchman, what of the night? Watchman, what of the night?' And the night is so long. Still the answer of the Watchman is, 'Though it tarry, wait for it.' So we must wait, patiently and prayerfully. We ask the prayers of all the friends of the Society, that our faith and patience may be upheld and strengthened."\*

Such is the language of our Missionaries. They are preparing themselves for new events. They would prepare us for the new and enlarged efforts which such events will render necessary. Amongst the Armenians, as we have seen, the reformation has commenced. Amongst the Greeks, also, we rejoice to add that encouraging indications present themselves. That Church has largely shared in the labours of preceding years. The attention and efforts of our own Society have been more particularly called forth on its behalf. It was with a view to the benefit of Greek Christians that Constantinople was occupied at an early period of the Society's labours in the Levant; and with the same object in view the late Rev. John Hartley pursued, from 1825 to 1829, his researches in Greece, and in different parts of the Turkish empire. To him was conceded a peculiar privilege, that of occupying the Greek pulpits on several occasions, and preaching the Gospel publicly to large congregations. One instance of the kind, which occurred in the island of Hydra, we shall introduce from Mr. Hartley's "Researches," not only because of the interest attaching to it, but because it is pleasant and profitable to bring prominently forward the name and labours of devoted men, who, although removed from this earthly scene, still speak to us in their works.

"This island, in its external appearance, has nothing which is calculated to invite attention. A barren rock, stretching through the waves, unadorned by forests, and unenlivened by verdure, scarcely tempts the voy-

ager to inquire its name as he passes within sight of its shores; nor has it any classical recollections to give it celebrity. But it has become, in modern times, one of the most important places in the Archipelago; and, in its efforts for Greek independence, it almost claims pre-eminence.

"The circumstances of few countries, except Turkey, could have given origin to such a town as that which has been constructed on this island. Enter its little harbour, and cast your eye upward, and you are astonished and delighted at the amphitheatrical spectacle of snow-white dwellings, rising in succession above one another, from the water's edge up towards the crest of the rock. When gazing on this rock-built city in the stillness of the evening, it appeared to me one of the most striking objects on which my eye ever rested. And all this population of 20,000 is planted upon an islet, which possesses not a single fountain of water. Cistern water is the only dependence of the Hydriotes; and when that fails, they must procure supplies from the opposite coast. . . .

"Soon after my arrival in Hydra, my friends proposed that I should preach to them. Of course I very readily assented, provided permission could be obtained. One of their number waited, in consequence, upon Lazarus Conduriotti, at that time the most influential person in the island, and obtained his acquiescence. In furtherance of the plan, it was judged most expedient that I should address the Hydriotes, not only in the 'Church of the Monastery,' the principal edifice of the kind in the island, but also during the time of their Liturgy, or Divine Service. The most regular and solemn service of the Greeks is the Liturgy of St. Chrysostom, which is recited, or rather chanted, according to the method peculiar to themselves, on Sundays and Festival-days. When a sermon is preached, which very rarely is the case, it follows the Liturgy. I was invited, therefore, to preach to the Hydriotes precisely as any *Hierokerux* ('*ἱεροκέρυξ*) of their own would have done.

"Nor was this the only species of liberality which was shown me. When I intimated my wish not to enter the Church until the very time of the sermon, and consequently to avoid any participation in the previous Service, even to this proposal no objection was raised.

"The Liturgy of the Greeks usually commences early in the morning. Between the hours of four and five their Churches are crowded; and at six, or soon afterwards, the congregation is dissolved. It was about six that I was summoned to perform my duty, and to force my way to the pulpit. To arrive

\* The Rev. J. T. Wolters, of Smyrna.

at that station was indeed a work of some difficulty; for the Church was so densely crowded, that I could scarcely find entrance. When, at length, I gained the pulpit, and was at liberty to look around, a spectacle of the most striking character burst upon my eye: I saw before me a compact mass of human beings, compressed together in a manner which it would not be easy to describe. The principle of curiosity had naturally attracted an immense concourse. Even around the outside of the Church I had many auditors.

"The appearance of a Greek audience differs totally from that of an English one. No pews or forms allow the persons present to sit; but the principal part of the congregation were in a standing posture. In England, females most frequently compose the largest portion of the assembly, but here men only were visible. The women, indeed, in considerable numbers, were present; but they were in a gallery, concealed, as usual, behind that species of lattice-work which is styled in the Levant 'a jealousy window.' The costume of the persons convened was also a singular object. Many wore the Albanian dress—the shaggy capote, the white kilt, the red skullcap, and the belt, with its unfailing accompaniment, yataghan and pistols. Others wore the dress which is peculiar to Hydra; for most of the islands in the Archipelago have a dress peculiar to themselves. In the direction of the altar, called by the Greeks the Holy Table, I observed a large number of ecclesiastics, habited, as usual, in the gaudy robes in which they celebrate the Liturgy. One of their number was conspicuous, seated in solemn state, a pastoral staff in his hand, and venerable, with a long and flowing beard. He was the Hegoumenos, or Prior of the Monastery, and had exercised the priestly office, as he informed me, no less than fifty years, in the island. The interest of the scene was augmented by the vast multitude of pictures of saints, with which, as usual, the eastern part of the Church was adorned, and which are the object of Greek worship; by the immense number of tapers and lamps burning on every side, as if in mockery of the sun; and by the odour of the incense, which filled the whole edifice. In such a scene was an English Missionary called upon to unfold the truths of Religion—under such circumstances was 'the grace given him to preach,' in Hydra, 'the unsearchable riches of Christ.' Is it surprising that, at this moment, he felt himself one of the most favoured of mortals? and that, though sensible of the responsibility and the difficulty devolving upon him, he still had feelings of exultation, when he considered that he was permitted, almost

on apostolic ground, and almost in apostolic language, to declare truth, which, he had reason to fear, had for ages been either most imperfectly known or entirely forgotten?

"It was not merely by what I said, or what I did, that I preached on such occasions; but also by what I left unsaid, and left undone. The Greek preachers, as soon as they arrive in the pulpit, turn to the pictures and make the sign of the cross toward them. I made no cross; I bowed to no pictures; I addressed no prayer to saints. I offered up a short extempore prayer to God, in the name of Christ, imploring His blessing. The Greek preachers fail not to introduce many observations, and often the most excessive encomiums, on the Virgin Mary; but I endeavoured to act in conformity with the apostolic resolution—'I, brethren, when I came unto you, determined to know nothing among you, save Jesus Christ, and Him crucified.' Hence, the absence of what otherwise never failed to occur, occasioned notice. 'He does not make His Cross.'—'Now you have preached so much about Jesus Christ, why not about the Virgin Mary?' These, and similar remarks, were frequent."\*

But let us advert to some of the hopeful symptoms which are now manifesting themselves amongst the Greeks, the springing up of the seed sown years ago by faithful men, some of whom have gone to rest in Christ, and others yet remain to have their hearts gladdened with the good news, that the bread which they cast upon the waters after many days is beginning to be found.

In the early part of last year, the American Missionaries reported the commencement of religious inquiry amongst the Greeks at Constantinople. Several of them, both men and women, were in regular attendance on a special Sunday Service which had been opened on their behalf, coming, for this purpose, a distance of from three to five, and even six miles; and hopes were entertained that a true work of grace had been begun in the breasts of more than one of the little company. The Rev. H. J. Van Lennep, in a letter dated Constantinople, July 20, 1850, thus refers to the probable origin of this movement—

"The movement among the Greeks dates as far back as the great persecution of the evangelical Armenians. Before that time, however, there were indications of a change. The Bibles that have been distributed to them, and the light brought from Europe by many of their countrymen, have loosened the foundations of superstition, and the great ma-

\* PP. 152—158.



jority of the better portion of the nation have sighed for a reformation. The example given by the Armenians of suffering for conscience' sake, and the sight, ever since placed before the world, of a truly Christian Church, have produced a deep impression on many minds. Formerly they could easily be kept from attending our Services. Now the anathemas of the priests have lost their power; and, whatever they may do, they cannot prevent a goodly number from attending our worship. 'They have already tried their best, and have failed.' \*

Persecution in several instances, before the issuing of the late firman, had been tried, but ineffectually. The Greek Patriarch had attempted to accomplish the banishment of one of these inquirers, but unsuccessfully; while the display of bitter hostility induced the wife and children of the man, who had not previously joined with him, to unite themselves to the Protestant community. "There is," writes the Rev. G. W. Wood, March 14, 1850, "a spirit abroad, if we do not greatly mistake, such as has not before been seen among the Greeks of Constantinople. It is not to be disguised that mighty obstacles oppose the spread of the Gospel among them. They are the same proud, self-sufficient, sensual people that their fathers were eighteen hundred years ago—caring only for this world, wise in their own conceit, contemptuous of others, and banded together, as with bands of iron, to resist all attempts at the introduction of another faith among them. Yet let the Spirit of the Lord descend upon them, and glorious will be the working of His power! May we not hope to see it in our day?" †

Again, at Athens, after much display of intolerant feeling, there is improvement. There, Dr. King, also an American Missionary, had been subjected to a public prosecution, grounded upon a law of the Constitution which prohibits any individual from speaking or writing against the national religion. His life was threatened, and was more than once endangered, and it was deemed advisable by his friends that he should leave Athens for a time. In June 1848 he returned, and has since been permitted to pursue his labours without, as yet, further molestation. We apprehend, however, that it is in those countries where the Greek Church is possessed of political influence—where it is the national religion—that it will assume more decidedly the position of a Church refusing to be reformed, and wield-

ing the power that it possesses in hostility against the truth of God. The following letter from Dr. King, dated Feb. 22, 1851, contains the intelligence of a hopeful character to which we have adverted—

"Since I last wrote to you, several things of an encouraging nature have occurred. The public feeling appears to be now much more favourable to me than it was three years ago. Several persons of distinction have expressed their decided opinion, that I ought to be free to preach in my own house as I please; and that the attacks in the newspapers ought to cease; so that the Greeks may not appear to other nations as a barbarous people. Among those who have expressed themselves thus favourably to me, are several of the professors in the University.

"The number of my hearers has considerably increased; and this is especially true of students from the University. Some attend from curiosity I suppose, some as spies, and some from a real desire to know the Truth. Much is said, as I have reason to believe, among the students, and in society generally, with regard to me and my doctrines; and some are for me, and some are against me. In the mean time, I think the Truth is making progress.

"Some say that I hire men to attend my Service, and pay them for becoming proselytes. And, within a few days past, persons have called and offered their services as such. Only three or four days since, a man came and presented me a written petition to be enrolled among my followers, saying that he was building a house, and was in want of aid. My reply to him was, that I wished men to become proselytes to Christ, and not to me; that I preached the Truth, as contained in the Word of God, and should be glad if all would believe and be saved; but that I would not give a farthing to buy him and his whole nation: that it was contrary to my religion to buy men to my faith.

"But there are two persons with whom I have lately become acquainted, in whom I feel a peculiar interest, and whom I think it my duty particularly to mention. The one is a man somewhat advanced in years, and from a small island near Naxos. For six successive Sabbaths he has attended my Greek Service, and given the most undivided attention. And the Truth seems to have made on his mind and heart a deep impression. He called on me a few days since to converse on certain subjects; and he said that, since he had begun to attend my preaching, he felt himself to be a new man; that he had an enemy on whom he wished to take revenge before he attended my Services, and had sometimes

\* "The Missionary Herald" (Boston, U. S.) for November 1850, p. 381.

† Ibid. June 1850, p. 209.

come to the determination to do this at all hazards; but that now he is troubled, because he cannot fully get rid of those feelings which he formerly entertained; and one object in his calling to see me was to learn how to overcome those feelings. I cannot but hope that this man has now entered the path which leads to heaven.

"The other man is a blind Ipsariot, called generally by his countrymen, as I am told, 'the philosopher.' He is about forty years of age, and was either born blind, or became so very soon after his birth. I had heard of him, but I never saw him till last Sabbath, when he came for the first time to my Gecek Service, in company with an intelligent young man of Ipsara, whose name is Demosthenes. The name of the blind man is Andrew Patounas; and though he is blind, he supports a sister and her family by teaching French, which he appears to understand well, and speaks fluently. He has studied philosophy, and is a man of much thought and reflection. He has a very retentive memory, and quotes from various writers with great accuracy.

"After my Greek Service last Sunday, he remained and conversed a long time with me; and last Thursday evening he came in and spent several hours. He says that formerly he embraced infidelity; but that he finds this will not answer his purpose; and that he now takes the Scriptures as his only guide. Unhappily, he has not yet read the Old Testament; but he has now received it, and will soon, I trust, have a good knowledge of it. The New Testament he seems to know well, and he quotes from it familiarly in ancient Greek. On all religious subjects with regard to which we have conversed, his views fully agree with mine; and he boldly expresses them, I am told, in his conversation with others. He condemns the worship of images, prayers to saints, the invocation of Mary, and the calling her 'mother of God;' rejects the traditions of the fathers and the decrees of Councils, as being of no authority in religion; and speaks against the holy fire at Jerusalem, and the lying wonders at Tinos, which are wrought by the image of the Virgin Mary, as many suppose, to worship which thousands go thither every year. On my asking him whether he believed that salvation was the gift of God, and by faith in Christ, or by works, he avowed his belief that it was wholly by faith, and not by works; and he immediately quoted different texts from the Epistles of Paul to show that this doctrine is clearly taught in the Word of God.

"This man, though blind, has more eyes, and sees more clearly, than most of his country-

men. He speaks fluently, and gives a reason for every thing he advances. He is a very interesting man, and I rejoice in having formed his acquaintance, and in seeing another raised up here to testify to the truth as it is in the Word of God."\*

At Syra, a rocky island, which, since the war of independence, has become important, being now the centre of Greek commerce, and the point of junction for most of the packet lines in the Levant, our own Society has had Schools in operation for more than twenty years, where upwards of 5000 Greek children of both sexes have received the benefit of a scriptural education. All attempts to modify its purely scriptural character, and to introduce the Greek Catechism, or instruction by a Greek priest, have been successfully opposed. Educational work is peculiarly a seed-sowing process. The original labourer is not often privileged to see the fruits. Retarded by various causes in their development, they gladden the hearts of other men—"Other men laboured, and ye are entered into their labours." Yet enough has been seen of the results of the Syra Schools to evidence that they are exercising a beneficial influence. An American Episcopal Missionary engaged in similar labours, the Rev. J. H. Hill of Athens, thus expresses himself on this subject—

"I am perfectly convinced that the bread thus cast upon the waters will return to us. For have we not already seen it? Has it not returned, producing abundant fruit? Do we not see it every day in the consistent Christian walk and conversation of many who have received their early instruction in our Schools—mothers of families, who have come to tell us of the impressions which those early lessons made upon them, reciting many interesting facts long since forgotten by us? Do we not see the Services of our Church respected, and the wish expressed for the arrival of the time when a spiritual worship will be sought after by their fellow-countrymen? How continually do we not hear remarks made respecting external symbols and superstitious usages, which ought to make our Tractarian friends of the middle-ages school blush? Every day we hear the Greeks expressing themselves thus—'What is this we are reading about? men who want to bring back into your pure Church those things which we are now sighing to get rid of! How does it happen that these people know any thing of the Church of England—as that her doctrines are evangelical? Twenty years

\* Ibid. May 1851, pp. 154—156.

ago it was a common proverb, 'The Franks have no religion.'

"The advantages derived from the spiritual instruction given in our Missionary Schools are not to be computed by any human calculation. We have had frequent opportunities of observing the marked difference in those pupils who have been instructed in the Syra Schools. The parents of many of your pupils remove here (Athens) from time to time, this being the great centre of business and politics. They lose no time in coming to place their children with us, and they always speak of the advantages they enjoyed in having the benefit of your instruction in the Word of God. We find the pupils sober-minded, serious, and attentive to religious instruction, showing always a deep interest in the investigation of spiritual truth. Parents have not unfrequently visited our School to express their sense of your goodness, and how much they are indebted to you for spiritual instruction which they could have obtained nowhere else."

This testimony, from a Missionary of another Society and nation, is satisfactory and encouraging. But to this we may add, that Teachers have gone forth from the Syra Schools, not only to different parts of Greece, but also to Turkey and Egypt. One in particular is mentioned in a recent letter, who was employed for some time as a Government Teacher at the Piræus, and while he was continued in that position gave to his pupils most faithful religious instruction. European Missionaries, who have visited his School, have expressed their astonishment at hearing so much spiritual teaching from a Greek; and we rejoice to add that his general deportment was always such as to impress those who knew him with due respect for his character as a Christian. Our Missionary, the Rev. Frederic A. Hildner, frequently receives letters from individuals formerly his scholars, now occupying useful positions in society, in acknowledgment of the benefits they have derived from the Syra Schools. A former female scholar, who was subsequently for a number of years a Teacher at Athens, thus expresses herself in a recent letter—"It was in the Syra Schools, at a very early age, that I first heard the Scripture instruction, and received the first seeds of the Divine Word, which has been from that period the guide of my life. 'Wherewith shall a young man cleanse his way? by taking heed thereto according to Thy Word.'"

But there is also at Syra an Infant Church for Greek Protestants. A few souls have not only decidedly been brought to a knowledge of the errors of their Church, but to a know-

ledge of the error of their own ways, and to the knowledge and faith of their only Saviour Jesus Christ. They associate with the Missionary and his family and school-children at prayers, and openly assemble with them for Divine Worship. Two in particular are mentioned, who of their own accord have separated from the Greek Church, and join regularly and heartily in the Church-of-England Services. They had both been educated in the Schools; and the books which have proved specially beneficial to them have been those which are used in the Schools, and which were given to them during the time of pupilage. They are persons of independent circumstances. We are free to confess that the manifestation of such fruits, at the period of twenty years from the commencement of the Schools—just the time when it might be expected that the earliest pupils would begin to act thoughtfully, and evidence the benefit received by them, if indeed they had received any—is very satisfactory. Syra appears to be precisely one of those places in which there is a little life, past labours kindling into a flame; and it is incumbent upon us, as the disciples of Him who will not break the bruised reed nor quench the smoking flax, carefully to cherish it. As to the position to be assumed by us, the following observation from Mr. Hildner will show how completely he coincides with the views expressed by us in our last article on this subject—

"Really converted souls cannot at the end conscientiously remain, nor will be suffered to remain, in connexion with the Greek Church; and according to all indications, it will be very long before the Greek Church, as a whole, will essentially reform itself, and we must therefore be ready, and open the way to receive enlightened and converted souls into ours."

Smyrna, clustering around the head of its beautiful bay, has long been a Station of the Church Missionary Society. Above it, to the right, is the ancient Mount Pagus, crowned by a castle of immense extent, but buried in ruins. On the slope of the hill stood the old city, celebrated in former times as the most beautiful and splendid of all Asia; but of "the crown of Ionia," wasted as it has been by wars and earthquakes, a few columns alone are left standing. "From the walls of the castle there is a splendid panoramic view of the country around Smyrna, ornamented with olive-trees and olive-groves." To the left is the gulph, with vast quantities of shipping belonging to different nations, English, French, Austrian, &c.; in front, the town, with its mosques and minarets, its

“Smyrna,” writes our Missionary, Mr. Wolters, “has advantages which, as far as my personal investigation goes, no other place in Asia Minor possesses. I do not think that the many Franks prove a greater obstacle here than the grosser superstition, ignorance, and fanaticism, both of Moslems and Christians, at other places which I have visited. Even here the Missionary is a marked man, not only among the Greeks, Armenians, and Turks, but also among the Romanists; and I would say that our every step and action is observed. It is true that hitherto the success of our labours has been very small indeed; but who can tell what doors of usefulness the Lord may open ere long? I was forcibly struck by some remarks expressed in the ‘Church Missionary Record’ for July 1850, p. 145, with regard to the North-India Mission. If these remarks apply to a field where a much greater agency has been employed for years, under more favourable circumstances—such, for instance, as the opportunity of public preaching, &c.—to a field like this they admit of still more forcible application. Allow me to transcribe these few remarks, only substituting for ‘Northern India’ ‘Asia Minor,’ and prefixing to the word ‘Christianity,’ the expression ‘Protestant.’ ‘The amount of actual conversion is not by any means to be considered as the gauge of the effectiveness of the work. Much more is being done than meets the eye. Missionary labours in *Asia Minor* are of a preparatory character. A conviction that *Protestant* Christianity is the alone true faith is extending itself among the Natives. The workings of this strong conviction become occasionally perceptible, to prove to us that it is making progress in the thoughts and minds of men. In due season it will break forth like a mighty river from its subterraneous course. Meanwhile, the “work of faith, and labour of love, and patience of hope in

The conduct and bearing of the Greek ecclesiastical authorities at Smyrna, with reference to the proceedings of our Missionaries, and the various means adopted to introduce amongst the Greeks a pure Gospel, has been such as fully to justify these remarks. In 1849, Mr. Wolters commenced a course of Greek sermons in the English Chapels at Boujah and Smyrna. The Greeks at first came and listened with attention. Gradually, however, they ceased to attend: the Clergy had prohibited them from doing so. The sermons were then printed in a small volume, and there appeared to be a disposition to receive them. A direct prohibition against the use of them was immediately read in the principal Greek Church of Smyrna. The sermons have nevertheless been read, and good has been done thereby, notwithstanding the ecclesiastical prohibition. And our Catechist at Smyrna, Mr. C. Sandreczki, is enabled to assure us that "among the Greeks in Smyrna and the neighbourhood are many who are weary of the abuses and superstitions of their Church, and some of them are desirous of instruction. The breaking-up of the Missionary Schools was and is lamented by people even of the lower classes."

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such attempts, and more or less direct proposals and offers of assistance, have been proudly disdained and insultingly rejected—I am especially speaking of the Church of Constantinople—and we must then adopt either the principle of entire non-interference or non-intervention, which is only another name for indifference, in the conflict between light and darkness, or, once for all, make it our rule to engage in that conflict, and in the spreading of light on all sides, and under all circumstances, and particularly so where the light thus kindled is most likely to shine on the Mahommedan and heathen sections of these lands, as well as on professing Christians.”

Of the importance of Smyrna as a Missionary Station, Mr. Sandreczki states—“A successful movement in that city would give a powerful impulse to those further inland in the provinces who are waiting for leaders.” Smyrna, being one of the few considerable emporia of Turkey, affords to the Missionaries many opportunities of forming connexions with people of almost all the provinces of the empire, without the necessity of expensive excursions to distant places: and although, in a large commercial sea-port, the majority of the inhabitants may be indifferent to religious interests, yet, amongst a large population, people of better feelings are not so rare, and, the means of education being given to all, to a certain extent at least they are better prepared for further inquiry. Such a place, affording as it does particular facilities for the management of the affairs of the Mission at home and abroad, and of uninterrupted correspondence with the Society, is peculiarly fitted to be a headquarters. The protection of a Consulate is also of some value. Helpers, Teachers, and Colporteurs, are easier to be found; and if, by the blessing of God, a portion of the inhabitants, feeling the necessity of such a purificatory process as our own Church experienced at the Reformation, once take a decided step in that direction, they take it under favourable circumstances, there being more means of obtaining a livelihood, and a powerful protection against open persecution. “*But*,” Mr. Sandreczki adds, “*unless Stations be multiplied, the whole work will be marred, or done by halves.*” And this, we must be prepared to expect, will become more necessary now that the tyrannical power of the hierarchy has been completely broken by the late firmân; and the results of former Missionary operations will probably come out more distinctly, and assume a more tangible form.

Other places in Asia Minor, not occupied

by us, have been mentioned as presenting important openings for Missionary work, amongst the Greeks—Brusa, Trebizond, and in the neighbouring mountains, where a promising field of labour presents itself amongst an almost separate tribe of Mahommedans, who had formerly been Greeks, and who are said to have retained baptism and other rites, which they practise in secret. These people were met with by the Rev. J. Bowen and Mr. Sandreczki, on their journey from Trebizond to Mosul. On their way to Diarbekir, they passed by a village beyond the Euphrates, inhabited by a similar class of renegadoes. The following places are also mentioned by Mr. Sandreczki as likely to prove important Stations. First, Cæsarea, where a movement has commenced amongst the Armenians. The Greeks had once here a famous School or College, and are said to be of a liberal turn of mind. There is at this town an English Consulate. Next, Iconium (Konia), a place of some consequence, and maintaining with Smyrna much commercial intercourse. Secondary to these may be enumerated Magnesia, Kassaba, Baidir, Pergamon, Samsun, Amasea, Tarsus, and some of the islands, as Cyprus, Rhodes, Chios and Lesbos, Mitylene, &c. The language is the Greek in the west and along the coast of Asia Minor and the islands; Turkish and Greek in the central provinces; and in Pontus and Colchis a mingled dialect of Turkish, Greek, and some other ingredients of the Euxine neighbourhood, called Lazee, which is not very difficult to be understood or learnt by persons who know Greek and Turkish.

We now avail ourselves of a brief letter of Mr. Sandreczki's, by an easy transition to change the scene and transfer our readers to Palestine. It is one narrating his embarkation at Smyrna, and various interesting circumstances which occurred to him during his voyage, all bearing on the main subject before us, until his arrival at Beirut on the 12th of April last.

“On the 7th of April I left Smyrna. Three German Protestant Clergymen, and four German Protestant Sisters of Charity, were on board the steamer. I had become acquainted with them before at Smyrna, as they had letters of introduction to Mr. Wolters and myself. One of the gentlemen, Mr. Fliedner, is the originator of the Institution of Deaconesses, and the director of their principal establishment, called ‘the mother house,’ at Kaiserswerth, near Düsseldorf. He seems to be an excellent man, full of zeal for the glory of our Lord and Saviour. His Majesty the King of Prussia countenances this Institution very much, and it is under his

auspices that these four sisters are proceeding to Jerusalem.

"On the 10th, towards evening, we anchored in the road of Larnaka (Cyprus), where we stopped for twenty-four hours, and embraced the opportunity of visiting the convent of the Capuchins, the prior of which is a German, and that of the Sisters of 'The Good Shepherd,' who showed us their establishment, a Girls'-school, Dispensary, &c. They are about building a splendid edifice, comprising a Church and hospital, besides the convent; and the 'Patres' have built a beautiful Church, of dimensions which seem to indicate their confidence in the increase of their flock. In both convents we were treated with much politeness, even by the Vicar of the Latin Patriarch at Jerusalem, who readily granted us permission to visit the convent of the Sisters. The Roman-Catholic population of the island does not exceed 1500 in number.

"Among the Mahommedan deck-passengers of our steamer I discovered a lad whose father had been converted from the Greek confession to Islam. I had conversation with him, and gave him a copy of the Bible History,\* exhorting him to read it attentively. Among the Christian pilgrims who, like ourselves, intended to go to Jerusalem, was a most amiable Russian officer, who had quitted the service, and considered himself under divine chastisement, having lost by death most of his nearest relatives within a few years. We had many an interesting conversation with him on the all-sufficient atonement in the sacrifice of our Saviour, on righteousness through faith, and the vain attempt to get justified through our works. He listened to our remarks with pleasure, and joined in the singing of hymns, and, on one occasion, in prayer too. One of his secondary purposes was to ascertain whether the so-called 'holy fire' was a truth or falsehood.

"On the 12th, early in the morning, we arrived at Beirut, at the foot of Lebanon, where the Vicegerent of the Prussian Consul-General, Mr. Weber, received us with all kindness, as also our brethren the American Missionaries, whose several establishments, Schools, Printing-office, &c., exhibit here, as elsewhere, a most pleasing sight, with all the marks of pious zeal and activity."

To the indications of a new epoch which remarkably present themselves in Palestine at the present moment, we now invite the attention of our readers. They will be found sufficient to convince every thinking person, that the principle of energetic action, which so

remarkably pervades the human race in these days, is being felt even in these long-inert regions, and that the human mind, awakening to a consciousness of need, is beginning to inquire, with a determination to possess itself of some element, whether good or evil, where-with it may be occupied. An extract from the annual address—November 1, 1849—of the Bishop of Jerusalem conveys important testimony on this point.

"Of the Christians of different Churches in Palestine and Syria I will at present say little, beyond stating the fact, that there is almost a general movement from Aleppo to Jerusalem, by no means exclusively religious, but yet arising from the almost universal conviction, that hitherto they have lived in ignorance and error, that their Churches are corrupt, that their clergy, especially the higher hierarchy, take no care nor interest for their souls, and that, consequently, they must look for some other Church or form of religion. They are pressed by the feeling of some want, of the nature of which they are scarcely conscious. And as two important documents emanating from the Porte have lately been published—in the one of which the Sultân reproves the high clergy of the Greek Church for making themselves daily guilty of the worst crimes; and in the other, giving permission, and promising protection, to all his Christian subjects who shall choose to embrace any form of Protestantism—it seems to me, that great numbers will soon decide upon embracing the most democratical form of what they will call Protestantism, if in the least encouraged to it from without. Under such circumstances, all that I can do is to disseminate the Word of God, which people are much more disposed to read than formerly, as widely as possible; and to open Schools where it shall be taught to the exclusion of all other religious books, where I find it practicable, according to my means."

To some of the localities where the Bishop has opened Schools, and where, in the movement that has taken place, the element of religious inquiry is perceptibly at work, we now refer.

"*Nazareth* is situated on the side, and extends nearly to the foot of a hill, which, though not very high, is rather steep and overhanging. . . . At the foot of the hill is a modest, simple plain, surrounded by low hills, reaching in length nearly a mile; in breadth, near the city, a hundred and fifty yards; but, further on, about four hundred yards. On this plain there are a few olive-trees and fig-trees, sufficient, or rather scarcely sufficient, to make the spot picturesque. Then follows a ravine,

\* A Bible History in Turkish, prepared by Mr. Sandreczki for the use of Mahommedans.



which gradually grows deeper and narrower, till, after walking about another mile, you find yourself in an immense chasm, with steep rocks on either side, from whence you behold, as it were beneath your feet, and before you, the noble plain of Esdraelon.\* A Franciscan convent occupies the elevated ridge which overlooks the town, at the gate of which a substantial hotel has been provided for the accommodation of travellers. The Franciscan Patres point out many localities which they assume to be capable of identification with the events embodied in the Scripture narrative. These the natural mind eagerly apprehends, and, while distasting and rejecting the grand realities of the Gospel, yields itself with fond credulity to the legends of the monks. "I have designedly," remarks Mr. Jowett, writing afterwards from Jerusalem, "kept myself from attending to the traditional minutæ which are imposed upon the thousands of annual pilgrims. I envy not those who, from ignorance and superstitious subjection, are obliged to receive from the lips of hackneyed guides the trifles of tradition; who can fall down prostrate, and embrace with rapture the very spot, measured to an inch, or the very stone wall of a house preserved for ten or twenty or thirty centuries, at which some event of Scripture history is said to have taken place. Good taste, and the love of truth, alike revolt from the details which may be collected from many books of travels. This system tends to bring down the mind to trifles; it more often perplexes than throws open the fair path of antiquarian research; and, which is the most painful, it confounds the belief built on sound historical evidence with that credulity which clings to uncertain tradition, and draws aside the hearts of the multitude of superstitious devotees from great, essential, and affecting doctrines, to dubious and insignificant localities. I feel it enough to know, that here is the Hill of Zion; beneath, and all around, are the valley of Jehoshaphat and the brook Cedron; yonder, the Mount of Olives and the road to Bethany. The rest must be supplied by a spiritual sense of an ever-present Saviour."† We trust the time is coming when the names and places so familiar to us in Scripture shall be identified, not with legends, but with facts—with a glorious work of reformation throughout the land. "I will make mention of Rahab and Babylon to

them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her: and the Highest Himself shall establish her."

The Anglican Bishop at Jerusalem had received an invitation from the people of Nazareth to open a School there; and they were in consequence visited by the Rev. J. Bowen, on his journey from Jerusalem to Lebanon in the beginning of 1849. He found them just in the incipient state we have described, dissatisfied with their Church, feeling their need of something better than she had given them, and desiring an improved education for their children, the native priesthood in their Schools only requiring the Arabic Psalter, the one book made use of, to be read through two or three times, and this, with a little writing or cyphering, completing the course of instruction. They candidly acknowledged their ignorance, expressing at the same time a willingness to learn, and anxiously desiring that a School might be opened, and a Missionary located amongst them. They knew that Protestantism was founded on the Scriptures. To one of the leading persons among them a Bible was given, which he had not previously possessed, and on the next day he had read from Genesis to Exodus xv.

*Nablous* is romantically situated in a deep valley, Gerizim being on the left hand as you advance from Jerusalem, and Ebal on the right. "An olive-ground occupies the space between; and at about half the distance a brisk current of water intersects the plain. Several small but picturesque mosques may be seen glimmering through the trees on the side of Gerizim, the most considerable being the mosque or tomb of 'Ahmoody,' while on the slope of Ebal are a number of ancient grottos and sepulchres. . . . The western side of the city is covered with luxuriant gardens and orchards." It is a locality which has been "long considered the most profligate and dangerous in Palestine."‡

There is still here a small remnant of the Samaritans. They have a Synagogue, and possess a very ancient copy of the law, which they pretend to have been written by Abishua, the great-grandson of Aaron. It is unrolled with great reverence in the presence of strangers who desire to see it, but they are not permitted to touch it. Three times a year they go up Mount Gerizim, where they expect the coming of the Messiah. "The character, and indeed the existence to the present day, of

\* Jowett, p. 165. Our Frontispiece is copied, by the kind permission of Messrs. Adam and Charles Black, Edinburgh, from Dr. Kitto's "Cyclopædia of Biblical Knowledge."

† Pp. 221, 222.

‡ Beldam, vol. ii. pp. 164, 165.

this now-diminished people, must appear a very singular fact. They seem to have made Nablous, what it anciently was to the Israelites when its name was Shechem, their city of refuge—Joshua xx. 7, and xxi. 21—and here, in some faint sense, to have found security.” “In an historical point of view, they are certainly a kind of religious curiosity: in a practical view, they will probably be regarded alike by all Missionaries as calling for prayer and exertion. May they be brought to flee to the sinners’ only city of refuge, of whom this city was a type—even to Him who here graciously announced Himself to a sinful woman of Samaria as ‘the Christ, the Saviour of the world.’”†

The reformation of the Oriental Christian would be one mode of bringing Gospel truth to bear on the Jew, Samaritan, and Moslem, and we welcome with the more joy every indication, however faint, of the removal of that great stumbling-block which has been hitherto presented to them. At Nablous we trust there is the beginning of good. At the end of the first year of Bishop Gobat’s Episcopate “there were only two individuals there who understood any thing of the Word of God; and, although they had ever been the most respected in the place, they were looked upon with suspicion by the other Christians. Soon after, their Patriarch having refused to do any thing for the education of their children, they were dissatisfied with him, and began to think that the two individuals above mentioned might be right, and several others joined with them” in requesting the Bishop of Jerusalem to help them. Accordingly, a School was opened in the beginning of Sept. 1848. The teacher was of their own choice. No other religious book than the Bible was introduced. “Rapid progress was made in the knowledge of the Scriptures. The boys began to relate what they had learned, and to read the Bible to their parents at home. The parents saw their own ignorance, and began to desire instruction. They began to meet almost every evening, to read and search the Scriptures together. The eyes of many were by degrees opened to see several errors of their Church. One of their priests, frightened, came to Jerusalem, and spoke in the convent especially against two or three of the leaders, stating that they made light of fasting, and of auricular confession; that they were not willing any longer to pray to the Virgin and the Saints; and especially that they rejected the doctrine of transubstantiation. The Bishops and monks, on hearing this, told him *he must eject those two or three persons out of*

*the Church.* Upon this, the priest exclaimed, ‘You tell me to throw away my clothes and my bread; for if I excommunicate but one, all the others will follow him, and I shall remain without bread and clothes.’” In the January of 1850 they petitioned for a Protestant Pastor, stating that there were about fifty heads of families who could no longer remain in the Greek Church, their conscience forbidding them to take any more part in its idolatrous and sinful rites. In a letter dated June 1850 the Bishop writes—“Our friends at Nablous are now directing a young priest of the neighbourhood in the study of the Bible, in hope that one day he will come out with them and be their priest. I found him of a very teachable disposition, and with a sincere love for the Word of God.” Our latest accounts with reference to this interesting spot inform us that the School continued to prosper, having a good number of children, and in good order. Some of the elder boys had been at the School at Jerusalem, and had made very fair progress in English. But in the general aspect of things there did not appear much change. “*The progress of this people,*” remarks Mr. Bowen, “*in spiritual knowledge, has been kept back by the want of a resident Missionary.*”

*Selt*, the ancient Ramoth Gilead—A movement similar to those we have already detailed commenced here in 1848. The Bishop sent a Bible Reader to Selt, and since then the people have read the Bible, and find that their Church is in many errors, though they are yet, as might be expected, in much darkness as to positive truth. Mr. Bowen, in his letter of May 27, 1851, writes—“If I find it can be done without much risk, I shall try and visit the country beyond Jordan, Djebel Ajelûn and Selt. At the latter place I hear there have been very serious affrays, in which several persons have been killed, and others obliged to leave the place, the result of factions between the Local Governors or Sheiks, and a sad proof of the folly and wickedness of the natural man. There is something very pitiable in this little community, in the midst of the Arabs thus destroying one another.”

*Jaffa*—Asaad y Kayat, whose life and travels are already known to our friends, in connexion with his publication, “A voice from Lebanon,” in his position of British Consul at this port is using his influence for the spiritual benefit of his fellow-countrymen. In the absence of a Clergyman, he conducts Service regularly in English and Arabic, expounding the Scriptures in the latter language to very many Greek Christians

† Jowett, pp. 201, 204.

and others who are in the habit of attending. We trust that his efforts may be productive of much blessing.

*Jerusalem*—The following extract from the Bishop of Jerusalem's annual letter, dated October 1850, refers to various circumstances of a deeply-interesting character—

"The Diocesan School continues to give me good hope for the rising generation, although it has been a source of much anxiety during the past year. About a dozen dear children, who have been longest in it, are making good progress in useful knowledge, especially in the knowledge of the Word of God, which I hope will be, in due time, made quick and powerful, by the influence of the Spirit of God, to the regeneration of their souls. The number of pupils has slightly increased since last year—to about thirty; although for the last few months the average has not been greater, on account of the frequent and serious indisposition of the two teachers, and of the children. About one half of the number are descendants of Abraham, some baptized, and some unbaptized: the rest are members of several Christian Churches, except two or three Moslems. Four boys from Nablous, and an Abyssinian youth of about fifteen years, are boarders, and lodge at the School; whilst altogether about twenty receive their dinner every day, being excessively poor, and some orphans. I was obliged to adopt this plan, in order to secure a regular attendance; and although it gave me, as well as Miss Harding, a great deal of trouble, we do it willingly, believing that thus also we are serving the Lord, whose blessing, I trust, will continue to rest on the Teachers, the children, and all those who help us.

"My Nablous School has continued to be blessed and a blessing both to the children and to their parents. It has been going on quietly, and with about the same number of children as last year, till latterly, when there has been some misunderstanding between the people, which has caused me much trouble; but the effect of which has been to convince me, not only of the good progress of young and old in the knowledge of Scripture, but also of the importance they have begun to attach to a life consistent with the Word of God. All is now in order again.

"And here I have the satisfaction to state that, the other day, some Greek monks having called the English 'heretics,' the Greek Bishop of the Diocese in which Nablous lies reproved them, and said, in the presence of some Bishops and many monks, that when I opened the School at Nablous, two years ago, he also had his suspicions and pre-

judices; that he had since watched all my direct and indirect proceedings; and that now he was convinced that my sole object was to do good, and that much good had been done at Nablous, &c. For this he was called a half-Protestant; to which he answered, 'You say this as an insult: I take it as an honour.'

"The School which I had opened at Tiberias, as mentioned in my last letter, was soon after forcibly closed by the united Greek Bishop of Acre and the Latin Prior of Nazareth, who had no other consolation to give to their flock there, except that, because they are all poor, their children must not receive any instruction.

"Besides the Scripture Reader for the Jews here, I have continued to employ two among the Christians, one travelling about in the country, and the other, who is at the same time my Secretary, in Jerusalem. The latter has been the means of leading a priest to the knowledge and reception of 'the truth as it is in Jesus;' and, through him, to excite several other priests earnestly to search the Scriptures; but on this point I must not go into details. The other Scripture Reader has, among others, had many interesting conversations with Jews of Shufamer, north of Acre, who had never been visited by any Missionary who could speak with them. The great movement amongst all classes of Christians in this country, seeking for better things than they can find in their Churches, and which I mentioned last year, is less sensible now, except at Nazareth, from whence I receive one letter after another entreating me to send them a Schoolmaster and a Clergyman. Many of them have left the Greek and Latin Church, after reading the Bible, and have nobody to lead them on. On the other hand, the Word of God quietly finds its way into the hearts of individuals in the mountains of Samaria, at Cana of Galilee, and at Nazareth. They collect in small groups on the Lord's-day, to read their Bibles together and to pray, using the Arabic translation of our excellent Liturgy. Oh, may the good Shepherd ever watch over them!

"The pious young man whom I had first appointed as Scripture Reader among the Druses of Lebanon, finding himself unequal to the task, has been sent, to perfect his education, to the Protestant Malta College, where he now is. I have since appointed a well-educated young man to labour among the Druses, with the instruction to endeavour to establish Schools for that people, in which Colonel Rose, the Consul-General, has kindly promised to assist him. He has been well received by the Druses, who speak freely

with him on religious subjects; but the time has been too short to speak of fruits at present.

"At the beginning of this year I received letters from the King, the Ras, and some of the most influential priests of Abyssinia, praying me to take their convent and their people here under my superintendence; since which time I have had many opportunities of preaching the Gospel to them—and, indeed, they consider me as their father and protector. I at once appointed a head over them, a good man of their own choice. As they were very numerous—above 100—I gave them some Amharic Bibles, and directed them to assemble twice a-day, morning and evening, to read the Bible together in their vernacular language. This they have since done to this day, three times a-day; and latterly the greater number of them set off for Abyssinia, some of them with very good impressions, and with the conviction that none can ameliorate their country but the English, with the Bible. This has brought me into unpleasant contact with the Armenians, whose Patriarch, my friend, is now dead: but it has given me insight into the abominations of convents, such as to convince me, that, of all public places imaginable, the convents are the worst."

Such is the review which we are enabled to present, the new and encouraging aspect which the Levantine regions have assumed. The points of interest to which we have referred have, as yet, nothing of enlargement: they are minute and detached. Here and there they meet the eye, but they are like the first movements in the natural world, which tell us the long winter has reached its close—the first green spikes of the hardy wheat grain, which rise above the frost-covered mould; the first hardy spring-flowers, that so strangely contrast with the snow which still lingers near. Minute as they are they are full of promise; nor is it possible to observe them without anticipating the time when it shall be said, "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell." With justice has the Parent Committee of the Church Missionary Society declared, "*The time is now arrived when we are called upon to renew our Missionary efforts in the Levant.*" It was with a deep conviction that providential circumstances, of a character and meaning which could not be mistaken, summoned the Society forward to renewed and vigorous

efforts on behalf of this important Missionary-field, one of the earliest to which its attention was directed, that a Conference of our Missionaries from different parts of the Mediterranean Mission, assembling at Jerusalem under the presidency and counsel of Bishop Gobat, was decided upon; in order that the whole field of operation might be prayerfully and thoughtfully reviewed, the circumstances of each Station, the desirableness of its being retained or otherwise, the alteration in the mode of action hitherto pursued, which increased experience and the altered circumstances of our position suggested as desirable or necessary—subjects to which the assembled Missionaries would be enabled to address themselves under peculiarly favourable circumstances, in consequence of the recent exploratory tours of Mr. Bowen and Mr. Sandreczki, through Asia Minor as far as Mosul and Urumiah, and the new and enlarged information which they were thus enabled to place before the Conference.

We now present to our readers extracts from the Minutes of the Conference, so far as they relate to Greece, Asia Minor, and Palestine.

"In consequence of a communication from the Secretary of the Church Missionary Society, the Rev. J. R. T. Lieder from Cairo, Mr. Sandreczki from Smyrna, and the Rev. J. Bowen, repaired to Jerusalem in May 1851.

"On *Monday, May the 12th*, the above-named parties met the Right Rev. the Bishop of Jerusalem at his residence on Mount Zion, and proceeded to business.

"The Bishop read Isaiah xlix., and offered up a prayer for the divine blessing on the subjects that would be brought under the deliberation of the Conference.

"The Bishop expressed his happiness at meeting with the members of the Missionary Society assembled, and his earnest hope and trust that the blessing of God would rest upon their labours.

"On the question, 'Could the Schools at Syra be transferred to any local means of support?' the Conference are of opinion that such cannot be looked for. Not from the Government of Greece, because, (1) There is already a considerable number of Schools in Syra. (2) If any such support were afforded, it could only be expected on conditions such as no true Protestant could accept. And so far as the limited information of the Conference extends, it does not appear that any assistance can be hoped for by the formation of a local Committee.

"The Conference, although imperfectly acquainted with the present state of the Mission in Syra, are of opinion that the effort

which is there being made for the spiritual benefit of the Greeks should not be abandoned without a last attempt to bear a full and decided testimony to all the truths of the Gospel, in opposition to the errors of the Greek Church.

"*Tuesday, May 13*—Mr. Sandreczki read a brief historical sketch of the Missionary operations at Smyrna, and a notice of their progress and prospects.

"After hearing from Mr. Sandreczki that several individuals are brought under the influence of the Mission, and considering the attainments of Mr. Wolters, and the facilities he has for communicating with the people of that region, the Conference are of opinion that the Mission at Smyrna should be continued, with the primary view of preaching to the Greeks, the success of which, under God, would be the most effectual means of opening the door of faith to the Mussulmans, who, in the mean time, would not be overlooked as opportunity presented itself.

"On the question, whether Jerusalem or Smyrna would present the better field for influencing the Mahomedans, the Conference are not prepared to give an opinion as to any difference in that respect. But in general they are convinced that, as yet, there is no door open for direct and avowed Missionary effort on behalf of Moslems, because any such effort would, humanly speaking, inevitably lead to the suppression of the Mission, if not endanger the existence of all the Protestant Missions in these countries. But there is nothing to prevent every Missionary in these parts from bearing the Mussulmans upon his heart in prayer, and improving all opportunities of speaking to them of the way of salvation, while his direct and avowed object should be the fallen Churches; and present experience shows that it is by efforts for them that Mahomedans are most likely to be interested in the Gospel.

"The Conference are, nevertheless, deeply impressed with the conviction that the present aspect of the Mahomedan world is highly important. From a variety of sources they know that long-cherished prejudices are giving way; that in numerous instances scepticism occupies the place of credulity and fanaticism, while Christianity, under the Protestant form, is gaining in various quarters a respect and esteem never given to the corrupt systems hitherto known to the Moslems as the religion of Christ. Under these circumstances, they cannot but feel that the followers of the false prophet should not be lost sight of by Missionary Societies, though what ought to be the precise nature of efforts on their behalf the Conference are not prepared to

state. Probably the best and only means that could now be used would be—if the opportunity and instrumentality could be found—the preparation of suitable works for acting on the Mahomedan mind in its present aspect.

"With regard to the mode of carrying on the Missionary work at Smyrna, the Conference believe that the Missionaries on the spot are the best judges of the means they should employ in seeking their great ends; but they take the opportunity of stating their conviction, that, where suitable persons can be found, Colporteurs and Scripture-readers are a most important class of labourers. In places not provided with Schools, aid in their establishment would bring the Mission into friendly contact with the people. Visits of a more protracted kind to neighbouring towns, where an interest has been excited by the Missionaries and native helpers, Bible classes, and devotional meetings, under fitting guidance, would be among the means to be advantageously employed in addition to those hitherto used.

"Though a large commercial port like Smyrna has many disadvantages as a Missionary Station, yet, taking it in connexion with Boujah, as well as its advantages as the head-quarters of a Mission, the Conference feel that it ought to be retained, rather than the whole Mission transferred to any of the neighbouring towns.

"Northern Syria is occupied, as far as at present may be expedient, by Missionaries from America, stationed at Beirut, Abbaye, Tripoli, Aleppo, and Damascus; while it is in contemplation to occupy Hasbeya and Saïda (Sidon), and a Colporteur from the same Society has this season visited Hamah. It seems, therefore, desirable that the Church Missionary Society should at present consider Palestine, south of the Lebanon, as its more immediate sphere in Syria.

"The Conference rejoice to find that the Committee contemplate opening a Mission in these parts, and fully coincide in the view that Jerusalem should be the centre.

"With regard to the Missionary agents to be employed, and Stations to be occupied, the Conference offer the following suggestions—Two Labourers might usefully be engaged in Jerusalem. One, qualified in the Greek and Turkish languages, would find an extensive field of labour amongst the numerous Armenian and Greek pilgrims who visit this place annually, many of whom stay nearly six months during that season of the year most favourable to physical exertion. It would be desirable that the same individual should also be acquainted with the Arabic; and when there are no pilgrims in the city, he might direct his

attention to the neighbouring villages, in which are found very many Christians of the Greek and Roman-Catholic sects. The correspondence relating to the general affairs of the Mission might also be carried on by the same person. A second Missionary could direct his attention to the Abyssinians, and especially to such young persons as might be assembled in an Institution, which it is desirable to establish for the purpose, entirely distinct from the Abyssinian convent, the inmates of which would form a separate but important part of his field of labour.

"A third Labourer would at present be advantageously located at Nazareth. The Protestant Community already formed there, under the pressure of persecution, destitute of, and most anxious for, a pastor and instructor, have very strong claims upon the sympathy of the English Church. Nazareth would also form an important centre. There are several Christian villages within an easy distance. Acre and Tiberias are only a short day's ride each: Nablous, twelve hours. The people have relations with Djebel Ajelûn and Selt, beyond Jordan, and from Nazareth these places might safely be visited, until something permanent could be done for them.

"*Arabs of the Desert*—Mr. Lieder described the Wady Feiran, near Sinai, as possessing many physical and geographical advantages; but there being no Christian population on which to have an evangelizing effect, the Conference cannot consider that place, or any other south of the Holy Land, as affording an opening at present. The Conference are decidedly of opinion that something should be done for the Arabs of the Desert, through the medium of efforts on behalf of the sadly-neglected Christian population scattered among the villages. Even in the tents of the Arabs from the Hauran to Kerek in the country beyond Jordan, many of whom have applied to the Bishop of Jerusalem for instruction, and assistance in the way of books, there are opportunities of usefulness.

"The Conference desire to express their thankfulness to the Committee for the opportunity they have thus had of conferring together on the interesting and important subjects brought before them. They feel deeply grateful to their Heavenly Father for the unanimity and brotherly love in which their deliberations have been carried on; and they humbly hope that, however feeble may have been their endeavours, yet their coming together will be found not to have been in vain."

On the conclusion of the Conference Mr. Bowen proceeded to Nazareth. A letter has been recently received from him, dated

Nazareth, June 30, 1851, some extracts from which will be read with interest.

"I had several opportunities of reading and expounding scriptural truth at Nablous, and made an effort to preach on the Sunday to about twenty-five who assembled.

"Leaving Nablous, I spent a day at Birkin, where I saw the priest and a few of the people, gave the Schoolmaster a Bible I had promised him on a former occasion, and gave away also two Testaments and three Psalters. As far as I could judge, there was some hope they will be used.

"On the following day I arrived here early, having started before day-light to avoid the heat and flies in the plain of Esdraelon, passed by a new route going near Jerain, probably Jezreel, and, at a short distance, passed Salem, near which John baptized, and not far off was a *village*—no longer a *city*—called Nain, while Tabor rose on the right. Riding up to the town, I looked with peculiar feeling on the massive convent, and thought of its power and influence, its eighteen monks, Spanish and Italian, all anxious to oppose the Truth; but I believe only two of them can speak Arabic. However, in a worldly point of view the opponents are formidable. The weapons they use, too, are carnal—bribery, intimidation, and slander: the former is very powerful here.

"Since I have been here, I have had many opportunities of teaching; but it is difficult to do any thing regular on account of the irregular habits of the people, whom I cannot get to assemble for instruction in the week; but several come in the evenings to Family Worship, which I conduct in the Sheik's house, where I am staying, not having yet procured a house, which I wished to do, as it might be useful to whoever comes after me. The second Sunday after I was here, about sixty persons were present at Service: since, there have been fewer—from twenty-five to thirty adults. At the Evening Service we have not more than ten or twelve, it being the practice with many to go out to vineyards in the afternoons, where they sleep all night."

The social condition of the people generally is deplorable. Ignorance and superstition prevail, together with a meanness and selfishness, the combined result of oppression and false teaching, and evil example in their rulers ecclesiastical and civil. There are, however, pleasing exceptions, two of which are mentioned by Mr. Bowen; one, a man of Cana of Galilee, who has studied the Scripture with some attention, and is in earnest seeking to follow the Gospel; another, a young man, a native of this, now at Haifa, a small port under Carmel, who has at-



tained to a very intelligent knowledge of Scripture by diligent study: he was, from the first, a thinking man, and was made infidel by the absurd superstitions of the Greek Church. The books given away freely fell in his way: they were from Malta. He said he saw some sense in them, and was induced to study the Scripture. He is of considerable talent, of respectable family, has stood a good deal of persecution, and appears to be an interesting character. Mr. Bowen states—"There are some other young men here, of whom I hope well, who come to me for instruction, but are yet very ignorant. One of them, and he intelligent, told me that a few years ago the Greek Patriarch was here, and the Church was crowded. The walls perspired: the people rubbed their heads, faces, and bosoms with the moisture, and said it was the Holy Ghost who had descended upon them. I could not convince him to the contrary, until I showed him breath condensed on a cold slate. The spiritual nature of Christianity, the power and work of the Holy Spirit, are things they have no idea of. On Trinity Sunday I remembered that a Labourer was set apart for this field, and prayed that the Lord might bless his labours."

At the conclusion of his letter, Mr. Bowen mentions his intention of remaining at Nazareth six weeks longer; and then, after revisiting, first Beirut and then Jerusalem, returning to England, where private matters require his attendance.

In conclusion, we again refer to the words of Bishop Gobat—"There is almost a general movement from Aleppo to Jerusalem, by no means exclusively religious." There is, then, the more need for our prompt assistance. It is just the moment for us to respond—now, when the spirit of inquiry is beginning to gush forth from the fountains which have been so long sealed up, it is for us, in the spirit of faith and prayer, and self-denying energy, to try and guide it into the right channel. The human mind will probably awaken with an impulsiveness to thought and action, forcible in proportion to the protracted character of the lethargy in which it has lain. Shall we refuse to help, more especially when the people themselves entreat us so to do? The Clergy are grievously ignorant. Inquiring sinners, under a pressing sense of need, have asked them for bread, but they have none to give. Shall we, who have been so long privileged in the enjoyment of the bread of life, venture to withhold it when implored to communicate it? We have received an express commandment from

the Lord freely to give, as we have freely received, the Gospel of salvation to destitute man, wherever we may find him. Surely, when he *importunes* it is at our peril to refuse. To do so, under the circumstances we have described, is not friendship to these Oriental Churches—nay, it is enmity, and that towards those who have never given us the slightest provocation. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." If not reformed, these Churches must be swept away. In the year 1818, vast masses of the glaciers of Getroz, and avalanches of Mont Pleureur and Mont Mauvoisin, blocked up a narrow part of the valley of Bagnes, in Switzerland, thus intercepting the waters of the Drance, which accumulated until, despite of the efforts which were made gently to liberate the imprisoned flood, it burst the icy barrier, and rushed through the valley with an overwhelming desolation, the vestiges of which have not been effaced by the lapse of many years. The rulers of a corrupt Church may endeavour to obstruct the awakened action of the human mind, and hinder the free progress of legitimate inquiry. The very resistance which they offer renders the movement dangerous. Suffered to flow onward in its proper course, it would have been beneficial: precluded from this by an unhappy interference, it is only repressed for a time, until at length it breaks forth in a furious tide of revolutionary madness, and involves every thing in one scene of indiscriminate destruction.

It was hoped at first that the goodwill of the Oriental Clergy might be secured, and that they would themselves become the instruments of accomplishing the necessary reformation; but in this expectation there has been disappointment. Is the will of the Clergy to be alone regarded, and that of the people not at all? Shall the rulers of a Church, like the Scribes and Pharisees of old, be permitted to shut up the kingdom of heaven against men, "neither going in themselves, neither suffering them that are entering to go in?" And when perishing sinners, under such pitiable circumstances, apply to an Episcopal Reformed Church like our own, shall they be told, Your Clergy object, and we cannot help you? Then should we be far more guilty than their rulers, for they act thus in ignorance; but we, as a Reformed Church, have ourselves discarded the very corruptions of which these Oriental Christians so bitterly complain, and have recognised a scriptural Christianity as alone worthy of our steadfast love and faith. Shall we, then be satisfied to leave others entangled in the snare from whence we have been freed our-

selves, and destitute of that which we profess to value? Surely no true Protestant could approve of such a course, betraying as it would either indifference to the salvation of souls, or to Protestant truth in its distinctive character. Either the Reformation was unnecessary in our own case, or else we cannot, without the most grievous inconsistency, refuse to assist those who are desirous of experiencing the same remedial process.

Let us be zealous for Christ, that some of these newly-awakened energies may be engaged for Him; let us have compassion on our fellow-man, that his newly-acquired activity may not be of a character pernicious to himself. There is a special call on an Episcopal Church like ours to help with timely aid these Christians of the East; and it will be our reproach and shame if we do not organize, on behalf of the Greek Church, as vigorous and effective a Mission as our American Presbyterian brethren have put forth on behalf of the Armenian Church. They have had a blessing; and if we apply for it, we shall find that a similar one has been reserved for us.

And now we have endeavoured to place this extensive and interesting field of labour before our friends. We entreat all, who have the advancement of their Master's Kingdom at heart, to weigh well its importance. These Eastern lands are evidently opening, and again attracting the attention of the West. Intermediate between Europe and the rich domains of India, men are beginning to be more and more sensible of their importance. They had been long set aside, left out of the beaten track of communication, as countries which had become so barbarized, under the influence of Mahomedan conquest, as to be in a measure unapproachable. But they are again rising into notice, and already the idea has been started, that the true line of transit lies through European and Asiatic Turkey, so as to connect Orsova, on its western boundary, with Bassorah on the Persian gulph. There is no doubt that "this centre and navel of the moral world" must eventually become the theatre of great events, affecting for evil and for good, according to their character, the destinies of surrounding nations. The introduction of pure Christianity amongst its diversified inhabitants is of first importance. We know not to what important results such efforts might lead—what an astonishing influence for good they might be permitted to exercise—what disasters might be prevented by the beneficial influence of Gospel truth. Christianity—as it is, not as it has been misrepresented; as God gave it to us,

not as man has corrupted it—exhibited in the lives of faithful men from amongst the Armenian and Greek Christians, and lifted up as a light in the midst of the land, would indeed be a blessing. Already, in the commencement which has been made in the faithful testimony of a few witnesses, the Mahomedan is beginning to discriminate between reformed and corrupted Christianity. The latter, in its superstition and idolatry, he had despised: the former commands his respect, arrests his attention, and induces him to inquire.

Let our Missionaries go forth to make known Christ—not by "an aggressive system of polemical efforts to detach the members of a communion from it," but to bring them to the knowledge and possession of that true Gospel which is essential to the salvation of their souls. There are many hungering and thirsting after righteousness. Let us have the mind of Him who "when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things." Although their own Clergy are at present opposed to the progress of such a work, it may please God that the spirit of inquiry may extend to many even amongst them, and that many priests may be "obedient to the faith." We entreat the prayers of our friends—that enlarged means and faithful men may be given us for this work—that from amongst the Greeks themselves suitable agents, Scripture Readers and Colporteurs, may be raised up, by whose unobtrusive and peculiarly effective instrumentality the work may be extended amongst their countrymen. We entreat prayer. There never was a period in the history of the Society when it was more imperatively called for. The time is rich in opportunity. Once the man of Macedonia, as the representative of Europe, addressed his importunate entreaty to evangelists from Asia, "Come over, and help us!" Now, the circumstances are reversed, and Asia is a suppliant for assistance from Protestant Europe, and England more especially. Everywhere there are openings. Not Asia alone, but a multitude of nations, entreat our aid. Had we the enlargement of means proportionate to the opportunity, how gladly would we not increase our efforts! We wait for the aid of the Christian Church—for the free-will offerings of men and money to liberate us from our present crippled position, which compels us to send one Missionary where we ought to send three, and to measure every step we take in advance, lest we should not be able to sustain our increased expenses.

## SUMMARY OF INTELLIGENCE

RECEIVED BETWEEN THE 22D OF AUGUST AND THE 21ST OF SEPTEMBER.

**BOMBAY—Important Decision**—In 1839 Náráyan Rámchandra, a Brahmin inhabitant of Ahmednuggur, was received into the Church by baptism, on a public profession of his faith in Christ. He was consequently treated as an outcast by all his kindred, and was subjected to much reproach and persecution. His wife, influenced by her relatives, wholly forsook him, although he used all proper means to induce her to return to him. She also refused to give up their infant son to the care of the father. For recovery of the child, the father instituted a suit against the mother in the Court of the Principal Sudder Amin, which was decided in his favour. The case was then appealed to the Judge of Ahmednuggur, who reversed the decision of the Principal Sudder Amin. The father then appealed the case to the Sudder Dewani Adawlut in Bombay; but, previous to any decision in that Court, Act XXI. of 1850 had become law. On the 14th Feb. 1851, the case came on before Mr. Le Geyt, who referred it for decision to the full bench of judges, having first recorded a minute favourable to the rights of the father. The case again came up for decision before three judges on the 21st Feb. 1851, and the following is their final decree—"Act XXI. of 1850 clearly provides that any law or usage which inflicts on any person forfeiture of rights or property by reason of his, or her, renouncing the community of any religion, or being deprived of caste, shall cease to be enforced as law. This being so, it appears to the Court that the special appellant, under the existing law, cannot be debarred from exercising the rights of a parent over his infant child, by reason of his renunciation of the Hindu religion; but, on the contrary, is entitled to all the natural rights and privileges of a parent."

In the same spirit, another important case has been lately decided before the Supreme Court at Madras. A Brahmin of the first class was led, by the mere private study of the Bible, to see the errors of his own religion and the supreme excellency of Christianity; in consequence of which he openly renounced the former and embraced the latter, and, on the ground of his confession of faith in Christ, was publicly received into the Church by baptism during the past month. This event caused a great stir both among Christians and heathen. Consequent on his conversion, the family of his wife took her away from him, and he was unable to procure her return, she being, as he had heard and believed,

locked up against her will. Affidavits to this effect having been put into Court, a writ of Habeas Corpus was moved for, to bring up the young woman, which being issued, she accordingly appeared, and after a learned argument on either side, Sir William Barton gave judgment in favour of the husband, to whom the wife was consequently delivered.—*Bombay Church Miss. Record for July 1851.*

An Act for the entire abolition of the Government connexion with the Temple of Jugernat at Puri was published in the Calcutta Government Gazette on the 2d of May 1851.

**CHINA MISSION**—Letters have been received from our Missionaries at Ningpo, dated May 1, 1851, acquainting us with the interesting fact of the baptism of two Native Converts. The Rev. W. A. Russell writes—

"One is a servant who has been with us for nearly three years, an interesting young man about twenty years of age, whose general conduct since he came to us has been very good, and who has I trust latterly, though not in a very prominent manner, shown decided proofs of piety and real conversion of heart to God. The other is a tailor, who for the last two years has been from time to time employed by us, giving much satisfaction by his industry and good behaviour. His views of the great truths of Christianity seem clearer, and his general acquaintance with Scripture larger, than the one already referred to; but this may be only from his natural superiority of intellect, he being a very clear-headed and sharp-sighted fellow. He is, I trust, equally sincere in his acknowledgment of Jesus alone as his only and all-sufficient Saviour. Mr. Cobbold administered to them the outward form of baptism, in the little chapel in the lower part of our house, after a short Service, conducted by me according to our beautiful Liturgy, and the reading of the 8th chapter of the Acts of the Apostles, Mr. Cobbold concluding with an appropriate address. It may be interesting to you to know that the names we gave to these two converts have been those of their own selection—*Ling-teh*, meaning 'spiritual virtue,' chosen by our servant, and *Yüeh-yi*, 'a learner of righteousness,' chosen by the tailor. May their future lives testify to the reality and sincerity of their profession! Two or three others of our present Candidates are, I hope, likely soon to follow their example."





A PALAVER.—Vide p. 218.



# Church Missionary Intelligencer.

No. 11.]

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[Vol. II.

## ORIGINAL COMMUNICATIONS.

### THE PROGRESS OF THE YORUBA MISSION.

It is perhaps something more than a mere figure of speech which compares national to individual life, and speaks of a nation's birth and childhood, and maturity and decay. All history certainly teaches us that, left to themselves, there is a tendency in nations to dissolution; and we are sure that nothing but the introduction of that only element of immortality, the pure Gospel of Jesus Christ, can keep a people in perpetual youth. And, no less certainly as a matter of fact, Missions do bring us into contact with communities in every stage of national existence. The enfeebled intellect of China, and the complicated subtleties of Hindu pantheism, exhibit a growing decrepitude, such as was beginning to manifest itself in Greece and Rome in the Apostolic age; and now as then, it is in Christianity, and Christianity alone, that the true hope lies for the reconstruction and revival of Eastern society, as well as of the happiness of the individuals composing it. In the Yoruba people, on the contrary, as indeed in most uncivilized tribes, we may trace many features analogous to the period of childhood; and, like childhood, they have therefore their peculiar charm. Their intellectual stores are but scanty, for five years ago their language was unwritten; but about their current proverbs, of which they possess a vast variety, there is a hearty and kindly playfulness, which might well be matched against many of the products of a spurious European civilization. There is about these sons of Africa all the frankness, and freshness, and trustfulness of childhood, and every now and then something of the sparkling intelligence of a child. Untrained, or rather trained amiss, they are too often wayward, and self-indulgent, and self-willed; false and foolish fears have a strong grasp of their imaginations; but the barriers of prejudice have not yet been built up into walls apparently impregnable; their superstitions are not stereotyped into creeds, nor hardened into any fixed system of national idolatry. Their notions of their own importance often make the bystander smile; but their tongues, and eyes, and movements all give a ready response to any who are kind to them. You have found the way to their

hearts when you have shown that you love and care for them, and wish to do them good. They readily receive as true what such friends tell them, and, in all singleness of heart and simplicity of speech, they welcome the White Man, whose Queen interposes her power to rescue the Egba from the Brazilian pirate, and who tells them, moreover, of a freedom better still, even that wherewith Christ makes His people free. To deal successfully with the Chinese, some acquaintance with the hard, selfish, worldly wisdom, embodied in their proverbial literature, might be desirable; the utmost appliances which a philosophical mind could accumulate in an University might be made thoroughly available in grappling with the disciples of the Vedas and Puranas; but that same singleness of heart and simplicity of speech which characterize the Yorubas of the present day are eminently needed in any Missionary operations which are to reach and touch their hearts. Their Missionary must stoop, if he would supply them with the water of life. Like his Divine Pattern, he must humble himself. Like the great Apostle of the Gentiles, he must "become all things to all men, that by all means he may save some." He must be a child with children, as well as a man with men, whether it be national or individual childhood with which he has to deal—content to repeat the same lesson with prayerful perseverance, and in the simplest form. We are sure that our readers will welcome a record of the progress of the Gospel amongst a people such as this. They may reasonably inquire how far the instruments employed are adapted to the specialities of African evangelization. We feel, accordingly, no hesitation in laying before them copious extracts from a simple-hearted Journal which has lately reached us, and which narrates the Rev. D. Hinderer's recent proceedings amongst the Yorubas, adding such notices from contemporaneous records as may help to complete the picture.

The friends of Africa are aware that the population of Abbeokuta is the aggregate of many scattered remnants of various clans of Yorubas—Egbas and others—the survivors of



the slave hunts that had well nigh exterminated their race. The town consists, accordingly, of different quarters or districts, each taking its name from the clan which had settled there, and governed by a petty chieftain, whose authority is but limited, in no case extending to the power of life and death. In several of these districts, various members of our Missionary band have been hitherto located, with the exception of Mr. Hinderer, who has been chiefly engaged in highway preaching, with the aid of an Interpreter, throughout the Bagura and Owu districts—following, i.e., the course of the river from north to south of the town. He has also devoted part of his time to itinerating amongst the Egbas. He has almost everywhere been listened to by crowded audiences, and everywhere with marked attention; the opposition formerly manifested by the babbalawos (priests), is almost suppressed; and the results have been most encouraging.

"Considering," says he, "the good soil we meet with among this great population for sowing the precious seed of the Gospel, and the fruit it has brought, and continually brings forth, in the conversion of so many gross idolaters, and not a few of the most desperate characters, and yet feeling so much like impatience, I cannot but admire and be jealous of the patience, faith, and perseverance of our brethren in Badagry and in East Africa, who so vigorously stand all the trials of a people so very indifferent to things spiritual. It is true, that here also we labour and pray for the conversion of the people; but we hardly know what it is to be in travail for souls to be born for Christ. It seems to go so easy with them here. They hear the Word. One after another is affected by it, but he does not altogether know what to make of it. He says, 'I go again to hear: I want to see the root of the matter.' He goes; he sees the root; and on account of the root he likes the tree, for it seems to him to be well-rooted; and the next step, which generally soon follows, is, that he wants to be grafted into the same tree. It is evident that thus they would come forward by hundreds, were it not for the fear of their priests and old men. More than once, when preaching in the markets or streets, have I noticed young men observing to each other, in secret, 'This God-palaver is true: this book-matter is something which would fit us, if only our old men would let us take it.' These same feelings I know are awake to a great extent among the generality of the people. No less pleasing is their disinterestedness in hearing the Word. Very unlike the Popos in Badagry,

and, according to Dr. Krapf's account, his Wanika in the East, they not only ask nothing of us, but very often, when I have done speaking the Word, some man or woman will run to a market-shed or a house, and fetch me kola-nuts, or even some cowries, for speaking the Word of God to them. Of a kola-nut I generally partake, dividing the rest among a few bystanders, which generally pleases them well; but cowries I never take, telling them of the Gospel-errand principle—'Freely ye have received, freely give'—which also has a good effect upon their minds, for immediately they will remark how differently White Man acts from their greedy babbalawos. Once, as I was addressing many people in Kemta, under some trees, and detaining them rather long, a man whispered to some of my hearers, just as I was ready to go, 'How long has he detained us this time with his Word! Now he should give us some cowries for listening so long.' Immediately another very old man said, 'No, don't you ask such a thing. Can you not remember, whenever an Egba man gives us a speech, how we collect cowries for him? No, this White Man has spoken the Word of God to us: should not we, therefore, rather give him cowries for thus favouring us? Don't you ask for cowries,' added he again, 'for it would be to our shame.'"

But it is the extension of the Yoruba Mission beyond the limits of Abbeokuta which forms the chief feature of interest in our Missionary's Journals. Mr. Hinderer has indeed been previously engaged in exploring the neighbouring towns; and we have already recorded\* the cordial and encouraging reception that greeted him at Ibara and Iṣagga,† two places lying respectively ten and seventeen miles westward of Abbeokuta. But his subsequent tours in an opposite direction promise even brighter results. About eight miles east of Abbeokuta is situated the farmers'-town of Oṣiṣṣe† 'a healthy and comfortable place, as well as hopeful as a Missionary Station.' About two miles and a half to the south-west of it lies the village of Egbatedo; and with various little hamlets in the vicinity, inha-

\* "Church Missionary Intelligencer" for April 1851, pp. 78, 79.

† According to the system of orthography adopted for the languages of Africa, *ṣ* with a dot under it (a modified *s*) represents the sound ordinarily written sh—Ishagga—Oshiṣṣe.—*Rules for Reducing Unwritten Languages to Alphabetical Writing*, &c. (Appendix to Report of Church Missionary Society for 1848-49.)

bited almost all the year round by Abbeokuta farmers, the district contains a population of at least 7000 agriculturists—the most promising class of the people.

Here Mr. Hinderer has succeeded in establishing an Out-station to Abbeokuta. His own simple and graphic narrative will best describe his progress at Osielle—

“The second day after my arrival there [the middle of October 1850], when I made known my intentions to the Chief, he was all readiness; and upon asking him for a little room, together with a small yard adjoining it, on his back premises, as a more retired and private abode for myself, he not only granted it cheerfully, but offered me at once another little square yard at the back of that just-mentioned, which he had newly built for a council-house, with substantial verandas all round, and also gave me a second room for myself. In this room he had all his house idols and charms, which he forthwith removed—not that he threw them away; ‘but,’ said he, ‘it is all the same to them where they are put: I can soon make another room for them.’ The altar for them on the side of the room—as I am particularly fond of destroying such works of destruction—I cut down with my own axe, with the Chief’s consent. Then I began converting these little rooms, 15 feet by 6 both together, into a more comfortable European style, by cutting two windows and a door, and making other little accommodations; and soon I could add a third little-room for store purposes, by walling up part of the above-mentioned veranda and cutting a door towards my own little yard. But before I completed all, I applied to the Chief for some ground for erecting a small mud Church, which I wanted to build without delay, on account of the people’s readiness to hear the Word of God. The Chief answered me jokingly, ‘You are a troubler indeed: you give me no rest. Why do you want to begin another building? Finish your own first.’ With these words he got up from his mat, and went with me to the street in front of his yard, across which he showed me a very fine and suitable spot for my purpose. I then answered his reproaching question, by telling him that I wanted to build my God’s house first, because God once took it very ill of His people of old, that they made themselves fine houses, and left the house of God unfinished. This he immediately turned to some good use, by telling the people standing by, ‘Hear what the White Man says: so we should also do—put God first and ourselves after.’ Forthwith I began with building the little Church, but the work did not progress as fast as I could have wished,

simply from want of proper labourers: it also absorbed all my time, as I was not only obliged continually to superintend the workmen, but also to lay hand to the work myself; so that for the most time I looked more like a bricklayer than a Clergyman. But, blessed be God! I enjoyed all the time such excellent health as never before since I left my native country, not even in England. The people, too, used to encourage me very much in the work; for as I found no time for going about among them to preach as before, I had sometimes to hear the cheerful reproach, ‘Why do you never come to us again to speak the Word of God?’ to which my general answer was, ‘My time is taken up now by making a comfortable house for you to sit down and listen with more comfort. Soon it will be finished: then let us come together and speak and hear the blessed Word again.’ And also herein my gracious God put my unbelieving heart to shame; for often did I fear and think, Perhaps when I have finished it, the people, like those in Owu, will shun a place of worship for God. But as soon as I could keep regular service in it on a Sunday—the first was on the second in Advent—I found the people crowded the little place both in and outside. Novelty, of course, would at first attract many who will stay away afterwards; but meanwhile they have the blessed Gospel preached to them. Since the first two or three Sundays I have no more had such crowds, but still a good attendance, especially in the evening, as many have returned by that time from their nearer farms, as well as from morning market business. Some of them attend already regularly, and a few individuals seem to discover a desire after a deeper inquiry into the way of salvation. The fact, also, that the Chief himself, as well as some of the old men, Ogboni Chiefs, who are very friendly disposed towards me, are attending, is very encouraging. Here I may also be permitted to note, in particular, how peculiarly striking to these poor heathen are the Yoruba prayers of our excellent Liturgy.\* It was on the second Sunday I preached in this new place of worship, in the morning, just after we had got up from our knees, that the Chief, and some of the Ogbonis at my side, were expressing their feelings towards each other by, ‘Ha! ha! ha! so they pray to God for every thing, for all people, for their enemies even! we never heard the like before.’

“After the little Church was finished, I completed my own little dwelling-place, to which I could again conveniently join another small

\* Prepared by the Rev. S. Crowther.

room; so that now it is comfortable enough for either a Native or European Missionary, until, if circumstances require it, a better European house may be erected. Though the rooms have only a mud floor, yet I do not feel the least inconvenience; and if carpeted with good grass mats it will also be healthy enough during the rainy season. Also for an Interpreter, or Christian Visitor, and for a Teacher, I erected a small cottage on the west side of my own little yard, which is now completed too.

About the same time that I began with regular Services, I opened a Day-school with a Native Teacher, to which the Chief also gave a good encouragement by sending four of his own children—two girls and two boys. Other people followed, so that we soon had a dozen, of whom about half a dozen continue pretty regular, whilst the others are often taken to the farms for days together. Two of the Chief's children, a girl and a boy, discover bright abilities: they have, during the two months, committed the greater part of Watts's Catechism in Yoruba\* to memory, and in the Primer\* they begin to spell the two-syllable words. Girls are easier obtained for School than boys; but on the whole I do not reckon upon a large number of day-scholars, as the children are always wanted in the farms for fetching water, picking beans, and such like easy work; whilst, on the other hand, their parents cannot yet appreciate the value of our teaching. The Sunday-school, up to this time, is well attended; but the people do not show so much inclination for being taught to read as those in Abbeokuta; and I expect it will only be the case when once we have some converts to give the impulse for it."

On two occasions Mr. Hinderer was assisted in his labours by a Native Catechist from Abbeokuta, whose name must be familiar to many of our readers. We are happy to be able to extract from Mr. Thomas King's last Journal his own impression of the reality and hopefulness of the work—

"Jan. 5, 1851: *Lord's-day*—Mr. Hinderer being sick, I went to Osielle this morning to assist in the Sabbath duties. His new Chapel was near to a completion, the mud seats being sufficiently dry for use. The attendance on both School and Divine Service was very encouraging. The countenances of the people displayed pleasure at having a Chapel erected among them. The children are very quick in the Yoruba Catechism, and are instructed

by means of one of the Teachers sent here a few weeks ago. They made a little disturbance at the times of kneeling and rising, all which will be surmounted soon. We can only wish that this state of things should continue to the end as their beginning.

Jan. 19: *Lord's-day*—I went to Osielle. In the morning I addressed the people from Psalm ix. 17, and in the evening from Matthew xi. 28. The people having returned from their farms, there was a better attendance in the afternoon. I was much pleased to see the Chief present at both Morning and Evening Services."

"At the close of the year," continues Mr. Hinderer, "when the little machinery was so far set a going, I was taken ill, occasioned—not, as might be supposed, by manual work—for such I generally find acts beneficially on my constitution here as well as in Europe—but by irregular living, which, under existing circumstances, I could not avoid. Soon after the new year, when, by the help of God, I had recovered again, I commenced visiting the people in and around the town, on the larger plantations and farmer-villages, to bring the message of salvation to their own houses and places of occupation, where a simple but faithful conversation with a family, or even an individual, may, by the grace of God, effect as much as many sermons."

Mr. Hinderer was present at Capt. Beecroft's visit to Abbeokuta, as Her Majesty's Consul General in the Bight of Benin. He is one more witness to the profound impression produced upon the Yoruba people by this token of the condescension and goodwill of the Queen of England towards them—

"Jan. 24—I have been staying at Abbeokuta since the 12th instant, Her Majesty's Consul-General of the Bight being there on his promised visit. Chiefs and people were not only proud of being thus honoured by a messenger from Her Majesty the Queen of England, but also thankful for all the kindness received from the English. Their 'We are at a loss how to thank you and the Queen of England,' was continually sounded into the Consul's ears; and whatever the secret sentiments of some individual Chief might have been respecting the abolition of the slave-trade, their public opinion—in private interviews with the Consul, as well as in the public meeting at Ake—was unanimously expressed with, 'We want to get rid of the slave-trade; we want lawful traffic with the English; we want to have peace; we will listen to the Queen's advice. May the Queen of England

\* Prepared by the Rev. S. Crowther.

and her people not be tired in helping us in all these things!' There is every reason to believe that this visit of the British Consul to this place will be attended with lasting good for this long-enslaved country."

It is, however, amidst difficulties and opposition that the Gospel is making its way there. How could it be otherwise, when the conflict is between light and darkness?

"Jan. 25—In going about among the people this morning, I met, among others, a devil-worshipper sitting under a shed. He is noted as a desperate priest of the worshippers of that old serpent. I was drawn into a dispute with him. After I had laid his dangerous case before him as faithfully as I could, in the presence of many people, he went to his house, asking me to wait for him—he would soon come and answer me. After a few minutes he came back with a sort of charm in his mouth, which was intended to give him the victory over me in his argument; but the poor man, instead of answering me, only spoke a few foolish words about the power of the devil, and afterwards declared, 'My father worshipped the devil until he died, and I shall likewise worship the devil until I die. If then, after death, I shall be cast into water, or into fire, or be changed into a stick, I will bear that rather than serve God, for the devil is an evil spirit, and I am an evil spirit too.' Indeed, so much he showed himself to be an evil spirit, that all the people listening, though evidently convinced of the truth of what I said, would not side with me, being afraid both of the charm in, and also of the words proceeding out of, the man's mouth. In conclusion, I appealed to their consciences, and advised them to turn from such an untoward and desperate being. Striking was the contrast between the peaceable conversation I had with a heathen family about Christ our way to heaven, in a neighbouring yard, just before I met with this devil's priest, and the dispute with this wicked fellow, who really behaved and spoke like one possessed with a devil. \* \* \*

"Feb. 8—Sin is the most cruel of all slave-masters. On visiting, this afternoon, a young soldier, who frequently comes to hear the Word of God, and inquiring after his welfare, he told me he was very hungry. On his last two kidnapping expeditions he almost died from hunger in the bush, and one of his brothers was caught by the Ijebus on the same occasion, for whose ransom he had to pay ten bags of cowries at Lagos. He solemnly declared that he would no more engage in that bad warfare, but follow the Word of God. Scarcely had I left the man's house, when I

met another, whom I well knew, with a little goat upon his shoulder, and a very sad and sour countenance. I asked him what all this strange appearance meant, and got the answer, 'This little thing I carried to make sacrifice, but the babbalawo refused it, saying it was too small and too poor'—of course too small for the priest's supper. No wonder his countenance looked so sad, for the man, I know, is in great debt, and was of late almost harassed to death by his creditors. Now, instead of following the advice I gave him some time ago—to take care of the little money he could earn, and to pay his debts by degrees; to serve God, and look to Him only for every help, whether temporal or spiritual—he spends his little money in making foolish country-fashions, sacrifices, &c., as the best means—not, as he thinks, to get out of his troubles, but to be delivered up to entire bondage of body and soul.

"Feb. 12—I visited in a large yard in my neighbourhood, containing several families, where I had long and interesting conversations with people of both sexes, about the necessity of turning, not only from dead idols to serve the true and living God, but also from deadness in trespasses and sins to the life of righteousness through Christ our Saviour. Several very striking remarks came from their lips. One man especially, an Ifa priest, spoke very sensibly. 'Softly you must go with us,' was his first answer, 'or you spoil the whole matter. Stretch the bow too much, and it will break. Remember how deeply we are rooted into heathenism. We cannot get out of it all at once.' I thought and said, 'If you would even make a beginning at once on the new road,' as they called it, 'you would still leave me scope enough to exercise patience.' His answer to this was, 'Some time ago, in a conversation with your servants, I was, among other things, told that a man who serves God could no more steal, no more deceive, no more commit adultery. These words we hear, and we remember, but our eyes are watching your hands also, to see what *they* do. Only have a little patience: after some time we shall see if the works of your hands agree with the words of your mouth: then we shall consider again if this new way will suit us also.' Striking remarks of a heathen! O how necessary for us to be endued with all Christian graces, and to walk worthy of our holy vocation, with a holy circumspection towards those who are without! The man's standard of a Christian does not go beyond outward morality, because he is a heathen; but, as far as he can go, he wants consistency as a proof of sincerity.

"Feb. 19—The last two days I spent in Ab-

beokuta, to stir up our influential Chiefs again about our desiring to visit Ibadan, which long ago we proposed to, and have repeatedly urged upon, them. I received for answer, that messengers from Abbeokuta were sent there for the purpose of entering into a true friendship with that town; and that when they returned our prospect of getting there will be more clearly seen.

"Feb. 23—I was much pleased to-day with what the Chief was doing to give me a quiet and, if possible, undisturbed Sabbath in the house and Church. He has a monkey tied to one of the trees in the street, on the north side of the Church; and, as the street is very much frequented, the fellow sometimes caused us much disturbance at Church through people playing with him. The Chief therefore put the monkey into his yard to-day, and promised to do so every Sunday. Many people came to the Chief early this morning with palavers,\* and wanted him to sit with his elders a-judging; but he refused, saying, 'It is White Man's holy day to-day, therefore I want to be left alone: you must come to-morrow.' He then sent to his old friend Ašipa, the Ogboni Chief, to tell him to make ready for Church, as it was Sunday, and both of them took their usual seats both morning and afternoon. \* \* \*

"Feb. 28—It is pitiful sometimes to observe how the poor farmers here are not only eating their bread by the sweat of their brows, but, in addition to all their labour and toil, are living in perpetual fear. It sometimes happens, when I ride out to the more remote farms, that I meet a person working early behind a bush or tree. On hearing my horse's steps he at once starts up with a hoe or cutlass in his hand, ready to run away or to prepare for self-defence. But on seeing it is a White Man, his terrified countenance assumes a friendly smile, and he begins to say, 'Oh, I thought it was a warrior; but no! you are our real friend: you will never do us harm, but you come for good, for peace.' To-day I had another striking proof of it on visiting a farmer-hamlet called Isolu, a little better than a mile north of Osielle. On my arrival there the people behaved very shyly. On perceiving this, I tried to address them

\* *Vide* Frontispiece. The original meaning of the word "palaver" is, a conference, or meeting for any purpose. Hence it often means the subject of the conversation. *E. g.* "God-palaver"—p. 244—word concerning God, &c. The Illustration is taken from "A Narrative of the Expedition sent by Her Majesty's Government to the River Niger," &c. Bentley, New Burlington Street.

with all the kindness I possibly could. They took it well, but yet looked shy; and when I was preparing for my return, the men held counsel together as to what my visit could mean, whether it was for good or for evil; for they could hardly believe that a White Man should pay such ignorant bush-people as themselves a visit, and in such a mean place too. But whatever it might mean, they thought to do their best, and went to fetch me a basketful of yams, which they requested me to give to God for them as a kind of peace-offering. I then spoke to them again about the real object of my visiting them. 'God does not want to let the ignorant bushman perish because he does not live in the town, but He wants to bring him everlasting salvation, even into the bush.' This, together with my accepting the yams—not on their own terms though, for a sacrifice, but as a token of their friendship with me—highly gratified them.

"March 8—Early this morning a messenger from Abbeokuta brought me the news that Dahomey's army was approaching the town. A few hours afterwards the furious reports of musketry, which we heard distinctly, told us the battle had commenced. Immediately I made ready to go to Abbeokuta—a heart-melting sight all the way; the road crowded to excess with thousands of women, children, and old men, who were taking refuge in Osielle and other small farmer-places towards the east. A dead silence prevailed over the densely-crowded train, as they were heavily moving onward in the scourging heat of a tropical mid-day sun. A gloom indescribably distressing was cast over all the countenances: several were fainting, and some even dying, by the way. However, as I approached Abbeokuta I heard already that the enemy was driven back by the Egbas, who were determined to conquer or to die. The enemy made an attack on the town at three different places at once, N.W., S.W., and S. Outside of the south-west gate they kept firing at each other until dark, when the last parties of the enemy crossed the river on their retreat.

"March 4—This morning early, before day-break, the Dahomians fled, and the Egbas pursued them. I rode out to the battle-field. Dreadful slaughter! and among the fallen Dahomians an immense number of female soldiers, who fought in front! Disgusting, heart-piercing scene! Poor things! destined to be nursing mothers of happy families under their native roofs—the only happiness an African woman naturally seeks, the only object of her prayers to her number-

less deities—and that monster of cruelty, the King of Dahomey, perverting all social comforts, all natural feelings, and nature itself, makes her the first object of slaughter in his bandit wars! One must be past feeling if at such a scene grief and indignation did not possess his whole heart! On crossing the river Ogun, a small plantation near its banks presented again a most awful sight. The small spot was literally bestrewed with beheaded bodies, of both sexes and of every age. I counted upwards of forty on that small plantation alone. They were Egbas, farming people, who at first would not give credit to the report of the Dahomians being near, and therefore remained in their farms until, having no more chance to flee, they fell into the hands of their enemies, and were caught and bound as slaves; but, as the Dahomians were afterwards driven to flight, and were not able to carry them away, they cut off and took with them their heads; for, according to their mode of warfare, the skull of an enemy is worth as much as a slave. Thus were these defenceless farmers massacred upon the same ground on which they were honestly earning their bread by the sweat of their brows. Some were evidently seized, bound, and slaughtered whilst engaged in their work, such as picking beans and corn, and gathering sticks, for such were lying about close to some of the beheaded bodies, and even between their hands tied together.

“*March 6*—I went to Osielle again this afternoon. Had it not been for my friendly farmers, who crowded the road, and who, naturally enough, saluted me all the way with expressions of joy and gratitude, I should have wept all the way. I suffered much mentally, both yesterday and to-day, on reflecting upon all I had had to witness. I could not help it: my heart was bleeding for bleeding Africa. It may be partly owing to the tropical climate, which excites and aggravates every passion; but yet fact is fact. A messenger of peace and everlasting salvation—! A heart of stone he must have, if it did not distress him thus to see Satan snatching away into a hopeless eternity thousands of immortal souls before his eyes—thousands, whose sole happiness consisted in destroying and devouring their fellow-creatures! And this is only *one* instance of Africa’s continual bloody scenes.

“*March 12*—Visiting in some yards this afternoon, two men, idolaters themselves, gave me a description of the folly of idolatry not very unlike that recorded by Isaiah. Taking up the case with Ifa—god of palm-nuts—they said, ‘Part of it we eat, part of it we make

fire of, part of it we burn in our lamps, part of it again we build the roofs of our houses with, and the rest we bow down unto, saying, Help us! for thou art our helper.’ But instead of resolving at once to depart from such iniquitous folly, they came with their usual, ‘Softly, softly, softly! By and by we shall all turn to the true worshipping of God.’

“*March 14*—Akiola, one of our converts in Abeokuta, came to me this morning, to inform me that Sokenu, the Balogun who has the management of the road to Ibadan, promised him to help us to a visit to that town; also that messengers from Ibadan had arrived at his place, on which account I should come to see him.

“*March 15*—I went this morning to Sokenu, who gave me a favourable answer. He is, according to his words, all readiness to send a messenger, accompanied by one from us, to Ibadan, as the first and necessary step towards our visit there. He will send me a message in a week or so to appoint a time, provided the excitement of the Dahomian war soon abates.

“And now, in concluding my account of Osielle, I would earnestly and respectfully beg the Committee to send us more help, either Native or European. This town is healthy and promising. A population of at least 7000 is within a few miles’ reach of the Gospel messenger stationed here. Yet I have not made tents here for myself to sit down in comfort. We are debtors to the whole world, and more especially to this vast continent in which our gracious God has placed us: it is therefore that we must break forth to the right hand and to the left, and more particularly are our eyes fixed on the dark interior, at the doors of which we are continually knocking by our feeble prayers, as well as by other means. Should we soon be able, by God’s kind providence, to proceed on our line towards the east, I should, without hesitation, leave this place to be supplied otherwise; and how otherwise, but by additional hands from home?

“That we are aiming at the Missionary chain through Central Africa is no longer a question. It only appears that our mode of procedure here in the West has been, and perhaps ever will be, of a different character from that of our brethren in the East, occasioned by difference of circumstances. They—until of late without a fixed Station—have had, compared with us, almost unrestricted scope for exploring the country. We, on the contrary, have been tied, and tied providentially, to one single, but nevertheless most important post, and this,



not only by constant wars around us, but happily, also, by the remarkable success which we have met with there. Perhaps my brethren, who had the privilege of commencing this Mission, might soon have forced their way onward beyond the Egba country, but doubtless at much risk for the prosperous Mission they had commenced, if not at the hazard of its entire overthrow. I am sure our friends in England have no idea of the jealousy which exists between the different tribes here, even between those who are on friendly terms with each other; and jealousy is here, if anywhere, the fruitful mother of the most destructive wars. Even my coming here to this small town, governed and inhabited by nobody but Egbas, created great jealousy among the Egba Chiefs in Abbeokuta; so much so, that they told it to my face, and one, indeed, revealed what was the sore point. 'It was you White Men,' said he, 'of whom we made a boast before our poor farmers, and now you are going in the midst of them, thus spoiling our boast.' However, this sort of feeling seems to be going down a little, and they have now at least one small but practical proof of our being in earnest with what we have continually talked into their ears—that we want to go, and *will* go, beyond Abbeokuta. And now, also, that we are so well established in the Egba country, our going beyond it, if Providence open a door for us, which I have no doubt will soon be the case, will no more involve that risk to the well-being of this Mission, which no doubt it would have incurred before.

"In connexion with this, I may perhaps be permitted to make use of the following information, which I recently obtained respecting some parts of the interior—

"1. With regard to Ilorin, six days' journey from hence, and three days west from the Niger, formerly a Yoruba town, but now inhabited by Mahomedans of various tribes, the most numerous being Fellatahs, Haussas, and Yorubas. The Tapas, and some other heathen towns, about ten years ago made war against Ilorin, but were repulsed. A Tapa woman, a famous sorceress, whose brother was then killed by the Ilorins, and whose spirit of revenge seems to be still kindled, is said to be the head of a great army of the same people, about to make war upon Ilorin again this season. According to the latest accounts which I had about it from the Chief here, they are already in motion. Their female general is so famous for her witchcraft, that traders from the interior, who know her, say she is sure to conquer wherever she goes. Should, by the providence of God, that

stronghold of Mahomedan cruelty and despotism fall again into heathen hands, it would be a remarkable event for this country, and one that would seem to tend towards the furtherance of the Gospel in the dark interior. Its situation between this place and the Niger would exhibit advantages for Missionary operations such as few other towns, if any.

"2. In my inquiries after the state of the Hausa country, I was always assured that the people were bigoted Mahomedans all over that extensive tract. But a few weeks ago, an Egba man, who for years was slave to a Hausa travelling doctor, or better, sorcerer, with whom he travelled all over that country, told me that there was one large town, called Kivare, in the eastern parts of Hausa, the people of which were all heathen, constituting a small kingdom of themselves, and never molested by Mahomedans. This also is an encouraging intelligence for the Gospel messenger in this country, if correct. But if all were Mahomedans, what then? Are they not included in the sure promises of God, of His saving health unto *all nations*? Surely in *πάσῃ τῇ κτίσει* of St. Mark, and among *πάντα τὰ ἔθνη* of St. Matthew, is room enough for them; and to God's promises, and to our Saviour's command, we have to look, and not to the ill success met with among them in times past.

"And now for our chain again. Two good links we have already towards it—Badagry and Abbeokuta; and I am sure God will graciously hear our prayers, and give us Ibadan, about two days' journey N. E., as a third. Next to that, Ilorin may, by the providence of God, in time constitute a fourth; and a fifth will bring us to the Niger; and the same number again, if not less, to the Tchad, where we shall soon shake hands with our brethren in the East. Thus we plan and conjecture upon future blessed events; yet not upon our own fancy, but upon a sure word of prophecy—upon the Gospel promises of a never-failing God to all nations. But,

Thou, whose Almighty word  
Chaos and darkness heard  
And took their flight,  
Hear us, we humbly pray,  
And where the Gospel day  
Sheds not its glorious ray  
'Let there be light!'

Such are the encouraging prospects opening now forth for Western Africa; and we are sure that our readers will not blame us for having set before them, in all its unvarnished simplicity, a detailed narrative of these simple Missionary operations, which are thus winning their certain course amongst these in-

genuous Yorubas. The salvation of God is sent to these Gentiles, and they *will* hear it; and we recognise the very secret of our strength, the sure hope of our success, in that very simplicity wherewith those great verities are brought home to them. It is a vast field now unfolding before us, and we would have the Christian Church awake to the new responsibilities imposed upon it by the almost boundless facilities presented by the Yoruba Mission. It is no sparse or scanty population that occupies the region skirted by the Bight of Benin. Populous towns, not inferior in size to Abbeokuta itself, are to be found in closer proximity to it than would be presented by many districts of our own island, and which almost remind us of the crowds that have congregated in the valley of the lower Ganges. Care has been taken, in estimating the following numbers, to avoid all approach to exaggeration, and they probably fall short of the actual amount. But if you travel a day and a-half to the north-eastward you arrive at Ibadan, with a population reported at 60,000. Two days more would bring you to Ogbomoso, an old town which has never been captured, numbering at least 45,000 inhabitants. A journey of two days northward from the same centre conducts to Ijaye, a town said to contain 40,000 souls; while three days' journey in the same direction reaches Isehin, whose 70,000 inhabitants have hitherto successfully withstood the assaults of slave-dealing Chiefs, and, like Ogbomoso, have never witnessed an invader within their walls. A point further to the west lies Igboho, in the very centre of the Yoruba territory: the numbers it comprises have not yet been accurately ascertained, but a smaller town in its neighbourhood, Ketu, has been reached by an American Missionary, and is estimated at 20,000. To the north-east again lies Ilorin, one of the towns above-mentioned. It is said to contain from 60,000 to 70,000 souls, a mixed multitude of Mahomedans, Fellatahs, and heathen—formerly a great rendezvous of pirates and men-stealers, but now tranquil and orderly, and an important centre of trade. Multitudes from these towns flow into Abbeokuta each market-day, and return with the intelligence of the Missionary Settlements there, and of the willingness of the English to engage with them in lawful commerce. Shall the expectations thus generated be falsified?

Again, south-eastward of Abbeokuta, and parallel with the Bight of Benin, runs the territory of the Ijebus, whose numbers are said to amount to 160,000; and Christian emigrants from Sierra Leone are only wait-

ing to return to their native land, as the Yorubas did to Abbeokuta, till the slave-dealing power of Lagos, the natural seaport of their country, be superseded by the restoration of its lawful sovereign. Mr. Crowther, on his way to England last April, saw three strangers sitting on a block of wood in the Mission premises at Badagry. Their dress and demeanour declared them to be Sierra-Leone men. When saluted, they produced certificates from the Rev. E. Jones, of Fourah Bay, and proved to be members of the Otta tribe, whose country lies between Abbeokuta and Lagos. They had an African's love for their native land; "but we will not go back," said they, "till Missionaries will accompany us to our own country." Can any one doubt that the crisis has arrived, which imperatively demands a large accession to the number of Ordained Labourers in the ripening fields of Western Africa? How cordially must the friends of Missions welcome the immediate prospect of the establishment of an Episcopate at Sierra Leone! There are enough Catechists ready there now—were it proper, we might easily enumerate them—to double at once, if duly commissioned, the number of Clerical labourers in the Yoruba country; and the spirit in which they would enter on the work can hardly be better described than in the words of a recent letter from one of them, who has lately joined the Mission at Badagry, in the subordinate position now alone open to him—

"I trust that God has made me to see clearly the honour of being called to this glorious work, and the reward that is attached to every faithful soldier of Christ. Were you to be acquainted with the vast extent of this part of the heathen territory which is yet unexplored by the Gospel of Christ, for want of sufficient means, your heart would bleed, your pity would be excited, and you would not cease to pray that the Lord would send more labourers into His vineyard for the extension of His kingdom. The number of officers in this part of the work is inadequate to the wants that are felt. I am called to bear a hand in this important matter; at least, I flatter myself so. But the following queries naturally arise—Who am I? How weak and inefficient for so noble an undertaking. But what objections can I advance, which the all-wise God cannot refute? Moses' objection, that he was not eloquent, did not fail to meet with an answer. O that I were more zealous and devoted! O that I were more guided by the influences of His Holy Spirit!"

But we have other intelligence to commu-

nicate. Africa will not be won from the hand of the great spoiler without much struggle and suffering; and the rage of the tyrant increases as the victim is being delivered from his grasp. Despatches reached us, on the 9th of October, which announce a victory at Badagry, purchased indeed at severe loss, but promising important results.

A letter from the Rev. C. A. Gollmer, dated Badagry, July the 5th, announces another defeat of the machinations of the slave-dealers. Kosoko, the usurper at Lagos, who is in league with the slave-trading interests, had negociated for the capture of some of Akitoye's \* party, residing in Badagry. The ringleader of the treachery by which they were to have been delivered into Kosoko's power, was a desperate character called Ahamara. Messengers were sent by Kosoko on this iniquitous affair to Badagry, whom Mewu attempted to arrest. The Popos interfered to rescue them, and fired first on Mewu's party, the latter, in self-defence, returning it. This was in the morning of the 12th of June. A fight then took place in the middle of the town, in two divisions. "The awful scene that ensued," writes Mr. Gollmer, "can be better imagined than described: women and children screamed vehemently, and ran in all directions for refuge. Hundreds ran to our place, though we were quite close to the seat of war. As soon as the firing had commenced in earnest the town was set on fire, which greatly added to the alarm and confusion. The fire swept house after house, and before dark nearly the whole town was burnt down; the Bristol factory, the back part of Hutton's factory, and two large compounds of the Sierra-Leone people, included. About two o'clock P.M. we had a terrific explosion of gunpowder—the property of H. Johnson, the owner of the Sierra-Leone vessel—which shook us so much that we feared the house was coming down upon us; but, thank God! the damage done was comparatively little. This truly awful event so shook the minds of our people that they begged and entreated me to launch the boat and canoe, and to go down with them to the beach, or at least allow the females and children to run to a place of safety. But, blessed be God for His faithfulness, who in this time of need gave me grace sufficient for my day! I felt I was at my post, where God had stationed me, which I must not desert without plain and special orders. I felt comforted in the assurance that God knows I am here, and in knowing

and believing that His arm is not waxed short to help; and so in faith I afresh committed myself, with all my house, to our true and faithful covenant God, and resolved quietly to await the issue of this sore trial. From these reasons it was that I did not accede to the wishes of our people to go away. Besides, I foresaw that my going away would create a general consternation among the people, many looking up to me; and moreover, I knew that some of us would be drowned by the upsetting of the boat and canoe, which the many striving to get in would inevitably have caused. The firing continued with but little intermission till night, and before evening Possu and all the Popos of the west division were defeated and driven away by Mewu's and part of Akitoye's people, whilst Ahamara, the ringleader—who declared that I, the peace-maker, should be the first White Man whom he would kill for having so often spoiled his palavers by making peace—with about 100 Popos, was still on the field, and was encamped not far from our house. What a night we passed I cannot describe, much less what we apprehended with the longed-for daylight. I knew the Popos could not prevail, and I knew also, if they were defeated, all the parts of the town around us, being the principal seat of the Popo offenders—Ahamara's house is not 100 yards from us—would be burnt down; and so it was. With the dawn of the 13th of June the firing re-commenced, and the conflict grew hot; but as Ahamara soon after fell—shot, beheaded, and burnt—the Popos lost their courage, and gradually withdrew."

Such an indignity was never, in the memory of man, practised on any other African but one. It was inflicted on the Yoruba who first introduced war into his native land.

"About seven o'clock A.M. the Popos had retreated to the parts where we live, and we were eye-witnesses to the fighting about our place. The Sierra-Leone people, though many of them lost their all by the fire yesterday, remained perfectly neutral, until the Popos fired upon them this morning as they passed our yard, when they joined the victors to drive the remaining Popos out of the town. The warriors pursued them as far as Idalli and Idapo, which places were burnt also, and the Popos fled to Ajido.

"Contemporaneous with the fight, the fire commenced its devastating work this morning, and—as I anticipated—as the Popos retreated, those parts around us were set on fire. I took the precaution, during the night, to have those roofs most endangered wetted; yet our anxiety greatly increased when we

\* "Church Missionary Intelligencer" for July last, p. 162.

saw the many houses on fire on our right and left, and the noise of the hundreds of people in our premises. Some crying for water, water, others crying this and that, and running from the approaching fire to our less-exposed houses, rendered it difficult for Mr. Huber and others to understand what I wished them to do. Not being able to stand on my right foot on account of my boils, I gave orders from the house. But, thanks be to God! the wind gently blew in our favour, and carried the much-dreaded flakes to the northward of us; and so, by the protecting mercy of our good and gracious God, we and our premises suffered no injury. The same I can say of our other compound, the Wesleyan Mission premises, and the greater part of Mr. Hutton's factory. The fire came close to Mr. Hutton's powder-magazine. Had this exploded, it is thought we all should have been no more.

I must say, to the praise of Mewu, that he gave strict orders not to molest any of us, nor touch any thing belonging to us, and he was obeyed. Immediately after the war, Mewu and Akitoye's headmen came and saluted us. As I knew they expected something, I gave each—about fifteen of them—one dollar's worth of cowries. We had many other applications for cowries, clothes, razors, &c., from such as had lost their all by fire. We were glad to be able to do something towards their immediate relief; but should be truly thankful if some compassionate, sympathizing, and kind friends at home would help us to assist a little more, for there are many sufferers. A few dozen men's and boys' shirts, either stripe, check, &c., at about 20s. to 25s. per dozen, a few pieces of unbleached calico for covering, a few common blankets, a few pieces of common print, or even blue baft, for the women and girls, would be a most acceptable present for the unfortunate sufferers. Some of the clothes with which kind S. Gurney, Esq., supplied me on my return, I had left, and gave to the most destitute, which I am sure will meet the approval of the liberal donor.

"The greater part of this day was occupied by attending to the wounded. Two left hands, torn off by the bursting of guns, we—Mr. Huber assisted me—amputated as well as we could. Many other wounds we sewed up and dressed. \* \* \*

"Sumoi, lately raised to the rank of Obba-goron, second to the King, and Commander-in-Chief of the forces of all Abbeokuta, arrived here on the 21st of June with some 20 head warriors, and a body of about 600 men, with a view to settle the dispute, and make the town good again, and also to protect

us; but as some of the Popos and their allies came up here by river and by land, for the purpose of war, a few days ago, the Egbas went and drove them back, and the following morning they went to Ajido, where the Popos and Kosoko's people were gathered in large numbers. A fight ensued, but the latter could not stand their ground long, took to their canoes, and fled by way of the river, and Ajido was burnt and Iworo plundered.

"Again I am sorry to inform you, that on the night of the 2d instant a Mr. Gee, an Englishman, agent of Mr. Hutton, who guarded the stores on the beach, was shot dead; also a Kruman. It is stated by the boy who escaped—formerly one of our boarders—that the perpetrators were men from Lagos, Kosoko's agents no doubt.

"From the foregoing you will be able to see through what trials we have passed, and how we are still in a most critical situation. Sumoi is doing all he can to recall the Popos, but they will not come: they are afraid, I suppose, and Kosoko tells them not to come. If matters are not soon more settled, the merchants will leave: they begin to talk about it already."

A postscript, three days later, adds that Kosoko's people, from Lagos, had again made an attack on Badagry in about 100 large canoes. Some shots from swivel-guns were fired in the direction of the Mission-premises. The invaders retreated in the course of the night.

But Mr. Gollmer's letter contains one piece of intelligence of a character which can awaken no mixed feelings in the Christian mind. It is pleasant to turn to the announcement that Mr. Hinderer has reached that town, on which his heart was so warmly set. God has heard his prayers, and given him an entrance into Ibadan. "We put our trust in God," writes his companion in labour, "and believe that He who has commenced His work here and at Abbeokuta, and is just now opening another door wide unto us—for Mr. Hinderer proceeded some weeks ago to Ibadan, two days' journey from Abbeokuta towards the East, a town almost as large as Abbeokuta, and was received well, and the people of Ibadan mean to hold him tight—will not let Satan triumph, but increase and strengthen His work, till all, even the uttermost African possessions, shall have become the possessions of our Lord."

A private letter since received from Abbeokuta states that our Missionary started for Ibadan in the third week in May, having joined a trading caravan of about 4000 per-

sons. Two State messengers from the former town accompanied him—one, according to his promise, from Sokenu, the War Chief, and one from the Head Chief, Sagbua, bearing with him an Aké staff, the symbol of the national consent to the expedition.

It seems as though our West-Africa Mission were to be a great monument to the faithfulness of God, on which the broad and legible inscription should be written—SURELY THE WRATH OF MAN SHALL PRAISE THEE:

THE REMAINDER OF WRATH SHALT THOU RESTRAIN. The very track through the tangled and thorny bush, by which British Missionaries first approached Abbeokuta from Badagry, was cut by Domingo, the slave-dealer, to facilitate his nefarious traffic. Fit emblem of our Mission's progress!—"An highway shall be there, and a way, and it shall be called The way of holiness." Tears and groans once marked the rugged path; but the glorious Gospel of peace makes the rugged places smooth, "and sorrow and sighing shall flee away."

## RECENT INTELLIGENCE.

### THE NORTH-WEST-AMERICA MISSION.

THE annual despatches recently received from the Rupert's-Land Mission are full of interest and encouragement. The Missionary work there is being enlarged, and is reproducing itself in different directions. The afflictions and privations of the Indian race have, under God, disposed them to listen. "Once," said an Indian Chief, "I would not listen: I was well off; but now I am poor, and I see we must now follow your way." Another, the head Chief of the Salteaux on the Shoal River, being asked by the Rev. H. Budd if he were disposed to settle, replied, "I still remember what your great praying-Chief"—the Bishop—"said to me last summer. I have considered whether we should have a Teacher: I have spoken of it to my countrymen. Some, with myself, are willing to cultivate. We cannot live much longer in a roving state: the country is getting poor. Every thing, even the animals, once so numerous, are nearly all killed up, and if we do not cultivate we shall starve."

At such a crisis, our Missionaries are putting forth renewed efforts. The arrival of the Bishop has much cheered them; nor is this surprising. We recognise, in the Bishop of Rupert's Land, the faithful and sympathizing friend of his isolated Clergy, visiting them at their lonely Stations; cheering them by kindly words of comfort and encouragement; not standing coldly by while others are burdened, but taking his place beside them, and putting his shoulder to the heavy load. Refreshed by his sympathy, the Missionaries are pressing onward, and the work is prospering in their hands.

We have hitherto had, in Rupert's Land, three very solitary Stations—the Cumberland Station, Lac-la-Ronge, and Manitoba; the first 500, the second 900, and the last 200 miles distant from the Red River. But

the Missionaries at the two first-named Stations, although more remotely situated, have enjoyed important advantages over our brother at Manitoba. True it is, that Lac-la-Ronge is an uninviting locality, especially in winter. The frozen lake lies sealed up and motionless in its granite basin, and the barren rocks and cliffs which enclose it are covered, not with vegetation, but with snow. The imperfectly-constructed houses are but little fitted to exclude the penetrative power of the winter cold; yet the Rev. R. Hunt says, "We would not exchange our little tabernacle in this wilderness, where the Indians are wandering about in solitude, for the stateliest hall—with its gardens, and groves, and lawn, and flowering sod—to be found in England's happy home. We are in the midst of a field which God has blessed." He then mentions the remarkable fact, that in his vast though thinly-peopled district there is not an Indian who is not a professed and baptized Christian.

At Cumberland the externals of the Mission are more advanced. There, in this Station of eleven years' growth, may be found the modest Parsonage, the neat Church, and an affectionate and improving flock of Christian Indians. The Rev. J. Hunter says—"Our Services on the Lord's-day are delightful and refreshing, and the Sabbath is now spent in perfect peace and quietness at this Station. Our new Church is well filled, and the Services are conducted in the native language. Our people join very nicely in the responses, and, when singing the praises of redeeming love, not a tongue is silent. No Congregation could be more orderly or attentive; and I am sure it would rejoice the hearts of our friends to see here, in the midst of this vast wilderness, a people thus worshipping and serving God in His house of prayer." "Our Indians are taking a lively interest in communicating what they know of Christianity to their heathen friends and relatives. In-

stances are constantly coming under my notice, where much good has been done in this way. I believe they embrace every opportunity of recommending, and placing in a favourable point of view, myself and the work in which I am engaged before the minds of the heathen. Thus God is using them as instruments in disseminating the knowledge of Himself all round. I trust my Church and Congregation may prove like a 'city set on an hill, which cannot be hid.'"

But at Manitoba it has been far otherwise. Until recently, it has been in every sense a wintry Station: its spiritual, as well as its natural aspect, cold and bleak. During the long winter at the other Stations, there has been the animating circulation of Christian intelligence and life; and the kindly glow which Christian truth has kindled in the hearts of others has been reflected back on the Missionary, and cheered him in his separation from native land and friends. But at Manitoba there have been frozen hearts as well as frozen rivers. Nor has it been merely a superficial ice, while beneath there has been the current of strong and deep feeling; but as the rivers, ten or twelve feet deep, are frozen to the bottom, so at Manitoba the Indian's heart seemed frozen to the core. The kindly advances of the Missionary were met by a stern repulsiveness. The woods around, on the dark winter's day, were not so gloomy as the countenance of the Indian towards him who wished to be his friend. Thus Christian love, precluded from that expansiveness in which it delights, was constrained within the retirement of the Missionary's home: there, in the hearts of the Christian husband and his faithful partner, it still lived, and waited for better days, when it might beam forth on others. How welcome, under such circumstances, the visit of the Bishop to Manitoba in February last! "The realization was scarcely credible," writes the Rev. A. Cowley—"it was such an event, after being shut out from all clerical society for six years, unless I travelled some 400 miles to obtain it, and from all other society, except that of the poor people about here, and the Company's people passing and repassing once a year on their way to and from York."

It had been a subject of much thought, and some anxiety, to Mr. Cowley, how he might be able to afford to the Bishop a sufficiency of useful and interesting employment during the period of his week's sojourning at Manitoba. He had a few Candidates for Confirmation, and one, and only one, for baptism. After six years' prayerful and persevering labour, these were all he had to present. But

God was better to him than his fears. The winter is long in Rupert's Land, but when once its boundary is past, the progress of vegetation is rapid. One day not a leaf will be seen on the trees: on the next day they will be in abundance. The outburst of the spiritual spring has been equally sudden; and the Bishop, before his departure, to the unspeakable joy of Mr. Cowley, was enabled to baptize several Indians. The details will be found in the Bishop's narrative—dated Red River, July 16, 1851—of his journey to Manitoba, part of which we publish in the present Number.

Nor is this the only interesting document we have received. The Rev. R. James has furnished us with an account of his journey to the White Dog, to the south-east of Red River, and his proceedings in connexion with the formation of a new Station at this place. This, also, is a most touching narrative; one which we hope, after the publication of the Bishop's, will be permitted to find a place in our pages. Mr. James has named this new Station "Islington." We would commend it, therefore, more particularly to the prayers and sympathies of our Christian friends in that favoured parish whose name it bears. Supplies of various kinds will be needed, especially clothes and provisions for the School-children, and assistance such as Indian families need amidst the difficulties and discouragements of a transition state. And if the attempt succeeds, and the Word of God takes hold on Indian hearts, and they persevere, a Missionary will be wanted. May this newly-born Station become a choice spot, like that after which it has been named—a place identified with the pure preaching of the everlasting Gospel!

Nor has this been the only place where a new effort has been put forth. At Moose Lake, two days' journey from Cumberland, and at Fort Pelly, to the S. W. of Manitoba, on the route from Red River to Fort Carlton, a similar commencement has been made. Fort Pelly is 394 miles from Red River, and 276 miles from Fort Carlton. It is an important post, the most advanced towards the districts where the Red Men are most numerous. It is one of some danger, being on the frontier of the Assiniboines, or Stone Indians, the most powerful of the north-western tribes, between whom and the Crees there are continual feuds.

Let it be our earnest prayer that the Christian Indians, Philip Kennedy, John Humphible, and Charles Pratt, who have been located at these respective places, may be found trust-



worthy, and receive as rich a blessing from God as Henry Budd when placed at Cumberland in 1840.

We conclude these few introductory remarks with the following extract from Mr. Hunter's Report. "Indians from Isle-à-la-Crosse and Athabasca are still crying to us to come and help them. Oh! when will their cry be heard! The Church of Rome has her agents zealously at work amidst these promising Indians, who offer little or no opposition to the Gospel, but are willing to embrace it. We are allowing opportunities to pass which we never can recall. The priests are before us, pre-occupying the ground, and I see no way at present successfully to meet them. May God in mercy and love give us men and means to carry the sound of the Gospel, not only to Athabasca, but down the mighty M'Kenzie, and again up the Saskatchewan, among the vast tribes of the plains!" Truly, as a Society we are hindered by the want of both—unable to go forward, as the enlarging opportunities for usefulness in every direction urge us to do. The Lord alone can open a way for us; and in answer to prayer He will not fail to do so. We believe, with an anonymous correspondent who has kindly addressed us on this subject—a subject to which we hope to recur on the earliest opportunity—that "a systematic and sustained endeavour to gain an enlarged out-pouring of prayer, in connexion with the objects of the Church Missionary Society, is much needed." "It is in this respect," writes our Missionary at Ningpo, the Rev. W. A. Russell, "that the universal Church of Christ is mainly deficient, as an instrument in her Master's hand for the evangelization of the world—she has not, because she asks not."

*The Bishop of Rupert's Land's Narrative of his Visit to Fairford, Manitoba.*

I have now the pleasure of transmitting to the Society a short account of my visit to their Station at Manitoba. It will, if I mistake not, serve to prove that the expectation which you ventured to entertain, and which stands expressed in the February Number of the "Missionary Record," has in some measure been fulfilled. After reviewing the dark aspect which that Mission has so long presented, you there said that you could imagine it to be "one of the last efforts of the enemy," and you recorded at the same time your hope that, under the blessing of God, "a favourable crisis might not be far distant."\*

\* "Church Missionary Record" for February 1851, p. 45.

I trust that a sketch of what I was permitted to witness on the spot, may convey to other minds the impression which it vividly produced on my own, that the dawn of a brighter day is now apparent, where one had almost commenced to despair.

I had long intended to pay Mr. Cowley a visit, but had from time to time been obliged to defer it. Two things I was anxious to combine—to meet as large a number of Indians as possible, and to accomplish my journey and return before the ice might give way. I had at first thought of accompanying Mr. Cowley in January, after his visit to the Settlement for the Ordination and Visitation; but I found, on inquiry, that I should in that case see only two or three Indian families, and this would have defeated the main object of my visit. As it appeared afterwards, I was guided to select the latest period at which it would have been practicable. The ice broke up unusually early, and had I deferred my departure a week longer I might have been put to serious inconvenience.

After taking part in the Services of Sunday, February the 23d, I set off on the morning of the 24th. In order to effect a longer journey the first day, I started with my own horse and cariole, and took them upwards of twenty miles. The day was very bright and favourable, a picture of our finest winter weather. Many preparations had been made to meet the possible severity of the cold. It was deemed unsafe for me to travel without a coat of buffalo skin, although any such covering was wholly unnecessary at starting: indeed, I did not wear it above a few hours during my whole absence. It might, however, have been very different, had we been obliged to encamp out all night, which we fully expected to do, or if it had changed to severer weather.

After bidding farewell to my good friends at the Upper Fort, I proceeded first along the bed of the Assiniboine, then, leaving the river, along its banks. Passing Sturgeon Creek, where a water-mill has recently been erected, the road traverses a bare plain as far as Grant Town, a French Roman-Catholic Settlement. It was the first time I had been up so far, the Protestant population not extending in that direction. I took the opportunity of calling on Mr. Grant, who holds from the Company the office of Warden of the Plains, and saw also M. La Fleche, the Roman-Catholic priest. Adjoining the house of the latter is a small Chapel and School. Even, however, with the aid of the School, education does not seem to prosper, and there is in this respect a marked difference between the two classes in the Settlement. Many

from among the Roman Catholics have, in consequence, been led to frequent our Schools, simply from the desire for knowledge, and finding that no satisfactory progress was made on their system.

Continuing along the Whitehorse Plains, a few miles beyond I came to F. Whitford's house, imbedded in a thick wood, where I expected to change my conveyance and find the dogs. I rested but a short time to take some refreshment, and then, the work of harnessing over, I was ready to jump into the lighter cariole.

And now commenced the part of the journey more peculiarly characteristic of the country, and more novel to European habits. In summer there is always much around to remind of home; and when one's thoughts are inclined to wander, the sight of the wild rose in thick clusters, the columbine and the harebell in rich abundance—all these invest the scene with a familiar look. But in winter all is entirely unlike what one has seen before. The extreme purity of the snow, the brightness of the sky overhead for days together, the difference of costume, and the novelty of the conveyance, all effect a more entire change of association. My own dress was a large beaver-skin cap, with ears of fur meeting under the chin, and a heavy coat, not strictly episcopal in form. These things I wore of necessity, and had the buffalo coat by my side in case of requiring it. Thus equipped, I seated myself, or rather reclined, in the cariole, which is made very light, and only large enough to hold the body, with a few blankets and buffalo robes wrapped closely around. On a projecting board behind was the box containing my robes and a few necessary articles, and following us was a sleigh, with our food and that for the dogs, and a few presents which I was taking with me. We had thus two teams, and they were the best the country afforded, kindly placed at my disposal by the Company, and in charge of Monkman, the best driver. The animals, "*les coursiers du nord*," as they are often called, were very gaily caparisoned, their trappings, saddle-cloths, and collars, of scarlet and blue. The driver, on whose skill and tact much depends, runs by the side, or, when the track is narrow, jumps on the runner behind; and, to prevent the upsetting of the cariole, he has a leather rein fastened to either side, by which he can lift and balance it at pleasure. From the lightness of the cariole I had at first many a capsize; but as I got accustomed to the motion, I could balance myself, so as to throw my weight in the opposite direction when I saw it inclining

VOL. II.

to one side. At times, over it went without any such warning, or, if I might be nodding a little towards evening, the first intimation I received of my situation was to find that I was dragging along, with my elbow in the snow.

We had a long distance to run in order to reach the Bay. Many had dissuaded me from attempting so much that day; but, as the dogs were fresh and the evening fine, I started about four o'clock, in good hopes of crossing the Plain. It is divided into three parts, which are nearly equal—a bare level plain, a higher ridge of wood land, and then, descending, a level plain which stretches towards the Bay. We made very good running for a long time: the dogs were in full vigour, but the track, from recent snow, was not well marked out, and rather uneven, so as often to plunge us in the deep snow by the side. The whip was but seldom necessary for the dogs, and a knock on the side of the cariole was sufficient to stimulate them to press on.

Once only we rested, in the middle of the woody ridge: it was to light a fire, to melt some snow for the men and dogs. This is done by holding the snow in a pan over the flame: the water thus produced is very good, and free from any smoky flavour if well done: when taken for a continuance it is said to have a prejudicial effect, and to reduce the system; but in such a journey it is very refreshing to man and beast.

We then proceeded with fresh energy. I amused myself by ascertaining the names of the dogs, which I heard uttered very often in some abbreviated form. The leader had the appropriate name of Papillon, or Butterfly—from his speed rather than his beauty—and a very trusty creature he was, very sure to select for himself the best footing where there was any choice. The other two were named Fox and Blucher: a fourth we were to pick up by the way. As the night closed in the appearance was very singular, as we threaded our way along. The ornaments on the dogs' necks, from which the bells were suspended, were often the only things visible: they looked exactly like the usual symbol for the constellation Aries.

When within a few miles of the houses at the Bay the wind suddenly changed, and blew right in our faces. For half an hour it was colder than during any other part of the journey: the cutting sensation in passing rapidly through the air can scarcely be imagined. It has a scorching feel on the face, the only part exposed, enabling one to realize the "*torridus gelu*" which Livy applies to Hannibal and his men in crossing the Alps.

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It was only of short duration in the present case: the lights at last appeared in the distance, and a loud chorus of dogs rung in our ears. I imagined, from the brightness, that all were up; but I soon found that it was only the glare from the wood fires and open chimneys, and the reflection through the parchment windows. All had gone to rest some time before, as it was now after eleven o'clock, and we had to arouse the inmates at the house of F. Richards, an old Canadian half-breed, where it was arranged that I should spend the night. Very joyous was it to see the lights as we approached the houses, which almost form a village on the Bay. We rattled past several, not on a pavement, but on the hard snow, until our dogs galloped up to the one which was their usual resort, and gladly threw themselves down to rest, after receiving a fish or two as the reward of their exertions. The best quarters were immediately vacated for me: the only drawback was the extreme warmth of the room, from their heaping on additional logs in honour of my arrival. I lay awake some time reflecting on the varied incidents of the day; and could not help remembering one somewhat similar occasion, on which I arrived about the same hour at night at the end of a lovely English lake—memory brought the scene vividly before me—the Lake of Coniston, and the little inn at its head, which I reached after a long and fatiguing walk very late one summer's evening, nearly twelve years ago.

*Feb. 25*—The next day's journey was a much lighter one. The wind had risen in the night, and the weather was cold and stormy. Very grateful did I feel that I had succeeded in accomplishing so much the previous day. Had I waited, I could not have made the traverse over the Plains, as the road there is much exposed. But for this neck of land, or isthmus, the Red-River Settlement would be on an island. To Mr. Cowley's Station there is communication by water from the Settlement, by Lake Winnipeg and the Little Saskatchewan River, and from that there is access by the boats to the southern extremity of Manitoba Lake. The only barrier of land is from that to the Assiniboine, as traversed by us the previous evening. Where we crossed, the distance was between twenty and thirty miles, but higher up, at the south-west corner of the lake, it is much less, not more than nine, if I am rightly informed. At that spot there was formerly much traffic, as a carrying-place from the lake to the river, and it has, in consequence, the name of Portage la Prairie, or, more commonly, the Portage. The land is said to be very good, very favourable

for an agricultural settlement, and there is every probability of its being occupied in some such way before long.

I started soon after nine, and drove about seven miles to a little cluster of Protestant houses, occupied by some families formerly resident at Red River, but now settled there on account of the ready supply of fish from the lake. All assembled in one house to see me, when I addressed some words of exhortation, and joined with them in prayer. The want of subsistence has led them to fix their habitation there. They are thus far removed from the means of grace, and it is therefore the more necessary to embrace every opportunity of pressing upon them the concerns of their souls. I was to see a few here regarding their Confirmation: one did not appear because of timidity. I had, according to my usual custom, sent her a copy of Bishop Wilson's Manual of Confirmation, and I found she expected to be closely catechized on its contents. Though admirably adapted for general use, where there is a tolerable acquaintance with Christian doctrine, and the Word of God, I often find here that I require something simpler, and have to break up the subject, and explain it in a form more level to the capacity of those who are only commencing the Christian life. I spent above two hours conversing with them and taking some refreshment, and then prepared to leave, giving them some hopes that I might admit to Confirmation, on my return, those whom I had seen.

We were soon again on the lake, and continued on it for ten or twelve miles. The snow was lying in ridges, and presented a wave-like appearance: the day was still bleak and the wind cold, and we were not sorry to discern in the distance the thick wood, in which was situated my driver's house. It is almost half a mile from the lake, with very tall oak trees all around, a very pretty position. It is one of the Company's farms, where horses are kept to the number of 100 or 120: a few of them remain under cover, and a few in a large paddock well fenced round; but the greater proportion range about, and are only gathered together and counted periodically. The spot has been well selected, and has great capabilities for a farm, which might be much increased: the great drawback is distance from the house of God.

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*Feb. 26*—The wind had increased much during the night, and was too strong to admit of our proceeding on our journey, so I had one day of entire rest. I amused myself with the Chippeway Testament, and saw some

Indians: one sick Indian and his family were here. To the Christian, the sight of an Indian in full vigour is painful, from the thought of his being still in darkness and the shadow of death; but a sick or disabled Indian is doubly so. Cut off from the pursuits of the chase, without the power of gaining a livelihood for himself and family, he soon becomes a prey to melancholy, and pines away in secret anguish. Another Indian was here who had killed three moose deer, and had left them on the spot: he was unable to bring them home, and had come in for assistance. I offered to take some of the meat from him in exchange for flour or clothing, if it would be of service to him. He was reported to me as a very industrious Indian, much inclined to adopt European habits.

I strolled down to the lake, or rather fought my way against the wind. It was a driving wind from the north, bringing clouds of snow, which beat on the face like hail or pointed ice. It may seem strange, but my difficulty was to discern the margin of the lake, the boundary between land and water. I tried for some time, but without success, and had to apply to a boy who was bringing down some horses to water. One colour, one appearance, reigned all around, and, though in a different sense, the words seemed applicable—

*"Unus erat toti nature vultus."*

In the afternoon I obtained for some hours a Manual of Roman-Catholic prayers in Chipeway. It has a preface by M. Belcour, but emanates from Canada. It shows the advantage of some forms of prayer in the native tongue, and the hold which can be gained on the Indian by the use of his own language. The Roman Catholics had a Station for some years on the opposite side of the lake, but have now abandoned it. Many of those baptized by them use these prayers, but seem unable to comprehend or explain their meaning, and very ignorant of God's blessed Word. I have since acquired a copy of their Book of Prayers and Hymns, bearing date, Paris 1837, with a short recommendatory notice by the Roman-Catholic Bishop of Detroit, Michigan, United States.

The wind abated much towards evening; so, after prayers, I retired betimes to rest, to prepare for an early start, should the weather be favourable, the following day.

*Feb. 27*—We were off an hour before sunrise. The stars were bright over head, and the deep blue above contrasted with the white surface around. As the other stars declined, the morning star, "day's harbinger," shone the more brightly. By it the men seemed to direct their course: so true is the

remark of Coleridge, that man cannot advance here below, except by observation of the heavens: that they are man's practical and daily guide by sea and land. But soon the ruddy tints appeared in the east, and the white surface assumed a roseate glow, which cannot fully be described. The hue became deeper and deeper, until the sun emerged in full glory over the snowy plain. The undulations on the surface diversified the appearance, breaking the rays of light so as to produce almost a prismatic effect. There was an unusual brightness at the time of day-rise, as they term it here, so that objects became plainly visible at a remarkable distance. The men asked me to notice a blue column of smoke ascending towards heaven: it was at the Company's Fort, to which we were directing our steps. It was on the other side of the lake, and a very great way off, and never had they seen it at such a distance before; but there was no possibility of mistake. Houses are not common on Manitoba Lake, and there was the smoke rising up, too plain to admit of any doubt. The sight was soon lost, but it was of great use to us, as they took the bearings of the post at once, and steered a straight course. Generally they have to coast along more to the east, keeping by the margin of the lake until they make the direct traverse; but by the one glimpse at day-break they kept their course without deviating from it, and the saving of time and labour was very great. May we not often save for the day by gaining an hour at the early dawn, and receiving then an especial blessing from heaven!

I was able to take, during the day, several walks, the snow being hardened and somewhat crisp from the effect of the north-wind. Yet at times it proved treacherous; and when I imagined the foot firmly planted I would make a plunge. This produced some little strain on the muscles of the leg in extricating it again, till I got more accustomed to it. Various, and full of interest, were my reflections as I walked ahead, allowing the carioles to follow up and overtake me. I felt that I was the first Bishop who had ever crossed the lake, perhaps the only Bishop travelling at the time under like circumstances and so equipped. I could not but indulge the prayer that my journey might be for good; that the message of salvation might be carried rapidly over these ice-bound regions to the north and to the west.

We arrived at the post at mid-day, having had a noble run. We passed, on our way, the Wuskwy Ministik, or Birch Island, where Mr. Cowley had at first endeavoured to gather

the Indians, but which he afterwards exchanged for his present Station, as more eligible. We also passed the Sugar Island, where a large quantity of maple sugar is made annually by the Indians, and from it crossed to the Fort, on the west side of the lake, which is here narrow. The former house had been burnt down about three weeks before, and the ashes were still smouldering. Here we received a hearty welcome from Mr. R. Hardisty, the gentleman in charge, whose younger brothers are under my care in the Settlement. It is but a small post, with an out-station adjoining Mr. Cowley's. They were busily engaged preparing wood for the new house. In the evening I assembled all the Company's servants for prayers, and was much pleased with their attention. Indeed, the condition of the Forts scattered over the country is very often on my mind. I feel the responsibility laid on me, as regards the immortal welfare of those who are brought together in them. They are the only spots where civilization and European habits are found over the country, and yet it is very difficult to infuse into them always a Christian character and appearance. Cut off from the means of grace, they very soon lose the habits of religion, and prayer and the study of God's Word become neglected. It is the Company's regulation that the service of the Church of England be read in each Fort every Sunday; and in some I rejoice to know that this is diligently done, and every effort made to encourage their dependants by word and example. But it would require even more than this. The men here told me of the weariness which they felt in the winter nights without religious and useful books, and the society of Christian friends. I could feel deeply for them, and promised on my return to send them a few, which they might read and pass to one another. There may be a difficulty in procuring a sufficient number of books to distribute in this way, but even that might be obviated by something of a circulation from post to post. I feel these to be a part of my charge, and I cannot contemplate their peculiar position without pain. O that God would give us wisdom in devising plans for their permanent good, as well as for the conversion of the native Indian!

*Feb. 28*—I was much pleased to find that Mr. Hardisty would accompany us on our way: he has to pay a monthly visit to the station at Partridge Crop, and thought this might be his last opportunity. We started accordingly at half-past seven o'clock, having a long day's work before us. We were now three teams. The carioles were often

placed together, and, when the dogs were thus driven side by side, we could almost imagine it a royal progress. We had a very long traverse to make to reach the eastern shore once more, but here it was very different from the low margin of the lake in other parts. There is something of a broken and precipitous ridge running along the water's edge, to which has been given the name of the Steep Rocks. At first we thought of halting here to rest, but, as the men professed their willingness to go on, I preferred reaching my journey's end as soon as possible. We crossed, therefore, from the rocks to the entrance of the river, where we leave Manitoba Lake. Here there is a little danger, as the river is open even during the depth of winter, and flows with a rapid current. At the mouth, where it issues on the lake, the ice is consequently treacherous, and the snow wet. One of our men preceded us in snow-shoes to mark out a track for us, and it was a relief when at last the cariole bumped safely on terra firma. The refreshment, however, was extreme to hear the sound of the river, the murmur of the water in its channel, at a time when all other streams are ice-bound, and still as death. We had six miles yet to travel, but they proved the prettiest part of the whole journey. We entered a wood of poplar and willow, and some elegant tall pines. The track was very winding, and it was wonderful how the carioles, with the long array of dogs, managed to clear the stumps. One formidable jolt I certainly experienced, when, much to my surprise, the driver, who was on the runner behind, was suddenly thrown over my head, and alighted with his feet on my knees: he bounded off as quickly, and the only effect was a good laugh at the occurrence. Here one felt the delight of the bells, as we went winding through the dark grove. At times we came out on the bank of the river, and the splashing noise of the water varied the sound. We passed the spot where they spear the fish, and catch such large numbers for the support of the School and Mission. The distance appeared longer to me from my eagerness to reach the end; yet it seemed to me far more like a drive at home than any thing I have seen in this country. Very carefully had Mr. Cowley marked the distance on the trees, but this was invisible from the darkness, and I could only guess the miles as we proceeded. At last we saw, with delight, the lights, and dashed across the river, where the ice was firm, immediately before Mr. Cowley's house. Here I was cordially and affectionately greeted, and felt it very grateful to rest after thirteen hours of continuous travel.

ling, without stopping for any meal. My only change and refreshment was a walk at times during the day, and this I should have tried much oftener but for fear of retarding our progress.

And now I was in the bosom of a Christian family. I had travelled about 180 miles, nor had I experienced so much cold as in passing from Derby to London, by railway, on the night of January the 1st, 1849. How pleasant the social circle after the solitary journey! Here God was preparing a table in the wilderness, and was causing, as we trust, the light of Divine Truth to cheer the darkness of heathenism around. Very heartily did we unite in grateful thanksgivings that night, and fervently did we pray that God would make the season a blessing to the Indians, as well as a refreshment to our own souls.

*March 1*—This day was chiefly devoted to hearing particulars of the Station, and preparing for the Services of the following day. The appearance of the Mission-school surprised me: it is well-contrived, and, having a small tower at the end, looks quite like a Church. It has a small space within parted off with Communion-rails, which is necessary, as it has to serve at present both for Church and School. The tower is very neat: when completed, it will have a pretty effect; and, being near the river, it will form a prominent object, as St. Andrew's on the Red River, and Christ Church on the Saskatchewan. It will be seen by all the boats passing up or down to Manitoba Lake or to Fort Pelly; and, as it is a favourite resort of the Indians, the sight of the tower may, with God's blessing, make an impression on some of their hearts. The river is broader than I expected, being about 170 yards, and there are houses on each side. The Station is between the Partridge Crop, on the one side, and St. Martin's Lake on the other, about an equal distance from each. The Mission-house is a good one, and the farm very well stocked with cattle. The capabilities of the place appear considerable: very many might settle comfortably around, the abundance of wood and fish being great inducements. It is more accessible by water than I had imagined, so much so, that a Mission boat would seem indispensable to carry on operations here. It is open to Lake Winnipeg and Berens River, to Manitoba Lake and the Company's post there, to Swan River and Fort Pelly. Besides this, for the carriage of fish from the Narrows or the spearing-place it would be very useful, and often save time and labour. I felt this so strongly, that I have, since my return, pressed it on the notice of the Corresponding

Committee, and, from local resources, a boat has been furnished for the Station.

I did not stir much out during the day, being chiefly occupied inspecting the registers and other statistical details connected with Mr. Cowley's work. I was anxious, also, to see the translations which he had found most useful. As being entirely a Saulteaux settlement, it differs from the Indian Settlement, Red River. The two translations of which Mr. Cowley expressed the most favourable opinion were those of Genesis and St. John, by Mr. Peter Jones, a Native. The Chippeway Testament, Albany, 1833, he found of comparatively little use. In this judgment I fully coincide\*: of the excellence of the translation of St. John I am persuaded, and yet I am convinced that it requires much simplification of the words, much separation of the particles from the verbs, pronouns from the substantives. The want of this has given to the words a prodigious length, which was wholly unnecessary, and thrown a maze of obscurity around the study of the language. This is done in some measure by Mr. Howse, who embodies a large portion of St. John in the notes of his Cree Grammar, but it might be carried further with advantage. I also looked over the translation of the Services of our Church, so far as they are yet collected. In this Mr. Cowley has not yet been able to accomplish so much as Mr. Hunter, never having had the advantage of such an interpreter as Mr. Budd to assist in the prosecution of the language. He talks, however, in private with the people, and reads it with force and energy, but he cannot yet compose in it to any extent, or venture to preach in it.

*Sunday, March 2*—I am anxious to give something of a detailed account of my first Sunday at this distant spot, as the complexion of that day is, perhaps, the truest test of the progress of Missionary labour. The nature of its observance would stamp the place and population, and give the best idea of what may be expected from the rising generation. It may convey to friends at a distance a pretty correct notion of what has been effected by means of their liberality, and prove how a Missionary sphere gradually becomes assimilated to parochial labour at home.

In the morning, at nine o'clock, there was the Sunday-school, forty-two children being present. I took the senior class, that I might satisfy myself as to their knowledge. The

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\* I have since had this opinion confirmed by the testimony of the Rev. Dr. O'Meara, Manitoulin Island, Lake Huron.



Collect was said by all of them, the Epistle and Gospel read, and the questions proposed they answered clearly and intelligently. The usual fault with the Natives of this country is, a diffidence in answering questions: they can learn any thing, and have retentive powers for committing to memory, but they have a backwardness in hazarding an answer. This they seemed to have got over, and they gave their replies with freedom. It proves the amount of toil bestowed on the School. It is here especially that Mr. Cowley has laboured, and sown the seed, and God has not left him without his reward. It is from the School that the good work is now spreading. There was one Indian, old Robert, present as a scholar, engaged in learning his alphabet, and puzzling over his elementary syllables very perseveringly.

The Service commenced at eleven o'clock. Mr. Cowley read prayers, the opening portion in *Saulteaux*; the Psalms for the day in English; the Lessons first in English, after which they were interpreted by Charles Pratt, the Society's Catechist. At the end of the second Lesson there was the baptism of a young Indian. He had been taken from the Indian tents only two years ago, but he can now read well, and answer most questions; and is, as far as man can judge, earnest and serious. His appearance is prepossessing, and his manner during the Service was very becoming and proper. He gave his replies, according to the form of adult baptism, audibly and deliberately. He had previously borne the name of Luke, and I see him noticed in the "Missionary Record" as Luke Shata\*; but on this occasion, in addition to the Christian name of Luke, he received the name of Caldwell, after the excellent Governor of Assiniboia, the staunch and firm friend of the Church Missionary Society. I felt much in baptizing him, the first male adult baptized here; but I had a strong confidence that he was one of God's own children, anxious to love and serve his Saviour. The Service was then finished in the Indian language, the Communion being omitted, owing to the extreme length. After its close, with the aid of the interpreter I spoke to them very briefly from Acts ii. 7—"The Lord added to the Church daily such as should be saved." God seemed to be fulfilling the words before our eyes, and I could not but regard Luke Caldwell as the first-fruits of a band of believers to be gathered into the fold of the Redeemer in that hitherto dark quarter.

\* "Church Missionary Record" for February 1851, p. 42.

In the afternoon I attended the School again, heard them say their Catechism, read in the Book of Numbers, and repeat the Gospel for the day by heart. Then followed the Evening Service, the prayers very much as in the morning. Without the formality of a sermon, which might weary their attention, I spoke to them from the second Lesson, *Philippians i.*, immediately after it had been read in Indian, dwelling chiefly on the Christian's life and the Christian's death, from verse 21.

Many Indians were present at each of the Services. Some had only returned the night before from their fishing-ground, whither necessity had carried them: some were still kept away, though all were anxious to be in during my visit, to which they had long been looking forward. The Services of the day left not a shadow of doubt on my mind as to the duty of continuing the Mission. I had felt, I confess, serious doubts on the subject before, from the amount of labour and energy which had been expended, without, apparently, any return. But the fruit is now beginning to show itself: there is a deep under-current of good setting in, very much through the children of the School. Many have been long inquiring after baptism, but a praiseworthy degree of strictness has been observed by Mr. Cowley in sifting the cases, and rather keeping them back for a season, lest, by their subsequent conduct, they should bring discredit on the Christian name.

I gave notice of the various arrangements for the week. On Monday and Tuesday I was to see the Candidates for the Confirmation, which was fixed for Wednesday; on Thursday I was to meet the Indians; on Friday to examine the School children; and, during that day and Saturday, to visit them all at their several houses. All was, as nearly as possible, according to the plan of what I had done at Cumberland last summer. There was not as yet any Church to consecrate, but I hope, if I live to make another visit in three years, to find a Church adjoining the School in some degree of forwardness, if not already completed. The administration of the Lord's Supper was to take place on the following Sunday.

*March 2*—Another lovely day, Mr. Cowley's little children playing out of doors in front of the house. By those who have not experienced it, the full beauty and enjoyment of a winter day can hardly be understood. When they hear of the thermometer falling 20°, 30°, or 40° below zero, they can hardly imagine that out-door exercise can be safe, much less that it is really more pleasant to

the feelings than the damp temperature of a mild English winter.

In the morning I was occupied overlooking the external concerns of the Station. On the farm I found thirty-nine head of cattle. Now this in itself involves a great amount of toil and anxiety, and yet it is a necessary labour. When the Indian first becomes willing to embrace Christianity, and desires to know more of God, he is often thrown entirely upon us. He comes to the Minister of God, the Missionary on the spot, and says, "Assist me in the erection of a house, in raising a little corn: aid me with a little clothing, and give me some cattle to start with, and I can proceed. I can then leave my wife and children with you, and prosecute my winter hunt, and return." When he makes the appeal, he has nothing except that in which he stands, and he requires some help and assistance in taking the first step. He is a child in temporal matters as in spiritual, and has to be led by the hand ere he can walk alone. In this way, in most of the Stations, besides assistance in clothing and house-building, a present of a calf is made to each who is willing to settle and build. The farm is thus necessary for the sake of example, as well as use; but it becomes a heavier care than may at first be thought—in the immediate neighbourhood of wilder animals, where even the dogs are at times very destructive, and where the servants engaged in the farm know comparatively little of its practical management. All, in such a case, depends on the energy and vigilance of one superintending mind.

I was led also to make some inquiries about the fishery. At the time, there was great distress from want of food, and I was anxious to discover whether the deficiency appeared casual, or likely to be permanent. From all I could hear, there was little reason to fear a recurrence of the same state of things. At the season of the fall fishery, Mr. Cowley had been confined to the house by illness, and it had consequently not been prosecuted with sufficient zeal. In most seasons the fish are very abundant, and at a very easy distance. There is the spot not many miles off where the spearing of the fish is practised very successfully. This is done during the night by torch-light, and must be a very pretty sight. Often, according to Mr. Cowley's report, ten or twelve canoes may be seen returning,

moving along the river with lights at their bow. He has frequently been out with them himself for nights together, and on a fine evening Mrs. Cowley has more than once accompanied him. There is also the large net of the Society, which promises to be very useful in increasing the supplies. I pressed much upon all the necessity of extreme diligence during the fall, and the expediency of building additional store-houses, in which to preserve the fish for winter. With such precautions, I cannot but feel confident that the Station has uncommon facilities for the support of a considerable population.

The houses now begin to make some appearance: they are on each side of the river, at present ten in number; but, as one has three separate dwellings and families under one roof, they may be reckoned twelve in all, besides the School-house and Parsonage. There is a gradual improvement in their construction, and several more are in contemplation during the summer.

In the afternoon I went over the old School-house, where many children, taken from their parents, are boarded; the boys at one end, the girls at the other, with a room in the centre where they take their meals. I was pleased with their cheerful happiness out of school-hours. There is a large family from Berens' River, on Lake Winnipeg, all of whom seemed quite contented. I then saw the females for Confirmation, examining and conversing with them separately, as is always my custom when I can do it. This part of my duty connects me often with past days, and labourers gone to their rest. One Candidate I found here, who had been baptized by the Rev. J. West, on his visit to Brandon House in 1821.

On my return, Poppingwe, the Chief, paid me a visit, and I arranged with him that he should give notice to the Indians of the Conference on Thursday. The men returned in the course of the evening from the Narrows, whither they had gone in quest of fish, without success. They brought a message for me from the Black Duck, very much in the Indian style. "I am glad that my father has come to visit us. Tell him that I cannot at present leave my place here, where I am obliged to fish for my subsistence, but that I desire to shake hands with him from a distance."

## SUMMARY OF INTELLIGENCE

RECEIVED BETWEEN THE 22d OF SEPTEMBER AND THE 21st OF OCTOBER.

**KRISHNAGHUR MISSION**—The Rev. S. Hassell, after recently visiting this district, gives the following testimony to the reality and progress of the work there—"The very countenances of the people; their daily assembling for Morning and Evening Worship, when the Missionary gives them, after singing and prayer, a familiar exposition of some part of the Word of Life; the Schools, well taught and well looked after—in short, every thing that meets one's eye—declares that a mighty change has been effected there; and although they may be but babes in Christ, and need to be dealt with tenderly, yet they have turned from sin and death, and are on their 'way to Zion, with their faces thitherward.'"

**TINNEVELLY MISSION: Kadatchapuram**—The Rev. John Dewasagayam's last Journal contains a Native Schoolmaster's Report to his Native Pastor of the illness and death of one of his scholars. Dharmakkunnu was the obedient and only son of his widowed mother, who is a regular Communicant. "When attacked by cholera," writes the Schoolmaster, "I visited him, and inquired on whom he placed his hopes of salvation. 'I trust in my Lord Jesus. I remember His sufferings and death, and feel comforted.' I asked him to whom he would compare his present state—'To the son of the widow of Nain.' In a few hours he died, crying, 'Jesus, save me!' Two days afterwards I called to see the mother, but was at a loss how to offer consolation. On seeing me, she exclaimed, 'Schoolmaster, my son was hitherto taught in your School, but he now learns in heaven.' I exhorted her, from this circumstance, to comfort herself; and reminded her of David's words, 'I shall go to him, but he shall not return to me.'"

**Meignanapuram**—The recent Confirmations (p. 118) were a season of much blessing. "It was a time," writes the Rev. James Spratt, "in which the good seed was plentifully sown; and I doubt not that there were many, especially of the youthful Candidates, in whose hearts there were desires to give themselves to Christ. These desires, I trust, were strengthened on the day of Confirmation, both by the prayers and the addresses of the Bishop. The latter were so simple, and yet so full of Gospel truth—presenting so much of the privileges as well as the duties of the newly-confirmed—so earnest and so affectionate—that they cannot but prove a blessing. I have frequently had to lament the want of piety among the youthful portion of our people. This

I can no longer justly do. Already I know a few who give cheering evidence of love to the Saviour, and I feel sanguine that the recent Confirmation will have added to their numbers."

Despatches from Madras, received on the 17th of October, inform us of the serious illness of the Rev. Messrs. Thomas and Barenbrück. The latest accounts from Tinnevely give hopes that Mr. Thomas is fast recovering: about Mr. Barenbrück, whose illness—induced, it is believed, by overwork—commenced just as Mr. Thomas began to recover, much anxiety is felt. How can the Committee undertake new Missions, strong as may be the appeals made to them, when labourers in fields already occupied are fainting under "the burden and heat of the day?"

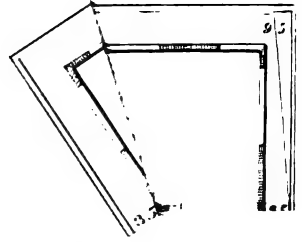
**NORTH-WEST-AMERICA MISSION**—In addition to the cheering intelligence respecting the progress of this Mission to the north-west (pp. 254—233), we have the pleasure of announcing the arrival, on the 26th of August last, of Mr. and Mrs. Horden (C. M. Record, July last, p. 160) at Moose Fort, another new Station, lying at the southern extremity of James's Bay, and upwards of 700 miles north-east of the Red River. Mr. Horden expects to obtain access to the wandering tribes frequenting Fort Albany, Rupert's House, and the East-Main Coast, as well as to those habitually trading with Moose Fort itself. The Indians received him with tokens of joy altogether unmistakeable.

**CALCUTTA**—On the 10th of July last, Babu Gyandronath Tagore, only son of Babu Prosanokumar Tagore, and nephew of the late Dwarkanath Tagore, was baptized at the Mission Church, by his friend and fellow-countryman, the Rev. Krishna Mohun Banerji. For ten years the mind of this Hindu gentleman has been occupied in the search of religious truth, and during the latter half of that period, at least, he has been a believer in Christ. His convictions are not to be traced to the arguments of Missionaries, or, indeed, of any living person, but, under the guidance of God's Spirit, to the study of the Bible and Christian works. His extensive theological reading has not only embraced the best sound English writers, but also works of many European infidels and rationalists, which his Hindu friends encouraged him to study, in the hope that they would destroy his growing faith in the religion of Jesus. He has had to encounter the alienation of his father, a man of great wealth.

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VOL. II.

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# Church Missionary Intelligencer.

No. 12.]

DECEMBER, 1851.

[VOL. II.

## ORIGINAL COMMUNICATIONS.

### THE CLAIMS OF INDIA FOR ENLARGED MISSIONARY EFFORT.

(WITH A MAP OF HINDUSTAN.)

THE present is a day of enlarged opportunity—unequalled perhaps, certainly never surpassed, in the history of the world. Time has been when the inquiry amongst the friends of Christian Missions was, Where shall we find a door of access to the heathen? Now the agitated question is, How shall we meet the enlarged demands which are being made upon us? Geographically and morally, the world opens before us. Geographical research is enlarging our range of observation, and bringing more and more of the destitute nations of the world within our view. The tolerant action of kings and rulers in different directions affords free scope for inquiry. If the Vaudois, emancipated from restrictive laws, are free to operate for the good of their Italian brethren, a similar enlargement has been conceded to the inquiring Christian of the East, and the native of India may follow the deep convictions of his conscience without being deprived of wife, property, and position, and consigned to a social death. And now, as if to remove from us all excuse, the facilities of intercourse with distant lands are being wonderfully increased. The overland route brings India within the moderate distance of twenty-eight days; the Oriental Steam-Company continues the chain, and affords rapid and stated access to the Chinese coast. Early in the new year a regular line of steamers will connect us more directly with the West-African shores. Similar arrangements are about to be extended to the ports of South America. The transit by the American isthmus affords the prospect of communication with New Zealand, very different from the circuitous passage by the Cape of Good Hope or Cape Horn; and the time may not be far distant, when, for all Missionary purposes, the Chinese coast may be approached more rapidly by a route to the west than to the east. These lines of communication all converge to England. They all meet there: from thence they spring and thither they return. They place this country in a grand central position. Thus, as she has freely received she may freely give. It may be, not a closed, but, like Joseph's,

VOL. II.

an open storehouse, from whence the famine that has waxed sore in all lands may be relieved; and, if she is disposed, opportunities are not wanting of disseminating far and wide the knowledge that maketh "wise unto salvation."

And as we have thus the opportunity of doing good, so at the present moment is there a special call for increased effort on behalf of the millions of our fellow-men who are without the Gospel. Fields of labour already occupied, and the vast regions beyond, alike invite us onward. Nations are awakening to a deep consciousness of need. The superstitions handed down from their forefathers have grown old, and no longer command the human mind to abject and unquestioning submission. Men have grown wearied of them, and long for something better; and the distant Missionary Station becomes a centre of hope to which long-ing expectation is directed, and from whence it is deemed relief may come. The efforts which have been made to awaken the heathen from the deep sleep of insensibility are now coming back upon us in earnest cries for help, addressed to us from various quarters. Throughout the past year our different fields of labour have been passed in review, and the encouraging circumstances connected with them pointed out—the ample proofs, in every direction, that our labour has not been in vain in the Lord. He who has declared, "from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering," is even now opening the windows of heaven, and pouring out on our Missionary work a blessing so large, that there is not room enough to receive it. He has blessed our feeble labours beyond our most sanguine expectations, and, by this recognition of what we have done, invites us to do more. The efforts of the slave-trade to force back Christianity from the advanced position which it has attained at Abbeokuta have hitherto failed, and we trust, by the blessing of God, will continue so to do. The Gospel has been introduced amongst a peculiarly interesting and intelligent African race: transplanted from Sierra Leone, it has struck root there, and its "branches shall spread." Already they are doing so. The wide extent of country through-

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out which the Yoruba language and its affinities prevail, invest this new position with no ordinary importance. The dry bones that have so long lain in the deep valley of Oriental Christianity are beginning to be moved, and there, also, there is room for compassionate effort and earnest prayer. In China the work of conversion has commenced. Beyond the Great Atlantic the wintry shores of Rupert's land are brightening with promise, and Christian Indians, who have themselves tasted of the Redeemer's pardoning mercy, are going forth in different directions to spread the glad tidings of great joy far and wide amongst their countrymen.

But there is one field of Missionary labour to which we desire to give pre-eminence in this paper. India, at the present moment, is clothed with special interest, and we are called upon to consider how we shall make the augmented effort which the rapidly-increasing movement in the native mind towards Christianity renders necessary. In a previous Number we recorded the passing of the *lex loci* Act by the Governor-General in Council, and the recognition throughout British India of the broad principle of toleration.

Hitherto the Christian convert in that country has been subjected to cruel persecution—persecution of the most trying kind, because unrelentingly inflicted by his own near relatives and friends, who, if the kindly influences of natural affection had not been overborne by the dictates of an imperious superstition, would promptly have stood forth to shelter him from the storm. He has been disowned and cast off. Every door, every heart, has been closed against him. He has become to his own as dead—nay, worse than dead, for deceased friends are the subjects of affectionate remembrance, around whose memorial in the heart undying affection loves to group many a touching and tender association; but from the Hindu's heart all traces of the apostate to Christianity have been carefully obliterated, and every reminiscence of him silenced and sternly rejected. The Christian convert from Hinduism has thus stood forth before native society denuded of all most dear to man in this life; and although to him there has been more than ample compensation in the fulfilment of the Saviour's words, "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting," yet of these rich equivalents the heathen know nothing, and the Christian convert has been

pointed out to them, by the subtle Brahmins, as one who has been shipwrecked, and whose course they should avoid. Thus men have been deterred from conceding to Christianity a patient hearing. They have at once closed the door upon it because they have said, "If I consider it, and come under convictions of its truth, I shall be placed in a distressing situation. I must either stifle such convictions, or be prepared to surrender all that is most dear to me. I shall preclude the possibility of this by an *à priori* rejection of the subject. I shall not look into its evidences, but turn aside from it as false, lest, perchance, I should find it to be true." But now the threatening evils which overhung the path of legitimate inquiry, and deterred many from approaching it, have been removed. The convert to Christianity, by the interposition of British law, is guarded from the cruel deprivation of his civil rights and privileges, to which he would otherwise be subjected. To the Hindu, likewise, has been conceded the great boon of liberty of conscience. The dread of becoming an outcast no longer need deter him from reading a Christian book, or listening to a Christian Missionary. His deep dissatisfaction with the superstitions of his fathers, and his strong conviction that he needs for life and death some surer trust, may now have place. He may read and inquire, and be convinced.

And such is the process that appears to be going forward at the present moment. The long-settled arrangements of Hindu society are beginning to be manifestly disturbed by the action of internal forces. Here and there a tremor is felt. Instances of conversion unexpectedly occurring arrest the attention of the native community. Five young men, students in the London Missionary Institution at Bhowanipur, offered themselves recently for baptism, all Brahmins, two of them Kulins, and two proprietors or haldars of the temple at Kali Ghaut. Two were, after due examination, baptized: of the other three, held back by the efforts of their friends, one subsequently escaped from custody in his father's house, and united himself with his companions in professing Christianity. To these, others were added. The Hindus of the old school had hitherto professed to despise the efforts of the Missionaries, but now they were compelled to confess them important; so important, indeed, as to render it necessary that immediate steps should be taken to arrest their progress. A great anti-Missionary meeting was convened at Calcutta, and a new mode of purification approved of, by which individuals who have lost caste by

becoming Christians may recover their position in native society. That meeting, we believe, instead of strengthening the bulwarks of Hinduism, will be found to have remarkably facilitated its disruption. Time has been when the recovery of caste would have been considered cheaply purchased even by the severe penance of many years, which the respectable Hindu gentleman who occupied the chair declared to be more than human nature could endure. Now, according to the decision of this meeting, the most sacrilegious violation of Hindu ritual may be atoned for by a mulct—the presentation of some hundred kine and some kahuns of cowries to the Brahmins! Here, then, we have an admission on the part of those most concerned in upholding caste—the Brahmins, and pundits, and influential babus of the old school—that in the violation of its rules and regulations there is nothing of moral delinquency, otherwise money could never constitute a compensation. Surely Hindu fathers or mothers, sisters or brothers, will no longer cast out a son or brother from his wonted place in their affections because of that which, after all, may be reduced to a matter of pounds, shillings, and pence, or, in native phraseology, to the important elements of kine and cowries! True affection is priceless! It is no easy matter to tear out from his niche within the heart one who has been long enshrined there, and so estrange the affections from him that he shall be as though he never had been loved. The heathen mind, indeed, in its superstitious attachment to idolatry, has often forced itself to do so; but it has been invariably in the case of those whom it considered guilty of an impious act, for which nothing save the extreme of penitential sorrow could atone. But will it persevere in doing so, and surrender that which is beyond price, because of that which has its price? Surely caste has been removed from the category of those things in which are involved the strong excitements and deep stirrings of the soul, and has been lowered to a position amongst those common-place matters which are of mere calculation and pecuniary arrangement. We are disposed to think that what the *lex loci* Act commenced this meeting has perfected; that the great barrier of caste has been virtually displaced, its spell broken, and its doom sealed.

The question is, Has that meeting been so influential with the Hindus as to arrest the progress of conversion? This memorable meeting was held on Sunday, May the 25th. It had been held more especially with reference to the work of conversion at Bhowanipur.

One week subsequently, another first-class student of the same Institution, Ambiká Chorón Mukarji, a young Brahmin, offered himself for baptism, avowing his conviction that he could be saved from sin only by the atonement of Christ, and his determination to confess this faith before men, and brave the consequences; and, encouraged by Ambiká's example, a young friend, Broje Madhop Bosen, a Kulin Kaystho, in rank next to the Brahmin caste, placed himself under the roof of the Missionaries with a view to baptism.

It appears that Ambiká had been much helped by a young friend, a student in the Government Sanskrit College. These two young men had endeavoured to find a refuge from the absurdities of Hindu idolatry in the Vedantist Creed, and, while arrested there, had endeavoured with much zeal to make proselytes of others. The chill system which acknowledges a God only to leave the sinner far removed from Him, did not permanently retain them. The Sanskrit student, unacquainted with the English, had obtained a Bengali New Testament, which he studied carefully at home, and read repeatedly to his friend. The Christian instruction received in the Bhowanipur Institution now came to the aid of Ambiká, and enabled him the more quickly to apprehend the reality and excellency of Gospel truth. The baptism of his fellow-students in April much impressed him, until at length, having decided to become a Christian, he communicated his intention to his friend, "who urged him by all means to do so, since he had so well examined the subject, and felt convinced of the truth of Christianity; saying, with regard to himself, that he had some doubts still resting on his mind, and could not, therefore, do so at present."

The Kaystho also, who had been for some time in communication with the Missionaries as to his convictions, doubts, and difficulties, was constrained to a similar determination by the following domestic circumstance—

"The wife of one of his brothers fell sick, and was laid on her death-bed. As she was near dying, her mind was filled with distress because the family priest was not present to give her the few charmed words, the pronunciation of which was to be her passport to the heaven of Vishnu. Her relatives bade her call upon various Hindu gods; but our young friend, to whom she also appealed, bade her call upon God, the great God of nature: before others he could not do more. The poor woman died in great anguish of mind; and the whole history of her death convinced our young friend, that among Hindus there was no peace to be found

strong enough to bear the test of a dying hour. In a few days he aided Ambikā to leave his friends, and now he has come himself." \*

During eight years the Bhowanipur Missionaries had been labouring without direct fruit. These evidences of blessing, after so prolonged a winter, have been the more encouraging; nor can we be surprised at the hopeful manner in which they thus express themselves—

"The state of things around us at the present time seems to be full of promise. The very excitement and opposition that have recently been manifested I think may be regarded as a proof that *there is much more going on than we have any idea of*. The whole native society of Calcutta would not have been so stirred up, merely by five baptisms taking place of boys from Bhowanipur; but they have been so roused by this circumstance, in my opinion, because they know that Christian knowledge and Christian principles are making their way, secretly but surely, among the various ranks of their countrymen, like 'the leaven hid in the meal.' Facts often come to our knowledge which show that an extensive acquaintance with Christianity, and a kindly feeling towards it—an almost readiness to embrace it—do exist in the case of many of the educated and upper classes of society here.

"I could give many illustrations affording glimpses into the interior of Hindu society, and showing—so far as they do reveal it—that a great work is going on here, in secret and unknown to us. May the Lord be pleased speedily to make it manifest, and show it to be a work of His own hand!" †

Other instances now followed, which showed that the movement was not confined to the walls of Educational Institutions, but also had existence in general society, and that amongst both upper and lower classes. On Sunday, June the 6th, a native convert, a servant in the family of E. Currie, Esq., C.S., was baptized by the Rev. K. M. Banerjee, in Christ Church, Cornwallis Square. The Scriptures had been read to him and his fellow-servants by one of the Readers of the Christian-Instruction Society, and to this he attributes his conversion. On Whitsunday, June the 8th, six adults were baptized at the Church Missionary Station, Thakurpukur, south of Calcutta: they had been nine months under instruction.

This was followed by another baptism,

which has caused a profound sensation at Calcutta. Babu Gyandronath Mohun Tagore is the nephew of the polished Hindu gentleman Dwarkanath Tagore, who visited, some years back, the Courts and people of Europe, receiving, as a tribute of gratitude from his influential countrymen, on his return, the expression of an opinion on their part that he ought to be excluded from caste. His father is a man of great wealth. An only son, his worldly prospects were of no ordinary character. For ten years he has been prosecuting his search after religious truth, and for the last five years has been convinced that the Gospel of Christ is the object that he sought. No Missionary assisted him to this conclusion. In secret he had searched, seeking the pure gold amidst much that was fitted only to be rejected. Not only had he read the best English writers on theological subjects, but the works of infidel opponents of the Gospel; nay, his Hindu friends, in the hope of distracting him from the pursuit of truth, placed before him the publications of German neologists—Strauss, Emerson, Theodore Parker, &c. Thus all the forms of modern infidelity were presented to him; yet, amidst all this, he was enabled to perceive and single out that true wisdom which is more precious than rubies. He held back, however, from an open profession. The surrender of his legitimate prospects, of the regard of friends, and his position in native society, was an amount of sacrifice which he was not prepared to make. He taught, however, the hope which he had found to his young wife, and over her it rose in full ascendancy. "So powerful was the working of the Spirit of God upon her mind, that she rapidly outstripped her husband in perceiving the value of the truth, and the course of conduct it requires. She urged him to make a public profession, and that in strong terms. 'Let us live in a hut,' she said, 'rather than remain among idolaters.'" ‡

Thus five years passed away, and the conflict in this young man's mind between conviction and interest still continued. He had been hitherto like the Ruler—Luke xviii. 18—to whom our Lord had said, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich." At length domestic sorrow came. His wife, who had shared his faith, was removed from him after a few days' illness. The inestimable value of the hope of the Gospel then became apparent. She had loved the Word of God,

\* Rev. J. Mullens, in the London "Missionary Magazine and Chronicle" for Nov. 1851, pp. 240, 241.

† Rev. J. H. Parker, in ditto, p. 243.

‡ Mr. Mullens, &c., p. 244.

and now, when flesh and heart failed, its promises failed her not. Openly she declared herself a believer in Christ, and her happiness in the prospect of going to dwell with Him in heaven. One thing she longed for, to be baptized into His name—a privilege, however, which was not conceded to her: but her end was peace. From that moment his indecision terminated. It had been the earnest wish of his departed wife that he should avow himself a Christian; and such was his resolution. He left his family, took a house of his own, and informed his friends of his intention. His father is said to have offered him large inducements to abandon his purpose, but he was immovable; and since his baptism, so far from regretting the step which he has taken, he hesitates not to inform his heathen and Christian friends that his mind is filled with joy and peace. A moderate income remains to him out of the splendid patrimony which he would have inherited. He is now delivering lectures on the truth of Christianity, in his own house at Calcutta, to his countrymen. This is no ordinary case. It discovers the secret working of Divine truth. How much of similar inquiry may be going forward in the bosom of the native community! How many, who have been hitherto held back against their better convictions! And how soon may not the long-pent-up waters break forth from their imprisonment!

It is remarkable that a similar instance of conversion, in which the Scriptures and other Christian books, without the interposition of a Missionary, had been the instrumentality employed, occurred at Madras during the preceding April. Sreenavassa Charry, a young Brahmin of the highest, or Iyengar caste, had pursued his studies for some time at the Madras University—one of those Institutions from which, out of mistaken deference to the religious scruples of the Natives, Christian books are excluded. Unable, from the narrowness of his circumstances, to continue there, about three years ago he entered into the employment of Mr. V. Seth Sam as a Tamul and Telugu translator. No efforts were made by his employer to convert him to Christianity; but he had access to his library, and of the opportunity thus afforded him he diligently availed himself. As he read he learned, not merely that idolatry is false—the process of a mere secular education has often effected this—but that Christianity is the truth of God, in the belief of which there is rest for the soul. Leaving his home and family, he placed himself under the charge of the Rev. A. R.

Symonds, Secretary of the Gospel-Propagation Society, in order to baptism. His relatives and friends, and members of his caste in general, became powerfully agitated, and by every means endeavoured to alter his intention. Painful meetings took place between him and the different members of his family; but, notwithstanding the deep distress which they occasioned him, they did not bend him from his resolution. His baptism took place on April the 13th—a deeply-interesting ceremony. A quiet, thoughtful-looking young man, about 23 or 24 years of age, he divested himself of his Brahminical thread, and surrendered it as a simple expression of his willingness to renounce all for Christ's sake. This instance of conversion caused as much excitement at Madras as that of Tagore at Calcutta.

It is in the highest degree encouraging to find Missionaries of various denominations uniting in their testimony as to the remarkable movement towards Christianity existing at the present time amongst the educated Natives of Calcutta. The Missionaries of the Free Church of Scotland thus write, under date of Aug. 8 of the present year—

“After a long interval of—what appears to us—spiritual deadness and apathy, which greatly depressed and discouraged our minds, and seemed to meet and to hem us in on every side, it is now shown clearly that the Spirit of the Lord was not restrained; and that, while to us all seemed dark and gloomy, His blessed work was going on, and coming to maturity in the souls of many of the Hindu youth. I believe that a very general impression for good was made on the educated Natives by the lectures delivered during the last cold season; \* and that the mind of nearly all the most thoughtful and earnest among them is more than favourably inclined to Christianity. It is certain, at least, that, since that time, a spirit of inquiry has manifested itself more widely among the young men in this city than any of us ever witnessed before; showing itself, perhaps, not so much numerically as in all quarters of the city, and in all ranks of society. It ought to encourage us in our work, that the movement, and the conversions which have accompanied it, are for the most part distinctly associated with education, and, indeed, almost confined to the educated classes.” †

\* A series of lectures delivered by various Missionaries on the truths of Christianity, and cognate subjects.

† Rev. W. S. M'Kay, in the “Home and Foreign Record of the Free Church of Scotland,” Nov. 1851, pp. 119, 120.

They then refer more particularly to the case of two interesting young men, students in the lower classes of the Free-Church Institution. The elder of them had much to endure from his heathen relatives. On perceiving the leaning of his mind towards Christianity, they took his Bible from him, abused and reviled him, and eventually removed him from the Institution. There were, however, several young men of his acquaintance in a similar state of mental anxiety with himself; and with seven or eight of these, convinced with him of the falsehood of Hinduism, he continued to pursue his inquiries, and finally decided, with his cousin, whom he had been instrumental in leading to the knowledge of the Truth, on making a public profession of his faith in Christ. In this resolution they were enabled to persevere, notwithstanding the heart-rending appeals of their friends, and were baptized on the 16th of July. On the evening of their baptism, two brothers, of a respectable Hindu family, and particularly prepossessing in appearance and deportment, placed themselves under the care of the Missionaries, with a view to baptism. The following narrative of the painful ordeal through which they had subsequently to pass will enable our readers to realize something of the trials to which converts from Hinduism are still subjected—

“It appeared that they were originally students of Seal’s College—a Hindu, or rather infidel, Institution, set up in opposition to the Missionary Schools—and had gone with others to hear the lectures, addressed to the educated Natives. The lectures set them a-thinking; and they were brought by a friend—also in that College—to our Catechist Behári Lál, in order that they might learn from him something about the Gospel. Behári very judiciously advised them to go to our Institution, and they were accordingly admitted into it about eight months ago; being perhaps the only instance, among the many thousands whom we have taught, of young men coming to us only that they might hear of the Gospel. They became very speedily convinced of its truth, and they showed so much knowledge, conviction, earnestness, and apparent faith, that I would not have scrupled at once to baptize them. Next morning, as usual, they were visited by their relatives; and their father, a remarkably intelligent man, with a winning and affectionate manner, was twice with them before noon, but they were quite firm and unmoved. A little after three o’clock, just as we were rising from dinner, news was brought to us that the mother was at the gate. My wife offered to take her into a private room, where she would

see no one but her two boys; but she declined, saying that the honour of her family would be lost were she to go under a European roof. Her palanquin was therefore put down under one of our windows, and her two sons were brought to her. As soon as she saw them she became literally frantic with grief: she drew them to her; she folded them in her arms; she clung to them, weeping passionately, and breaking out into exclamations that wrung the heart. She imputed no blame to them, found no fault with them, declared that she wished to throw no obstacle in the way of their following their consciences; but, for all that she had done and suffered for them, for all the love and affection with which she had cherished them—especially her first-born—she only besought them to go home with her for that one night, and to give their parents a few last hours to weep with them, ere they left them for ever. She appealed to my wife, in most moving terms, whether this were not a small boon, and asked her whether she would not have done the same had her son been in like circumstances. For nearly three hours this painful scene continued. Other relatives stood weeping around; but the mother’s sobs, and shrieks, and entreaties, were incessant, and the grasp with which she held her sons never relaxed for a moment. None of us were able to bear the sight of her agony, and we were obliged to go away at intervals to compose our minds. It may be imagined, then, what the two young men must have suffered. It was a noble and a holy spectacle to look at them. Pale, and trembling in every limb, they reasoned with their mother, gently, affectionately, and most respectfully, but with a firmness that was wonderful. They assured her that baptism would make no change in their love to her; they pointed out to her, that, even though her tears and entreaties prevailed upon them to accompany her, their convictions would remain unchanged; that they would return to us; and that all this sorrow and agony would have to be endured again. To all this she had one unvarying answer: ‘Only come with me to-night: return to-morrow if you will.’ The lady asked me if they should wrench themselves from their mother’s hold, and go away from her; but, knowing how it might be misrepresented, I could not advise them to do so. Throughout, these two amiable youths appeared to have the air and the spirit of martyrs: for hours they resisted the strongest pleading on earth—the yearning cry of the mother for her first-born. At last, human nature began to give way; and the arrival of the uncle—a splendid-looking, and evidently

a very able man, decided them. The oldest said to me, with tears in his eyes, 'I go with my mother; but I will return to-morrow;' and the youngest followed his example, saying, 'If they have taken my brother, they will take me also.' They went away in good faith, believing that they were to return; but, like the young man in the Gospel, they went away pale, downcast, and 'very sorrowful.' They have written to one of our Catechists since, saying that they are confined, and asking for James's 'Anxious Inquirer,' which was sent to them. We scarcely dare to hope that they will return to us; but we leave them with their God, and to the prayers of Christ's people. Such a defeat is all but equivalent to a victory. It is well to mention that their relatives stated that they had been treated with perfect fairness and kindness." \*

But let us now glance at other parts of India, and see whether the same movement is not clearly discernible. At Burdwan, the whole of the first class in the English School acknowledged to our Missionary, the Rev. J. J. Weitbrecht, their full conviction of the truth of Christianity, although as yet they dared not to profess it. The following extract from a letter of the same Missionary confirms the news of religious movements amongst the Coles, one of the Hill tribes, in Chota Nagpur†—

"Many parents are bringing their children to Ranchee, delivering them to the Missionaries, and requesting them to bring them up as Christians. The work seems to bear a healthy character. A converted Cole has been chiefly instrumental in rousing the attention of his countrymen. Scores of people are coming in from the villages on Sunday to hear the Gospel. It is encouraging to hear such pleasing news from any quarter. How truly seem the words now realized among the hill tribes of the western parts—'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose!'"

From our new Station at Bhagulpur the accounts are also encouraging. On the 5th of April five adults were baptized, and eleven more individuals on July the 3d, all of the hill tribes. A simple and impressive address,

\* Mr. M'Kay, &c., pp. 121, 122.

† The Chota Nagpur Mission, in connexion with the Berlin Society, was commenced in 1845. There are three Stations, one at Rauchee—the most considerable and prosperous—one at Lohurdungga, and one at Govindpur.

delivered by Archdeacon Pratt, who was present, added much to the solemnity of the occasion. There had been twenty-two baptisms at this place during the previous eighteen months. Benares, like Calcutta, had been thrown into great excitement by a lad presenting himself to our Missionary, the Rev. C. B. Leupolt, as a Candidate for Baptism; a fact showing the sensitive state of native society in that city with respect to the progress of Christianity. Other Candidates were under instruction. At Agra and in its neighbourhood several baptisms had occurred during the month of May—one in our own Mission, the others by the Baptist Missionaries. An intelligent Hindu, who had been earnestly seeking truth during the previous year, was baptized at Mirut on Trinity Sunday last by our Missionary, the Rev. R. M. Lamb, notwithstanding the efforts made to prevent him, and the trials and persecutions to which he was subjected, especially from the Mussulmans.

Along the western coast we read of two converts at Sholapur in the month of April, and during the progress of that month thirty-four baptisms, young and old, by the German Missionaries at Mangalore and in its vicinity. At Bombay a young Tamul convert, brought to the knowledge of the Truth principally by the instrumentality of a Christian soldier, was baptized by our Missionary, the Rev. C. W. Isenberg, on the 16th of May.

In the course of June the Free-Church Mission at Madras was favoured with the conversion of three young Hindus, two girls of about thirteen years each, and a youth of sixteen. A Moonsif, of mature age and independent position in society, who has for the last ten years been reading the Holy Scriptures, and carrying with him convictions of the truth of Christianity until he could resist no longer, has since then, with his wife, received baptism at the hands of the same Missionaries; and another Hindu, of fifty-nine years of age, in the beginning of August followed their example. At Cuddapah, in the Mysore country, the Missionaries of the London Society baptized five adults in the beginning of July. "It was to us," they say, "an occasion of no small joy to witness the increase of the Redeemer's kingdom in this dark land. May the Lord add unto our number many of such as shall be everlastingly saved!"

Nor is it only the amount of conversion which is remarkable, but the manner in which Christian Missionaries are received when on preaching journeys, and the attention



given to the message which they bring. "There are now," writes Mr. Isenberg, from Bombay, July 24, 1851, "facilities which did not previously exist, and the field is, to a great extent, white for the harvest. Doors are everywhere open. If we had men, true Missionaries, in the field in good number, we could extend our labours to an indefinite extent, and be sure of a great harvest in proportionably short time. I think it is high time that the Committee should send a new supply of devoted European Missionaries. The people have become much more familiar with, and favourable to, the Mission. *Itineration ought to be constantly carried on.*" The testimony of Mr. Lamb, at Mirut, is equally decided. We have now lying before us his Journal for two months, from October 15th to December 13th of last year. During this period, on Missionary excursions the Gospel had been preached 135 times to upwards of 24,000 people, and was heard by them throughout attentively, respectfully, and with an earnest desire to receive further instruction. Such notices as the following are frequent throughout the Journal—"I preached at Dohai to thirty people, and was kindly received: they listened with very great attention, and particularly requested that on our return from Delhi we would pitch the tent at their village, as they wished to hear more of the Scriptures and the way of salvation. They even offered to supply us with every thing we might require, without payment, if we would go." Again, at the great mela of Gharmuktezer, extending seven miles on both banks of the Ganges, and attended from its commencement by not less than two millions, the message of mercy was made known to crowds of willing hearers. A boat from whence to preach the Gospel, after the example of Him who entered into a ship and taught, was diligently sought for: none, however, was procurable, with one exception—the one which contained the Ganges idol, a representation in brass of an ugly old woman—but this the owner, who had no object in rowing from bank to bank except gain, was willing for hire to place at their service. The idol was covered up, that there might be no offerings presented to it, and the boat bore the Missionary and his Catechists from one group of ready hearers to another. At Moradabad, Futtehgunge, Bareilly, Chundowsie, the Gospel was preached to congregations varying from 50 to 500 in number. In the bazaar of Husseinpur a great sensation was produced amongst a large audience of 400: they eagerly sought for books, which they commenced reading forthwith. Such was their anxiety that

Mr. Lamb returned to the spot after breakfast, to the great joy of the people, who requested him to remain three or four days among them, that they might have further instruction out of the Scriptures, offering to supply food without payment. As he was seeking some convenient spot from whence to preach, he was invited by some people to go into their shops out of the sun, as they were themselves anxious to hear. The largest one was soon filled with fully 400 persons, who listened with the greatest patience and silence while Christ, in His power and willingness to save sinners, was made known. All appeared very favourably impressed, one intelligent man in particular, a Pundit, declaring his resolution to read and inquire further into the subject. Earnestly did these poor people entreat Mr. Lamb to return and establish a School, where their children might learn those things which would make them happy in this life and the next.

From Mr. Weitbrecht, and the populous district of Burdwan, the accounts received are precisely similar. In January of the present year Mr. Weitbrecht and the Rev. A. F. Lacroix proceeded on a Missionary journey, describing in their travels a semicircle from the town of Burdwan southward, until they had reached the south-western borders of the Hoogly district, then turning eastward to the Hoogly above Serampur. Large towns were visited—Kyti, Dewangunge, Ramchibonpur, Chundercorah, where probably a Missionary had never been before. At Kamerpokur, containing 1200 houses, Mr. Weitbrecht preached before a Kali temple: the horrid image was placed in a shrine, on the walls of which were painted Satanic figures; while before him stood a most attentive congregation of 350. At Hajipur, a populous place, there was no lack of hearers—weavers, shopkeepers, and peasants. They conducted him to a Shib temple, and requested him to preach from its steps. "I always like such a spot," writes our Missionary: "it is carrying the lamp of the Gospel into Satan's darkest corners. I had the honour to sit before the nose of the idol, and spoke on the text, 'God so loved the world.' Among about 400 hearers there were some thirty females peeping out between the nearest cottages, and listening with intense interest." At Ramchibonpur, a place of 10,000 inhabitants, they were followed into the market-place by at least 500 people. "It is not likely," says Mr. Weitbrecht, "that a Missionary ever saw this town, yet the people immediately found out who we were—'Jesus Christ's people are come!' was the report that was carried from mouth to mouth."

From Kirpoy they turned westward to Chundercorah, one of the largest Hindu towns, containing 8000 houses, 53 streets and lanes, and 52 bazaars. The celebration of an idol festival was going forward, and the roads and paths across the fields were lined with Hindu men, women, and children, proceeding to the mela in their holiday attire. The multitude of people in the great bazaars and adjoining streets was immense. Mounting an embankment, the Missionaries were soon surrounded by a thousand hearers. The people were invited to come the next day to the Missionaries' tent, when Gospels and Tracts would be distributed. They came in crowds, until, fearing lest the tent ropes might be torn off by the pressure, the Missionaries invited them to assemble under a large tree. Here about 500 attentive hearers grouped about the preacher, and, whenever a sentence struck them, gave vent to their feelings of approbation by "Aha!" "We have distributed," says Mr. Weitbrecht, "during these last three days, about 800 Tracts and 100 Gospels. The Gospel has been freely preached at Chundercorah, and in all probability for the first time, for we could not discover a trace of a Missionary having ever been here." Dewangunge is another large and populous town. Many Hindu merchants reside there, who trade in cotton clothes of every description, and in silk, sending the manufactured articles on camels and carts to Benares, Mirzapur, &c. The people came by hundreds to the Missionaries' tent, and one crowd after another was addressed.

Take the experience of another Missionary, the Rev. F. A. Kreiss, of Agra, on his visit to the Mela at Gobarhan last November.

"Nov. 2, 1850—After rising in the morning I opened the Bible, and was greatly encouraged in my work by reading the 96th Psalm. Here I was told, 'Declare His glory among the heathen, His wonders among all people.' So I did, and the Lord strengthened me to open my mouth boldly to make known the mystery of the Gospel. Preaching, and the distribution of Scriptures and Tracts, were carried on till eleven o'clock, when we retired to our tent, to rest during the hottest part of the day. We had been surrounded by many attentive hearers, several of whom seemed to be deeply convinced of the truth of the Gospel, and openly declared that they were deceived by their Brahmins and Pundits; that idolatry led to destruction; that their Shastras were full of errors; and that the truth was to be found only in our books. I heartily thanked the Lord for the blessing He had bestowed on the preaching of His Word, and besought Him to watch over the seed that had been scattered abroad

in His name, and make it fruitful to the salvation of many immortal souls."

After enumerating many other interesting matters, which our limits will not permit us to introduce, Mr. Kreiss concludes by saying—

"The experience we made at this Mela is very encouraging indeed. There was little disputing and gainsaying, but much inquiry after truth by respectable men. Their confidence in their idols is very much shaken, and there are not many who venture openly, and in the presence of the people, to defend idolatry and all the evil practices connected with it. And why? Because they know that their arguments will be refuted, and that they will thus expose themselves to the ridicule of the crowd, who feel less sympathy with them in proportion as the conviction of the truth of Christianity is more deeply rooted and widely spread abroad. These are sure signs of the approaching fall of Hinduism, and the advancement of Christ's glorious kingdom. May it soon come, and the King of Glory reign in every heart!"\*

Who can think of India, and its teeming millions willing to hear and ready to welcome the Christian Missionary, without having stirred within his breast something of the spirit of Him, who, "when He saw the multitudes, was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd?" What need is there not to follow His high example when He "went about all the cities and villages, teaching . . . and preaching the Gospel of the kingdom!" Who can realize the present aspect of this important country, the forward movement in favour of Christianity which has place in the minds of many, the facility of access to all, without feeling the strong conviction, that the present is a moment of special opportunity—a time to work for God. In earthly battlefields there have been often such moments, which, decisively apprehended and vigorously improved, have brought to a successful result many a long-protracted conflict. It was so with the last well-remembered and well-contested struggle which closed the disastrous

\* The circulation of books and tracts during the year 1850, as stated in the Report of the Bombay Tract Society, is also interesting. The tracts are no longer circulated gratuitously, but sold by a Colporteur; yet the amount of tracts issued was double that of 1849. They have been as follows—

Marathi . . . . .	55,816
Guzerathi . . . . .	5055
Hindustani . . . . .	2763
Other languages . . . . .	3835

Total . . . . . 67,514  
2 N

period of Napoleon's wars, and gave to England the long peace which she has since enjoyed. For hours the utmost efforts of the British troops had been requisite to sustain their ground. Heavy masses of a more numerous army were directed against them in rapid succession. Tremendous as the tempest was, they flinched not, failed not. In patient endurance they remained rooted to the spot where their colours had been planted, until the crisis of the contest arrived, and the encouraging word "advance" was heard along the line. There was then no delay—no hesitation; and the British troops advancing over the summit of the hill, behind which they had again and again lain down as the storm of iron hail swept over them, scattered before them a broken and disheartened host.

The conflict with Hindu idolatry has been of a protracted character. Positions of importance have been occupied by us, and these we have been enabled to retain, notwithstanding the utmost efforts of the adversary to expel us. Persecution has been directed against us, and often in tumultuous force has it raged and swelled around our infant congregations; but, although weak in themselves, and unequal to contend with the fierce outbreak of human violence, they have been marvellously strengthened, and have been enabled to endure. That which has been wrested from the enemy has been resolutely maintained, and we have, perhaps, thought it well that we have been so far successful; but we must do more—we must advance; and now is the favourable moment. Some of the adversary's most important defences have given way, and the stupendous system of idolatry, within which he has so strongly fortified himself, was never so assailable as at present. The Hindus are in a position to hear; and now is the opportune time, by an universal proclamation, to place the Gospel message before the mind of India. It is the time for an extensive preaching of Christ throughout the length and breadth of that populous country. "Hear, O heavens, and give ear O earth: for the Lord hath spoken!" We need *itinerating Missionaries*, able and devoted men, for this forward, and, by the blessing of God, decisive movement; men who will penetrate into districts as yet unoccupied, where a Missionary has never been, where no converts have been made, no Christian Congregations raised up; each, with his Catechists, spreading himself over an extensive range of country, and yet not so extensive but that he shall be enabled to return to the same place before the traces of the previous visit have been obliterated. The urgent necessity for such a procedure is so strongly felt by those on the spot, that two of

our Missionaries, in localities widely separated from each other, and without any knowledge each of the intentions of the other, have offered themselves to the Committee for this special work, if freed from those local duties which have hitherto circumscribed their sphere of action. Mr. Weitbrecht writes, in a Letter dated March 28, 1851—already referred to in our Number for August, but which we notice again because of its appositeness to our present subject—"I would earnestly recommend that you appoint a travelling Missionary for the district and neighbourhood of Burdwan. Let preaching be his exclusive business. It requires a mind free from other cares and responsibilities. A Missionary who has a variety of other duties to attend to is not fit for preaching; and he who has been sitting for hours teaching in Schools is ill-fitted for it either, after a grilling day; but if his mind be divested of every other care, it can be done effectually, morning and evening, even in the most unfavourable season." We believe this statement to be most correct. Itinerating Missionary work, as contradistinguished from pastoral Missionary work, is that which India requires at the present juncture; and this is a work which, to be met effectually in all its largeness of opportunity, must be taken up exclusively. The labours connected with it are peculiar, and to him who would enter upon them it may be said, "Give thyself wholly to them." It is not every one who is fitted for this service. It is the more necessary that they who are found to be so should be exclusively set apart for it.

We do not mean to undervalue the importance of the pastoral work, nor to diminish in the least the care and laborious effort which have been so well bestowed on it. Our God has graciously blessed endeavours which were commenced in great apparent weakness. Faithful men, at their Lord's bidding, went forward to the stupendous work of India's evangelization. They were few in number, like Jonathan and his armour-bearer, but they went forward in the same spirit—"It may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few." The world derided the effort, and scornfully inquired whether the supporters of Christian Missions expected, with such poor appliances, to overturn the massive bulwarks of India's idolatry. And truly, had the power been of man, it would have been a vain attempt; but they who entered upon it knew that the power was of God, and that His power can accomplish great results through insignificant instrumentality. The despised Missionary is armed with weapons, "not carnal, but mighty through God

to the pulling down of strong holds." He introduces into the dense mass of heathenism an element mysterious in its mode of action, and astonishing in the results which it produces; peculiar in this, that it always commences in apparent weakness, as a grain of mustard-seed sowed in the field, as leaven hid in the meal; but the very smallness of whose incipient condition facilitates its introduction amidst a people. For a time it seems lost, its primary operations being invisible; but in due season it does not fail to manifest itself. "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." Thus it has been with the seed sown by former Missionaries: it has sprung up, we know not how, and in the Native Congregations which have been formed in different parts of India that growth is manifested. Raised up by almighty power, we behold in them the divine recognition of past labours, and our encouragement to future and more extended operations. We cannot prize them too highly, or tend them too diligently. They are Native Churches growing and full of promise; but in an infantile condition—tender plants, needing much care. "Whom shall he teach knowledge, and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." This minute care, this patience of instruction, they require, and our Missionaries need to be gentle among them, "as a nurse cherisheth her children." It is no light thing to have the charge of a district containing upwards of 5000 converts to Christianity, scattered abroad in sixty-six villages, with one Ordained Native, eleven Native Catechists, and sixty-seven other Native Teachers engaged in their instruction. Such is Meignanapuram District in Tinnevely, and there are several other subdivisions of the same Mission-field not much inferior in the number of converts and weight of responsibility. Missionaries so circumstanced, however anxious to go down into the quarry of the unexcavated heathen, and labour there with their own hands, are absolutely precluded from so doing. Where the pastoral charge is more circumscribed there may be room for occasional excursions amongst the surrounding heathen; yet we believe that the attempt to combine these departments of labour is only practicable where the pastoral charge is of very limited extent, and beyond a certain

point becomes distracting to the Missionary, and injurious to the whole work. Let us again hear Mr. Weitbrecht's testimony on this subject.

"Among many mistakes I have made in my past Missionary career, one stands prominent before my mind: it is this—I have tried to do too much, and therefore I have done less than I might have done. Those extraordinary men are very rare in any profession of life who excel in various ways; whereas men of ordinary powers frequently attain to eminence by devoting their undivided attention to one branch of science or art. To apply this to Missionary work. Alas! how unfavourable is our position generally for efficient operation! Why, we are to be every thing and to do every thing! I have been preacher in English and in Bengali; translator and Schoolmaster in the week, and Pastor on the Lord's-day; doctor, apothecary, and architect, and many other things besides. It is naturally and properly expected that Missionaries are and should be preachers to the heathen; but how few comparatively are such! and those who are, how much of their time is taken up in other duties, so that they really cannot give themselves to the great work as fully as they would!

"I read the other day a passage in Chalmers's Life, the affecting truth of which I felt deeply: it was spoken from my own soul. 'I know not,' he says, 'a more effectual method of making one's earthly existence most painfully harassing and uncomfortable, than by associating an excess of *Missionary* with an excess of *mental* labour; than by combining in one person a jaded body with an exhausted spirit. One species of fatigue may be endured, but both together are insufferable; and when both kinds of service are attempted in too high a degree, the quality of both will be most essentially deteriorated.'

"And I may add to this judicious remark, that many of our brethren, and most valuable ones, have sunk under the burdens, within my remembrance, just because they undertook too much; whereas, humanly speaking, had they been less burdened, had division of labour lightened their portion, they might have been a blessing for many years.

"I feel persuaded that a great work will be accomplished, if an experienced Missionary, with active mind and habits, be appointed here to do the work of an evangelist among the heathen, divested of all other cares and impediments, at liberty freely to move about to the east and west. We have confined our efforts far too much to the narrow circle of Missionary Stations. Many of our brethren feel it, and they have been spreading the good seed more extensively this

last cold season. But it must be done more extensively still."

Yes! and in order to be done more extensively, there must be the special instrumentality. Otherwise faithful men, who have the charge of settled Stations, however anxious to enlarge the circle of Gospel influence, will find the growth of the native flock necessarily interfering with this object, and their Missionary tours diminishing, instead of increasing in extent and frequency, until finally abandoned.

This onward movement is the proper work of a Missionary body. Pastoral work is a charge which necessity superinduces, to be sustained for a time, but to be transferred to the proper agency, the native pastors, so soon as it be sufficiently matured; and therefore, necessary as it is, it must not be suffered to interfere with that which is purely Missionary, the preaching of the Gospel in places where Christ has not yet been named, and the pressing forward to the help of those who are perishing for lack of knowledge. Let due care be given to those who have been saved out of the waters where they must have perished, but let it not prevent the exercise of similar compassion to those who are still in danger, and entreating help. If one man be rescued, it would be strange if all who could aid were so occupied with him as to forget the many more who remain behind. He who has snatched one sufferer from the deep transfers his burden as quickly as possible to another, and hastens back to save more. Such is the impulse and acting of the true Missionary spirit. So it was with the Apostle Paul. He transferred the care of his Christian converts to others: he ordained elders in every Church, and then passed on to preach the Gospel elsewhere. "Yea, so have I strived," he says, "to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand." He had with him his companions in Missionary travelling: he would have Timothy to go forth with him. "There accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus, and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus." In the midst of so much that was urgent, it was a great saving of time, that, while pressing forward in the discharge of his primary duty, the preaching of the Gospel to every creature, he was contemporaneously training men under his own eye for future service, some for evangelists, others as Pastors and Teachers; and hence it was, that, when need required, the instruments were ready at hand.

To Timothy he says, "I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine;" and to Titus, another of his spiritual children, he writes, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

The time is come for the unequivocal and universal adoption of this primitive and apostolic mode of action. None other will meet the necessities of India; none other enable Missionary Societies to go forward to the help of a perishing world. We must have the pure Missionary, disentangled from the secularities of Stations, the building of Churches, the well ordering of Schools, and going forth in the spirit of his Master to another and more extensive sphere, travelling, like Paul in Asia Minor, over large districts, delivering his testimony from city to city; and then, after completing his circuit, returning back on the steps he had traced before; associating with himself, as travelling companions, some more hopeful converts, in whom he thinks he can discern the elements of future usefulness, and to whom may be eventually assigned the charge of the little groups of Native Christians which are gathered together here and there. Perhaps we may be permitted on this subject to introduce the testimony of another experienced Missionary in the field of India, Dr. Amos Sutton, of the Orissa Mission. How just the following paragraph!—

"India, as a field for Missionary labour, is as yet very imperfectly appreciated. Fully does the writer agree with Mr. Lacroix in asserting that there is not another country on the face of the earth which is so truly prepared for Missionary operations. Ardently does he hope that the claims of this vast field may be more vividly portrayed and more urgently presented before the Christian community, so that the precious opportunity now given us for seeking India's evangelization may be improved, and improved, too, with a promptitude and zeal commensurate with its unspeakable importance." \*

After describing the various departments of pastoral labour in which the Missionaries in Orissa had been occupied, he proceeds to bear the following testimony as to that which he conceives to be pre-eminently Missionary work—

"All the above, however important, and however essential as part of our general operations, are yet to be esteemed subordinate to the preaching of the everlasting Gospel to the people in their own language, and in their

\* "Orissa and its Evangelization," preface, p. iv.

own towns and villages. He who stops short of this, cannot be justly designated a Missionary to the heathen. Many, indeed, do stop short of this, and may be more honoured or applauded by the worldly wise in India, as elsewhere; and strong are the temptations to earn this meed of praise at this cheap rate. For while, of all the servants of Christ, an itinerant preacher of the Gospel most resembles his Lord, and most fully acts out His great and last command, yet he is also, in a heathen land, called to the exercise of the most self-denial, and to the endurance of most severe labour and reproach. The Missionaries in Orissa have ever been characterized as itinerant preachers of the Gospel. True, they have done much less in this department than they should and might have done, and it is hoped much less than they will hereafter accomplish; still, this has ever been esteemed by them their chief work, and they have laboured in it more than most of their fellow-Missionaries in other parts of the field. For a detail of their labours and itineracies, the reader is referred to the Narrative of the Orissa Mission, and the periodical publications of the Societies in England and America.\*

And again, more fully, in an advanced portion of the book, he thus expresses himself on the same point—

“In connexion with a right distribution of the Missionary force at the command of any given Mission, must be considered the important question, What is the specific work which a Missionary should seek to accomplish, or what is the true office of the minister who is sent out by distant Churches to seek the evangelization of any foreign people? The writer begs, with unfeigned diffidence, to offer an answer. And in the right answering of this question, he feels his dearest interests to be at stake.

“He must, then, express his conviction that the Scriptures recognise a class of ministers distinct from the pastors of Churches, and who must take precedence of them. They are called in Scripture apostles, fellow-labourers with the Apostles, or Missionaries and Evangelists. Such were Timothy, Titus, Barnabas, Silas, and others; and such an order of men, the writer is convinced, ought to be fully recognised and duly provided for by the Church of Christ at large. Such a class of men should be our Missionaries. Not our Missionary physicians, Schoolmasters, printers, or translators, but our Missionaries properly so called, who are sent out to preach the Gospel to the heathen. These men, he conceives, ought not to settle down as pastors of

Native Churches, but spend their whole time in founding Churches, appointing officers to such Churches, watching over them both till able to stand alone, and, in general itineracy, to preach far and wide the glorious Gospel.

“Such being a Missionary’s special work, his efficiency in it demands that his sphere of labour should be circumscribed within such limits as he can traverse within the time required for a vigilant superintendence of his whole field. . . .

“The writer would thus assign to every Missionary his own sphere of labour, and give him all the helps for the cultivation of his field the state of the general Mission can afford. Thus he should have a suitable proportion of the native preachers: from among these he should select pastors for the infant Churches he may be successful in forming, and others he should direct to the most eligible posts for evangelical labours. The Missionary would usually live at the most commanding position in his district, but should, as already observed, never take sole charge of a Native Church. He might appoint native assistant pastors at first, so as to leave himself free from local ties, in order to be always at liberty to visit any part of his field, to instruct, encourage, reprove, or assist his native preachers, as occasion might require. On this plan, the Missionary would become well acquainted with his whole work, and so dispose of his native fellow-labourers, that, with the help of a small bungalow, erected at suitable locations, he would be enabled to traverse the length and breadth of his field without the labour and expense of carrying tents and heavy baggage. Thus would he not only be spared the toil of extended Missionary journeys, but make these short perambulations far easier than can now generally be done.

“The native preachers, moreover, would be better accommodated as this plan of operations became more systematic and thorough. More permanency in our operations would thus, in all probability, be secured, and inquirers after Christianity receive far greater assurance than they now have that they would not be left as sheep without a shepherd, provided they joined the Christian flock. In case of the absence of a brother from his field, on account of sickness or any other cause, the work need not stop, as it now must; for either a junior brother might keep up his system of operations for a time, or a neighbouring Missionary might pay an occasional visit to encourage and direct the native preachers, or even take the general oversight of the district till the brother returned. The Missionaries, too, having fewer local ties, would be able to leave their posts for mutual con-

\* “Orissa,” &c., pp. 113, 114.



sultation or more frequent social intercourse ; and so, though in some respects more isolated than on the present plan, they would really, as a body, oftener see each other, and feel more intimately connected. This is a desideratum. The writer has been so confined to his own sphere of labours as scarcely ever to see some of his fellow-labourers in Orissa during the course of seven years—their whole term of Missionary service.”\*

What a comprehensive view of Missionary work have we not here presented to us ! It is for such a work that suitable instruments are needed, men having the same mind in them which was also in Christ Jesus, touched with deep compassion for the souls of their perishing fellow-men, penetrated with a sense of their own insufficiency—“ Ah, Lord God ! behold, I cannot speak : for I am a child ”—yet with such a solemn conviction of the importance of the office, that they cannot do otherwise than offer themselves for it ; men emptied of self-conceit and self-dependence, and therefore in a position to be replenished out of the fulness of Him who has declared, “ My grace is sufficient for thee : for my strength is made perfect in weakness.” May that same Spirit, who of old said, “ Separate me Barnabas and Saul for the work whereunto I have called them,” choose and lead forth the proper instruments ! Barnabas and Saul were engaged in pastoral work at Antioch—Acts xi. 26. : “ a whole year they assembled themselves with the Church, and taught much people.” They were now called forth to a higher department. May He so interpose now ; and summon from the ordinary to the special office those in whom He knows there are the special qualifications ! We rejoice to find that two from the number of our Indian Missionaries, individuals long resident in that country, and conversant with native language, character, and habits—the Rev. J. J. Weitbrecht of Burdwan, and the Rev. T. G. Ragland of Madras—have been so dealt with in their consciences, that they have been led to propose the surrender of the more local and pastoral work in which they have been hitherto engaged, that they may go and preach Christ where He has not been preached before. They are fitted for immediate action. Would that we had many such ! And perhaps others may be led to follow their example, and to say, I have the language—I can speak—I can plead. Send out, then, a younger brother, to whom I

can transfer my native flock, and I am ready to become an *itinerating Missionary*.

In conclusion, it is evident, if the urgent necessities of India at the present moment are to be met, we must have a new supply of labourers from home. We need a strong reinforcement, and for this we would plead. We would do so on India's behalf—India, even in its degradation interesting : how much more if rescued from the yoke of Satan, and led, a willing captive, to the feet of Him who shall have “ the heathen for His inheritance, and the uttermost parts of the earth for His possession.” How many faithful men have wrestled in earnest prayer for the deliverance of India : how many have sacrificed their earthly lives to do her good ! India, the Medhyama, or Central Land, as the Natives name it ; and such it has been to the world ! The abundance of its resources, the richness and variety of its productions, attracted attention. Men first traded ; dreams of conquest succeeded ; and thither flowed for centuries the tide of ambition and of war. The sceptre has been wrested from others, and assigned to England. India is now the Koh-i-noor of the British diadem—the richest appendage of the British crown. Let us labour that she may unite with us in the recognition of the Anointed Saviour as King of kings and Lord of lords, and participate in the blessedness attendant on a national acknowledgment of pure Christian truth. Then would India become indeed the Medhyama, or Central Land, from whence would go forth a mighty influence for good. Northward lies the vast extent of Central Asia ; eastward, the Ultra-Gangetic nations and the great islands of the Indian Archipelago ; westward, the long line of the African Coast : to all these India is central, and, if Christian, would prove a blessing in the midst of them.

Let us abound in prayer that the present crisis of opportunity throughout the world may be a crisis for good at home, deciding many no longer to halt between two opinions, but to offer themselves without further delay for the work of the Gospel amongst the heathen, and bringing forth our Society from that stationary position, as regards men and means, in which it has so long and painfully remained. “ Gilead abode beyond Jordan : and why did Dan remain in ships ? Asher continued on the sea shore, and abode in his breaches. Zebulun and Naphthali were a people that jeopardied their lives unto the death in the high places of the field.”

\* Ibid. pp. 309—311.

## RECENT INTELLIGENCE.

THE NORTH-WEST-AMERICA MISSION.  
(Concluded from p. 263 of our last Number.)

March 4—This morning I was agreeably

surprised to find that an earnest application had come from Jummia, pleading to be at once admitted to baptism, with all his family.

Mr. Cowley was not at all aware that he was about to take the step, but he has long formed a more favourable opinion of him, and noticed in him a growing improvement. His name has already occurred more than once in the Reports sent home,\* and he has, in fact, been on probation for more than three years.

I promised to visit him soon with the Interpreter. When we arrived, after again urging his request, he said, "I have not two mouths, to speak different things. I have long ago told our Master that I wished it, as he knows, and I am still of the same mind." His wife, who is even more advanced in Christian knowledge, spoke somewhat more fully regarding herself, and closed by adding, "My children have been taught in the School: they can read their Bible, and offer up their prayers, and are happy, and I wish to follow them." Old Robert, who was in the room, then commenced giving an account of his own feelings, and told us, "I often toss about on my bed and get no rest, turning from one side to the other, and thinking of these things." Jummia referred also to the past, contrasting the rites and practices of the Long Tent † with the pure and simple worship of the Christian. "I have been often," he said, "in the Great Tent, but they teach only what is bad: they only teach how to kill, and poison, and do mischief: they never teach good; but what we hear from our Master is all to make us better and happier." They professed to be ready to give themselves up, and their children. We had a long and satisfactory interview, and left, promising to give them some answer in the evening. This at least was apparent, that the length of their probation was some proof of their sincerity: the good work, too, has begun: they are already much in advance of the roaming Indian, their house is more comfortable, their manners more respectful, and their farm better kept. They have already three horses of their own, and several cows and oxen.

We walked on past Jummia's house, which is over the river, to view a limestone pit, lately discovered by accident by one of his brothers when riding along. It may hereafter prove a great blessing to the place. I descended into a little cavern to inspect it, and the stone appears of a good quality: it is not a mile from the bank of the river, and could be transported very easily. In future buildings, or in the erection of a Church, it might be of infinite service. Our route home-

wards was the same by which I had travelled in the dark the night of my arrival, and brought before us the very prospect which Mr. Cowley had wished to meet my eye by daylight. The view from the slight rising ground coming down on the river is very much that of an English village, the School tower, as seen through the trees, adding much to the effect. How great, in this and many other instances, the power of association! I feel convinced, that without the tower I should never have experienced half the amount of pleasure from the situation of the place. With the tower, imagination carried me at once to England, and passed on to anticipate the time when our Church might be firmly established in this country, and the Church tower be no such uncommon spectacle on the banks of the lake or river.

I afterwards saw the male Candidates for Confirmation, speaking to them individually, after my usual method. One, who had given in his name, drew back, without any reason that could be ascertained. It appeared as if some influence had been exerted upon him which he was unwilling to confess. He was a very attentive boy in the School; but as his mother is a Roman Catholic there might be some barrier in that quarter. At the Service, which is held every evening at the School-house, I continued a simple exposition of the Philippians. Some fresh applications were made for baptism, and I determined to have the baptisms of all who might be approved solemnized on Saturday evening. The work seems spreading, and those who have given up their superstitions manifest a growing boldness. I heard of one pleasing instance in quite a young man. He had been lately to a Metawin feast, and had spoken openly before all present of the absurdity of their rites, and of the gross deception practised. It was a formidable thing to attempt, but he did not hesitate to denounce the system fearlessly, and escaped without molestation.

*March 5*—This was Ash-Wednesday, the day appointed for the Confirmation, the one great object for which I had undertaken my journey; although the baptisms, of which I had beforehand no anticipation, seemed now invested with no less interest. We prepared for the Service betimes. My good friend was very much affected, and his heart appeared to be full to overflowing. He had long hoped that a work of grace was going on beneath, but he did not anticipate that it would come forth so prominently at this exact time—that they would, as families, give in their adhesion to the Truth. Into his feelings no one can exactly enter who has not experienced seven

\* "Church Missionary Record" for May 1849, pp. 111, 112, and February 1851, p. 43.

† Ibid. May 1849, pp. 111, 112.

years of anxious waiting—years of continued trial and discouragement. The one text of comfort, on which he told me he had often fallen back, was the promise of a faithful God, "My Word shall not return unto me void." We looked into some Psalms, and read them together, especially Psalm cxxvi., and we felt how cheering that manual of the Old-Testament saints is to the Christian pilgrim on his way. How comforting to find there God's assurance, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed"—or, as in the margin, bearing the seed-basket—"shall doubtless come again with rejoicing, bringing his sheaves with him!" The Catechist, Charles Pratt, seemed to feel it scarcely less deeply. "I have been here," he said, "as Schoolmaster one year, and in the Company's service two years before, and I thought the people so hardened as to be almost beyond hope; but God shows me that I judged amiss, and was short-sighted. God's time of mercy seems now to be approaching." May it indeed prove the dawn of a blessed day!

The prayers were read as usual in Indian, and the Confirmation took place immediately after the second Lesson, which was explained by Mr. Cowley. He then read, with the help of the Interpreter, the introduction, and the questions were proposed by me to the Candidates. They stood in order before me, in all fourteen—ten males and four females—and gave their replies solemnly and audibly, "I do." Luke Caldwell, whom I had so recently baptized, was among the number. After the imposition of hands, and the succeeding prayers, I addressed them from St. John xxi. 15—"Lovest thou me more than these?" I seemed to feel more deeply than ever the impressiveness of the scene described in this chapter, and the beauty of these simple and touching words. There was much to give them additional interest from association, and the direct applicability of much in the context to the circumstances in which we were placed. Every image in the passage was familiar to those before me: they could feel the mercy of the Saviour appearing so often by the lake, and hallowing all connected with it by His presence during His earthly sojourn—appearing, too, after His resurrection by the same lake, and in the same gracious and condescending way. Thus the lake, the nets, the night of fruitless toil, and the unexpected success, all spoke to their hearts through the objects of daily life: they were a parable before their eyes. The affecting question of the Saviour, "Lovest thou me?" I could press home in either interpretation, whether as meaning more than those

around, more than friends and kindred on earth, or more than these things before thee, thy boats and nets and earthly calling. Then came the closing exhortation, "Follow thou me." How forcible in St. Peter's own case! Years before he had heard and obeyed the call, and followed for a time; but when the hour of temptation came, he followed only afar off, and evil overtook him; but now the merciful Saviour restores him to favour, and only gives him the same charge, "Follow thou me." The subject was applied to the consciences of all, by asking them whether, as in the presence of God, they could with humble sincerity reply, "Thou knowest all things; Thou knowest that I love Thee."

The Service was a very impressive and cheering one. It was the closing Confirmation of my first Visitation, and made, in all, 442, and, with one confirmed afterwards during the week, who came from a distance, 443, in six Confirmations.\* At Evening Prayers the last chapter of the Philippians occurred as the second Lesson, which supplied very suitable exhortation for those confirmed, from verses 6, 7—"Be careful for nothing . . . and the peace of God, &c."—and a motto for their daily life in verse 13—"I can do all things through Christ which strengtheneth me." It thus happened that my own favourite Epistle came before us for contemplation during my visit, and I was enabled this evening to finish a kind of running commentary on that beautiful portion of God's Word.

*March 6*—The Indian Conference. We mustered, after all, but a small party, not nearly so many as I could have desired. Many were necessarily absent, on account of the fishing; some off hunting; but besides this, I think the feeling that their cause was weakening, and their power in some measure sapped by the prospect of several embracing Christianity, produced some effect. It led even those, still on the side of the Indian and their former usages, to speak with a degree of reserve and timidity.

They were altogether only ten in number. I commenced by giving the Chief some tobacco, which he very deliberately distributed among all his friends. This is an universal preliminary, and "to send round the tobacco" is a phrase among them equivalent to convening a meeting. I then opened the Conference by a short address, in which I assured them of my best wishes, gave them my reasons for coming among them, and expressed my desire to hear what were their chief wants and difficulties, and what their feelings were regarding the reception of Christianity.

\* See the Table of Confirmations at the end.

The Chief Puppigwe then spoke, evidently in much distress, and under some constraint. They are often extremely eloquent on such occasions, and speak with great rapidity and animation of manner. Here there was nothing of the kind; and if I wished a representation of a man whose appearance gave evidence of some secret internal discomfort, as if dissatisfied with the present, and uncertain of what was to come, I should have taken the picture of his anxious countenance that day. He said that he had often had much thought about this way, and could not banish it from him; that he had dreamt of the approach of the White Men, and the arrival of their Ministers in ships, and now we were among them. His father was, he said, a wise man, a very wise man, and had taught him many things, instructing him to be kind to all, and that then all would receive and welcome him kindly, which he had found through life to be the case. But his father, though so wise, had taught him *nothing beyond*, and all that was dark to him. He could once hunt the moose, and despised all meaner animals; but now his strength was breaking down, and he could see nothing beyond. Old Robert spoke, but very shortly; and after him Kishá Nootin, or Bigwind, an old man, to whom they look up with much respect.

Jummia, who had remained silent all the time, then said, addressing Puppigwe, "But you say nothing about prayers, or whether you will embrace the new way. For myself I need not," he said, "speak, for I am one of them, and have been with them for two years, and have quite given up conjuring and the medicine-bag." We had some conversation of a more desultory character. I asked them regarding their wants, and in the expression of these they became gradually more fluent, and spoke more freely. They mentioned various articles, such as a plough, and oxen, hoes, spades, and hatchets, implements for house-building, and clothing. All these I promised to take into consideration, and to meet them gradually, as our circumstances would permit. They then broke up, and, as a feast always follows a council, Mr. Cowley supplied them with some flour, that they might enjoy themselves after our departure.

I called upon a few at their houses in the afternoon, at the Company's post and at Jummia's. I could not but remark the difference between him and those still sunk in heathenism: he is, when compared with others, like the man in the Gospel, "clothed, and in his right mind." I was not a little struck by one request which he made to his "Father," and which he had not ventured upon in public at the meeting, which was, that

I should take one of his children to be taught to weave and spin, and another to be brought up as a blacksmith at the Red River. The petition proved that his mind was pushing forward, and that he was anxious to turn the sheep and wool to some account, and, if possible, to be so far independent, as to be able to prepare a spade or plough for the infant Settlement.

*March 7*—In the morning I examined the School-children according to promise: there were present 19 boys and 18 girls. The chief feature which struck me was the extreme quietness with which their instruction was conducted. This of course depends chiefly on the Master, and must be attributed in great measure to the steady firmness with which Charles Pratt maintains his authority over the children. Their progress was very considerable in Bible knowledge, reading, spelling, writing, and arithmetic; especially, as in most of the other Schools in this country, in spelling and writing. I distributed some books which I had brought with me as rewards to the upper children, and then gave some little hymn-books, and combs, and other little presents, to all the rest. I was much amused to discover afterwards that one imagined himself overlooked. This was Old Robert. He had been present when I commenced the examination, and I heard him puzzle through a few lines, but after that he had disappeared. I heard that he was quite disappointed that he had missed a comb by his departure: he had been, he said, so regular in his attendance, never missing one day. I told him that I should scarcely have taken him for one of the youthful scholars, even had he remained, but that certainly he should not lose his prize. I had unfortunately given my last away, but I promised to send him one from the Settlement, which, much to his joy, I have since done.

On returning home, Kishá Nootin called to take leave, going to his hunting-ground. He is a venerable-looking man, with a grave and dignified air: he is a superior Indian, and was a good deal affected at bidding farewell. I spoke to him of the uncertainty of our ever meeting again, and one could not but hope that some lurking anxiety about his soul was at work beneath. He is one regarding whom I especially long to hear hereafter.

There was afterwards a meeting of the Communicants, to receive some who were to join the Lord's Table for the first time on the approaching Sunday. Some names were also given in for baptism. In the evening I had a very long conversation with a Roman-Catholic regarding the Lord's Supper: he wished to become a Communicant, but I am not

anxious to receive any without an intelligent comprehension of the points of difference between the Churches, and a public profession of willingness to be in full and entire communion with our Church. Mr. Cowley wished me to see him, as the conversation was necessarily in French, his knowledge of English being imperfect. It lasted two hours, and, on the whole, I was favourably impressed with the case, but deferred him for a season, until he might have a fuller acquaintance with the nature of the step he was about to take.

*March 8*—I continued my visits at their houses. I paid Jummia a closing visit, as I intended to leave early on Monday morning—a last visit also before he should change his name, and become one with us in the enjoyment of common privileges and common hopes. I pressed upon him the necessity of a Christian example, as he was now taking the lead among those coming over. He spoke in a nice and humble spirit. "Our dependence," he said, "is on our Father: we have heard and understood the way of life, but how to answer exactly at our baptism we know not." His aged father said he was glad that he had lived to see the day when his son and his family had given themselves up: he only wanted to hear what the prophet, the conjuror, might think of this way—then he hoped to turn. Puppigwe, too, when I called to bid him farewell, said he had many thoughts about it, and should like to address the Indians, and get them to join.

The only pain in seeing them was the distress which still prevailed from want of food: money could do nothing to relieve the pressure, and one felt how powerless it is to procure the necessities of life in extreme scarcity. Angling and fishing were carried on; but how trying to watch by the ice for hours and days together in piercing cold, and often with but little success! Two men arrived during the day from Berens River: they had been to visit the Indians at their hunting-ground, and were on their way home. One I knew well, having married him in the Settlement some months before. They had suffered much from exposure to the cold: a large portion of the cheek of one was peeled off, having been frost-bitten: the eyes of the other streamed as with perpetual tears, and he could scarcely look up, the cold having seized that part. One piece of joyful tidings we learnt from them—that the great conjuror or prophet, who had deceived so many of them by drawing them from their homes with false hopes,\* was really dead. "Our

Mahneto," some of the people were heard to say, "is dead." How different the Christian's hope! how unanswerable the reply of the Catechist, "Our Mahneto never dies: He abides for ever!" This one occurrence strengthens very much our position in this country.

And now all the work and business of the week were finally completed—all the necessary preparations for the Sabbath were over—the hauling of the wood for Church and School, the distribution of the extra supplies for the morrow. There only remained that one Service, which I thought might suitably occupy the closing hours of one week, and form a sort of prelude and introduction to a new one. The day was very far advanced before the men had finished their assigned labour, and the Service was thus thrown late, somewhat after sunset. We were obliged to have lights in the School, and the partial darkness added something to the imposing effect. I see an engraving announced of the baptism of a New-Zealand Chief, which so much impressed the Governor, Sir George Grey, who happened to be present. I only wish I could transfer to paper a picture of the scene, with all engaged in it, that evening.

After the second Lesson, the Candidates came forward and stood before the Communion-rails. There was every varying age; some in declining years, some in full vigour, some children, and one or two infants. There was the best capote worn for the occasion by the men, the blanket by the women, while, in the background, there were many heathen Indians as spectators, with their beads and fantastic finery. It seemed no unintelligible action: all were ready to make their profession; even the children were sufficiently instructed to make their replies themselves, and approached to enter into covenant with God in their own names. Only three were to be baptized as infants: all the rest as adults, though some of tender years. They had joined with us in the Hymns, joined with us in the previous part of the Service, and now who could forbid water that they should not be baptized? It had been arranged that Mr. Cowley should leave my side during the Baptismal Service, and that he should give to each the right-hand of fellowship, and present them to me, standing himself as their sponsor or surety. It was at this moment that the interest was the greatest, as he took them one by one by the hand and placed them before me. Seventeen were in this way baptized, of five different families. Two were prevented from attending: the old man who had deferred his baptism having been suddenly taken ill, his wife and one grandchild could not be present. Had they

\* "Church Missionary Record" for February 1851, pp. 44, 45.

been with us we should have had, in two cases, three generations—old Robert, his daughter, and grandchildren, the old woman who was absent, her three sons and grandchildren. The questions were proposed in the face of the Congregation, and all, save the infants, declared their assent; and they were then sprinkled with water in the name of the Father, and of the Son, and of the Holy Ghost. In one case a mother and her babe sleeping at her breast were baptized together.

To each family I gave a new surname. Before arriving in this country, I felt strongly in favour of the retention of their Indian names—much of sympathy with what the Bishop of Quebec states as his own feelings in his *Journal*.<sup>\*</sup> But experience has led me to modify this opinion. If it were the case that a family name or totem, which is like the name of a class, or a badge in heraldry, could always be found, it might be otherwise; but brothers often do not bear the same name, nor sons the name of their parents. The name is generally from some peculiarity, some defect or deformity; and the surest way of bringing a smile on the countenance of an Indian is to ask his name. The totem, which once marked them out, and still distinguishes them elsewhere, seems lost here.

I determined, therefore, to give a new surname to each family. To that of Jummia, as being the chief family brought in, almost without any exception save that of the old man, I gave the name of Sumner, after the present excellent Archbishop, connecting thus the remotest branch of the Church of Christ in the West with him whom God has graciously placed over us as our spiritual ruler. Jummia I baptized John Sumner, and his brother—whose former name was Ahkammakewenene, or the Man from over the sea—Charles Sumner, after the Bishop of Winchester. Their aged mother was named Hannah Sumner. Old Robert, who was clothed in new apparel, and who had so changed his Indian look that for a moment I did not know him, received the name of Cockran, after our oldest and most experienced Missionary; his widowed daughter and her family that of Venn: to two other families were given the names of Brooks and Marsden. The demeanour of all was most decorous, and an awe seemed to be upon their spirits, even upon the children, as if they felt that they were entering into a solemn covenant, something connected more with heaven than earth.

<sup>\*</sup> "Journal of the Bishop of Montreal," now Quebec, pp. 66, 67, second edition.

After all had been presented, I addressed them from Acts xvi. 13—34, on the cases of Lydia and the jailer of Philippi. Here there were many points of resemblance. Families were then baptized—vv. 15, 33; the place of prayer was by the river-side; there was the woman whose heart the Lord opened to attend to the things spoken; there was the damsel possessed with a spirit of divination; there was the casting-out the evil spirit in the name of Jesus Christ; there was her own confession, "These men are the servants of the Most High God, which show unto us the way of salvation." Besides this, there was the jailer's cry, "What must I do to be saved?" the simple creed, "Believe on the Lord Jesus Christ, and thou shalt be saved." There was his baptism, with his household, and, consequent upon it, their holy joy. These two pictures from Philippi were placed before their view, sketches of God's early Church drawn by the Spirit, and surely types of what God still does, especially in infant Churches, at this day and hour.

I afterwards celebrated the marriage of two of the couples baptized, John and Isabella Sumner, and James and Sophia Brooks. To John Sumner, by the help of the Interpreter, I put the question, "John, wilt thou have this woman," &c.; when, with very characteristic simplicity, without any hint or direction, he said at once, "Ne Sahkehah"—I love her; and so the woman, when the corresponding question was proposed, answered, with as little hesitation, "Ne Sahkehah"—I love him; surely giving the spirit, if not the words of the answer, "I will."

And thus closed the day, to me, perhaps, the most interesting of any which I have spent in the country. I was brought into closer contact with heathenism, in the very way in which I could pray to be brought near it continually—to see it bow before the living God, and confess the Saviour. It was a day for which Mr. Cowley had anxiously sighed and longed. How glad was I to take part in it! As his had been the toil, I wished him to take the baptisms, as of those over whom he had so long watched; but he preferred that I should take them as on the spot. Although, therefore, in other circumstances, it is not the especial duty or office of the Bishop to baptize, yet in the position of the country, with an infant Church, it seemed even more suitable, and calculated to produce a deeper impression, that I should myself administer this holy sacrament, and Mr. Cowley stand as the representative of his people, as their witness and surety in the covenant.

Here, then, was a little Christian band, some Christian families ready for the coming Sab-



bath. I could now look upon the Station as something of a Christian village, and the very place I thought ought to have a new name, that its former state might almost pass out of mind. I had by chance been glancing over some engravings, when my eye fell on one of a pretty Church in Gloucestershire. I was taken with the appearance and the name, and asked regarding it; when I found, on inquiry, that it was the spot with which Mr. Cowley's fondest associations were connected. I said at once, "Here is a name for us. Partridge Crop is the designation of the sheet of water a little to the west, and is a very awkward and unseemly name: Manitoba it cannot be, as it is six miles from the lake, and sixty miles from Manitoba Fort; but 'Fairford, Manitoba,' may now mark out the spot where I hope a Christian village may gradually be formed. May it then live in the light of God's countenance, and receive largely of the Divine blessing!"

*March 9*—The last Sunday. I went to the School in the morning, as before. One girl I found in great distress that she had not been baptized: she had eagerly pleaded for it, and had mentioned the subject to her parents, still heathen, but her father had kept her back by saying, "My child, you will not know to whom to fly in another world when you die, if you give up the faith of your forefathers." On mixing with her young companions, now baptized, she seemed dispirited, and to feel painfully her position. I was much struck by the facility with which they catch up and remember new names. I made a point of asking them individually, and they gave with great ease their own name, and that of the place. All seemed as much accustomed to the new appellation as if they had used it for years.

Our little party at the Lord's Table amounted to fifteen. Though small, it was an increase on any previous number; and, blessed be God! there is now a prospect of a still further increase. None of those newly baptized were among the number, as they must be tried for a season beforehand: the addition of some of them, if God permit, will gradually enlarge the number. I preached on the occasion from St. Matthew xxvi. 26 and 42—the Saviour drinking the cup of wrath, that we might enjoy the cup of life and salvation. It was a very affecting Service. There was one female who had come sixty miles to be confirmed, and to partake of the Lord's Supper. She had often been a Communicant before, but she did not wish to be absent on this occasion, and came very cheerfully this long distance to embrace the opportunity of the

Confirmation, and to enjoy the sacramental season.

In the afternoon there were the two remaining baptisms, although old Paquonchees continued very ill. This completed the number of twenty. I then took Isaiah xxxv. as the passage of Scripture from which to address to them a few words of farewell, and asked the children to commit it to memory, and often to recall it to their minds as associated with my visit. Surely there was something of a partial fulfilment of its prophetic words. The wilderness and the solitary place were beginning to be glad, the desert beginning to rejoice and blossom as the rose. I appealed to their own observation, whether the place had not an outward gladness, which it possessed not before. I asked them, whether there was not more of melody to the ear in the sound of the bell which summoned them to the house of God, than in the discordant noise of the Indian drum; whether there was not more of music in the Hymns, which I had heard the children singing as I walked along the river, than in the howlings which they formerly used to raise on their festal occasions; whether there was not more of delight in kneeling at the throne of God, and, with united voice, calling on Him as "N'Oosenahn," Our Father, than in invoking a spirit from beneath, of whom they scarcely knew whether he were good or evil. And to these were added sights pleasing to the eye: the tower raising its head among them and pointing towards heaven, the stillness of the Sabbath-day, the people leaving their wonted toil, and going up in their best apparel to God's house. Here were glad sights and sounds in one remote corner of the wilderness. How cheerfully would I go onward the same distance to welcome such sights and sounds again! Every verse was full of depth and meaning. Were not the eyes of the blind being opened, the ears of the deaf unstopped? It was not with them as with the Chief, that they had "nothing beyond:" they could look into the grave, they could look towards heaven, they could look forward into eternity. Their ears, which once could feel no pleasure in prayer or praise, had now no sweeter sounds than the sweet songs of Zion. The waters were breaking out in the wilderness, and streams in the desert. I closed by placing before them the believer's path and its blessed termination; the road, the highway of holiness, the goal, "the ransomed of the Lord returning, and coming to Zion with songs and everlasting joy upon their heads."

Thus I ended these happy Services, and my public intercourse with the Indians at

Fairford. We passed the evening in reviewing God's work, in Christian conversation, prayer and praise, and I hoped to make an early start on my homeward route the following day.

Of my return to the Red River it will be unnecessary to say much: it lay along the same route as before. The weather was for the most part finer, but we felt that we had deferred sufficiently long. On quitting Fairford, we were unable to cross over the ice immediately in front of Mr. Cowley's house, but were obliged to go down lower towards St. Martin's Lake, where the ice had not given way. Many had assembled to bid us farewell: the old Chief, wearing the Society's Jubilee Medal, which I had given him, suspended by a blue ribbon round his neck; Luke, old Robert, James Brooks, and others. After crossing, we saw John Sumner and his family, and heard that the old man was daily getting worse. It gave me some melancholy thoughts and fears, which were afterwards too fully realized, when I found that he had been taken away by death only three or four days after my departure. I went rapidly along the six-miles road through the wood, passed the spearing-place now by daylight, and was soon on the open lake. The day was uncommonly fine, and the snow well packed, and I enjoyed many walks on it during the day. I scarcely expected to reach the Post for the night, as we had been a little delayed in the morning, and I rather looked forward with pleasure to encamping in the open air. About sunset we had tea in a very nice spot, where there was a large hollow or basin surrounded by higher ground. Here we could have passed a delightful night, as very little would have been necessary to defend ourselves against the cold. I felt sorry to leave it, and gladly would have taken up my night's lodging there; but, in order to procure fish for the poor dogs, the men deemed it better to press on; and it was after midnight before we reached the Fort, where we had to rouse up the inmates, who had at last given up hopes of our arrival. The moon had been bright for some time, and this enabled us to continue later on the road on our way home.

*March 11*—We left next morning about nine, the weather still fine, but colder, and the ground very hard. We dined near the Birch Island, Mr. Cowley's first Station. After dinner, I started off, and kept, as I thought, in the direction pointed out to me by the men; but without any landmarks it is difficult to keep a direct course, and I found myself too much to the west, which cost the dogs an additional mile or two. In places there are deep rents in

the ice, fissures across the whole lake: they are formidable at first, but one gets accustomed to them, and there is no danger connected with them in the depth of winter. The men, on arriving at any of them, generally take up their hatchets and try to break the ice in the fissure, which is thin, to procure water for themselves and dogs. We arrived at the cottage in the wood about eight: we should have been rather sooner, but one of our men had an acute pain in his knee, which retarded us. The dogs galloped up to their own home in good style: the crust on the snow had been favourable for them all the day, and very good for my walking. I managed altogether about fourteen or sixteen miles, although it was a little more slippery. I escaped, however, with not more than two or three tumbles on my back in walking rapidly along. It is the slippery uneven surface which is trying, and which forces one to spring often from one piece to another: in doing this the foot at times gives way, and a stunning fall is the consequence.

*March 12*—The next was our short and easy day's journey: I could therefore occupy the morning in some visits. I called at an adjoining cottage, and baptized a little child, and then passed a few miles along the lake to Bruce's Point, where they were expecting me to confirm. One, whom I had looked to meet here, I had already confirmed at Fairford; two more were absent; and there remained only one. Such being the case, as I prefer holding my Confirmations in a Church, if possible, as she was but young, and likely enough to be in the Settlement, or not far from it, when my next Confirmations take place, I deferred her for the present.

Here I was met by J. Mackay, the Catechist, on his way to Fairford to succeed Charles Pratt, who removes to Fort Pelly. Another also I found who had just come from the Red River, and brought me tidings from home. Few can estimate the delight with which I read, in my sister's letter, the grateful intelligence that a grant was made to me for another Clergyman in this diocese by the Society for the Propagation of the Gospel. The tidings had reached us, not from the Society by direct communication, but, singularly enough, the grant was mentioned in an American newspaper, and there met my eye when at the close of my Visitation. It was a sufficient comfort and reward for any toil which I had endured, to find that one more labourer was now permanently added to our little band.

After a few words of exhortation to the party who had assembled, I started off, and was not sorry to reach the Bay. I spent a

part of the evening in reading over my letters, and glancing at the American newspapers. I was struck by the activity and energy of the American Church—which ought to provoke us to emulation—in establishing a Missionary Bishop in Southern Africa. Since my return, I have heard, with much thankfulness, that steps are already in progress for the establishment of a Bishop of our own Church in Sierra Leone.

*March 13*—The last was about the hardest day of all. We started two hours before sunrise to make the long traverse over the plains. We left in company with another cariole, and lost a little time in assisting them with our dogs. At sunrise I took a long walk a-head. After in vain expecting them to overtake me, I began to feel apprehensive about the right path, but still continued onwards. At last, on reaching the opening in the wood, I halted, somewhat distressed. It appeared as a lake spread out before me, and I thought that I must have wandered round so as to get down on Manitoba Lake again, which I knew to be out of the way. On second thoughts, and on looking round again, I perceived that it was only the expanse of snow. This gave me courage, and I went vigorously on. After a brisk walk of some miles the dogs overtook me, but each hour the sun gained more power, and there was an unusual thaw for the month of March. This made the road very heavy, and retarded the progress of the dogs: in many places the grass appeared, and the cariole dragged with difficulty along the ground. I had expected to find my servant and horse at Whitford's, in the wood, but the same cause had delayed them, and we advanced several miles before we met them. I then released at once my weary dogs, which had done such good service, and, jumping into my own cariole, drove as rapidly on as the state of the roads would permit. I reached my home in safety about six o'clock, full of thankfulness to God for protecting me by the way, and for all that He had permitted to witness.

On the review of this sketch, I would offer a few remarks which press much on my own mind.

1. I feel that many may, on the perusal, be tempted to say that this is, after all, but a small work. Now, to baptize twenty, and to confirm fifteen, is, I readily allow, a small thing, or would be small among the teeming thousands of India, in New Zealand, or Australia. But, take the thinly-scattered population of this land, consider how seldom twenty families are ever found assembled in one spot, and these numbers are by no means

contemptible. They form a nucleus for civilization; they are a centre from which the light of Divine truth, and the power of a Christian example, may be diffused. If we could behold twenty such spots, small though they be, the good heaven would soon fill the land.

2. I am persuaded that the dawn of success at Fairford would prove that there is no real obstacle in the Indian mind. The Saulteaux are proverbially very hardened, and among that tribe I know not whether any are more so than those with whom Mr. Cowley has been connected. And yet their hearts are made "willing in the day of God's power;" and, when brought under the influence of the Gospel, they are not very different from the Indians at Cumberland or at the Red River. And now, in another branch of the same tribe, the Society will hear of a very promising commencement of Missionary labour, made among the Saulteaux at the White Dog by the Rev. Robert James. May God carry on the good work there also! A visit to them I hope to accomplish in the month of June next, on my way to Moose Factory, in James's Bay. Should I live to carry out the plan, a short account of my summer occupation may form a sequel to this sketch of winter work.

3. I would draw from the narrative a strong argument for the value of elementary education in Schools. The good has here undoubtedly arisen from the young: the children have blessed the parents in this case, and drawn them to the Word of God and the cross of the Saviour. Let not, then, such education be despised as trivial. God has worked, and is still working, by it. Many a weary day has Mr. Cowley spent in the School without one ray of hope; tempted at times to think, This is not directly Missionary labour—this is not the direct preaching of the cross. But the work was advancing by "that which every joint supplieth;" the polished shafts of the temple were being prepared; those first chosen by God were the babes, and their mouths were to publish His praise. In multiplying Schools, then, we secure a ready avenue to the heart of the parent; we employ an agency which God often condescends to bless to the salvation even of the hoary head.

4. I would, however, urge at the same time the necessity of grasping every opportunity; the danger of delaying a day or month. How striking the end of the old man—glad that others should enter in, but for himself waiting to hear what a fellow-creature might say! He defers, and the angel of death comes forth: his faculties are suspended, and he dies without receiving that which he hailed as a

boon for his wife, his children, and grandchildren. Man may hope that there was a feeling after God, a desire for heaven, while he lay dying; but there is no sure evidence of it, and he dies without an open profession of the only Name given under heaven whereby we must be saved. And the very prophet on whom he was leaning was at the time no more. After having long deluded the Indians with false hopes, and robbed them of their little property, the hand of God was upon him, as many have since told me, they thought in judgment. The prophet in whom they trusted is thus removed. May the true Prophet arise, and savingly enlighten them!

5. I have felt with some reluctance the necessity of changing very often the Indian names. There is, I am aware, a charm connected with a native name, and very gladly would I, if possible, retain the appellation which marked the boy and designates the man. Where this is the name of an animal of the chase, a fowl or bird, this can easily be done; and thus we have the Bear, the Badger, the Eagle, the Pelican, &c.; but when we come to names which originate in a defect or blemish, and are associated with ridicule, the case is altered, and I shrink from retaining them, though in an Indian dress. Surely such names as The Stump, Broken Leg, Three Feet, Two Nails, Sturgeon Eyes, Yellow Nose, Little Boy, Rabbit-skin, &c., are better exchanged. To give only one other example—Jummia, a name mentioned often in these pages, originated in the lisping of an infant sister in trying to pronounce the words, My younger brother. A new name has, too, another advantage: the change at baptism is made more visible, more entire, and is, I think, more regarded by them in consequence. And it gives one an opportunity of connecting the saints of other lands and days with the country: they are “baptized for the dead,”\* and rise up to occupy their places. Thus we have several bearing the good name of Edward Bickersteth in Rupert’s Land. The remark was suggested to me by the sight of a good little Josiah Pratt in Fairford School, and I followed up the idea by leaving the names of Sumner and Venn in that infant Christian village.

And the argument applies, with some limitation, to the names of places. Many of these are full of beauty—the Kisiskatchewan, “The rapid current;” Winnipeg, apparently “The boundless, the infinite.” When it is a description of natural features, the name is generally

striking. But others have a different complexion, such as “The place where the badger died,” “The little grave,” “The camping-ground,” “The standing place,” “The partridge crop.” The last name in particular I have often omitted when obliged to speak of it in public; and I was anxious to leave attached to the place a name to which one might always refer with pleasure and delight; and I cannot but connect some of my most pleasing reminiscences with the new name of Fairford. It may perhaps serve to remind us of the beginning of God’s work there. When we think of Manitoba, we may remember that it was the Indian’s name for the narrow pass over the lake, which he imagined to be haunted by an evil spirit, and called, therefore, Manitoba. When we name Fairford, may we think of that brighter passage to a better land, made known by Him who is the Way, the Truth, and the Life!

6. I venture to hope that some may feel more deeply the value of Scripture by reading these pages, as I have, I confess, in writing them, and still more in passing through the scenes described. Never did I feel so much the power of God’s Word as a book of all times, and places, and circumstances. Never did I feel so much that, when I wanted a text or passage, there was one before me, written by the Spirit, adapted to my very condition. Much of Scripture I never could so fully enter into as since my arrival in this country. Take the cases of possession—something like it exists here; consider the Saviour so often by the lake and the nets—here is the very position; take the tents of the Old Testament and the chase—here we have both.

Never did I feel so forcibly John xxi. Acts xvi. or Isaiah xxxv. The journey shed over these a new light, invested them with new interest, and has left them doubly dear to me. May some derive a little of the same pleasure from this simple record, and it will not have been written in vain!

*Table of Confirmations during the First Visitation, 1850—1851.*

	RED RIVER.	Males	Females.
1850.			
May 5.	Upper Church . . .	37	41
May 12.	St. Andrew’s Church, . .	79	59
May 19.	Middle Church . . .	26	34
May 26.	Indian Church . . .	24	18
	CUMBERLAND.		
July 5.	Christ Church . . .	50	60
1851.	MANITOBA.		
March 5.	Fairford . . . . .	10	5
	Total . . . . .	226	217

Total number confirmed, 443.

\* 1 Cor. xv. 29.

## SUMMARY OF INTELLIGENCE

RECEIVED BETWEEN THE 22D OF OCTOBER AND THE 21ST OF NOVEMBER.

**MISSIONARIES' CHILDREN'S HOME**—The foundation-stone of the building designed for this Institution was laid in Highbury Grove, Islington, by the Right Hon. the President, on the 27th of October last; when the Committee assembled to commit the whole undertaking to the favour and protection of Almighty God. The expenses will be defrayed, partly from the Pratt-Memorial Fund—a fund contributed as a testimony to the valued services of the Society's former Secretary, during twenty-three of its most eventful years—and partly from the fund raised at the Jubilee season, in 1848-49. The building will not only be the sole material record in England of that interesting period, but a permanent token of the sympathy of Christians at home for those who have left house and children to carry the glad tidings of salvation to the ends of the earth. "For His Name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth."

**NEW-ZEALAND MISSION**—The Rev. J. Morgan, in a Letter dated Otawhao, March 24, 1851, gives the following details of the progress of Christianity and civilization in the Middle District of the Island.

"A few weeks ago, I married a native couple at Rangiaohia. When it became known that I had published the banns for this marriage, the Roman-Catholic party held a meeting to oppose it, as they wished the bride to marry a Roman Catholic. Hori-te-Waru—grandfather of the bridegroom, a pleasing young man—opposed them, saying that the girl was a Protestant, and must marry a Protestant. On the appointed day I rode over to Rangiaohia, accompanied by about thirty-five of the School-children and my own family. It was a general holiday. On arriving at the Chapel, I found about 400 Natives, Protestants and Roman Catholics, assembled, and all the Europeans of Rangiaohia and Orakau, about twelve in number. They had come to witness the ceremony, as one of them informed me, out of respect to the bridegroom. Some of the Natives sat in groups, conversing, while others were busily engaged in killing pigs, and preparing abundance of other provisions for the feast. Instead of these provisions being brought to the spot, as formerly, by the women, they were brought down in carts, the property of, and driven by, Natives. The sight

was altogether novel in New Zealand, and I rejoiced at the very great improvement within the last year. Munu sent two cart-loads of very fine peaches, and another cart drove up with several large dead hogs. The native ovens were lighted, and the hogs, eight or ten in number, having been cut up, and—with abundance of kumera, potatoes, and hoes—put in, the bell rang to invite the Natives to witness the marriage ceremony. The bride and bridegroom, with many of their friends, were dressed in European clothing. After the ceremony, the feast followed, and then the company separated.

"How different the scene from what I have witnessed in former years! When in a heathen state, marriages were seldom contracted from affection, but according to the will of friends. Here disputes would often arise: two persons, each supported by their friends, claiming the same female. On finding that the female and her near relatives favoured one of the two, the disappointed lover would frequently take 'a taua,' or fight, consisting of twenty, or perhaps a hundred, men and women, to the house in which the female resided. These parties generally went armed with spears or guns. Her friends, if apprised of their coming, would assemble to protect her. Here the struggle would commence, and it frequently happened that the female got into the midst of it. If she fell into the hands of the opposing party, and they were unable to bear her off in triumph, they would fight for her person. Every vestige of clothing being torn off, the two parties would seize her by her head, hair, legs, and arms, and pull away until one party gained the savage victory. The female was, of course, the main sufferer. Sometimes she would sustain only slight injuries; but at other times I have seen her nearly pulled limb from limb, the contest only ending to leave her to linger for a few days, and then to die from the injuries she had received. In other cases, one of the disappointed party, on seeing that they could not hold her, would plunge a spear into her breast, that she might die on the spot, rather than become the wife of the other, who was, in many instances, the person to whom she was attached. How thankful we ought to be for the Gospel! How many temporal and spiritual blessings it brings to those who receive it!"

# BISHOPRIC OF SIERRA LEONE.

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Special Committee for promoting the Endowment of a Bishopric of Sierra Leone in connexion with "The Colonial Bishoprics Committee."

THE EARL OF CHICHESTER.  
THE EARL OF HARROWBY.  
THE BISHOP OF LONDON.  
THE BISHOP OF OXFORD.  
SIR T. D. ACLAND, BART., M.P.  
SIR R. H. INGLIS, BART., M.P.  
SIR E. N. BUXTON, BART., M.P.  
RT. HON. SIR JAMES STEPHEN, K.C.B.  
REV. CHARLES BARING.  
T. FOWELL BUXTON, Esq.  
REV. J. W. CUNNINGHAM.

CAPT. THE HON. J. DENMAN, R.N.  
REV. H. V. ELLIOTT, *Brighton*.  
WM. EVANS, Esq., M.P.  
GURNEY HOARE, Esq.  
REV. J. W. REEVE.  
REV. PROF. SCHOLEFIELD, *Cambridge*.  
REV. HUGH STOWELL, *Manchester*.  
CAPT. H. D. TROTTER, R.N.  
REV. HENRY VENN.  
REV. WM. KNIGHT.

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THE Archbishops and Bishops forming the Committee appointed to arrange measures in concert with Her Majesty's Government for the erection and endowment of additional Bishoprics in the Colonies and Dependencies of Great Britain, recommended, in the year 1841, the erection of a Bishopric of Sierra Leone. The name of this See has, for the last few years, stood first upon the List of Bishoprics which it was desirable to establish. And the present advanced state of Missions upon the West coast of Africa renders its immediate erection a matter of urgent importance to the efficiency of those operations, and to their extension into the interior of Africa.

THE COLONY OF SIERRA LEONE contains between 40,000 and 50,000 inhabitants. A considerable proportion, having been recently imported, from captured Slave-Vessels, are still in a state of heathenism; but yet the number of persons attending public worship in connexion with the Church of England, exclusive of other denominations, exceeds 10,000, the number of Communicants being above 2000: and the number of children in the various Schools belonging to the Church exceeds 6000.

The religious Instructors connected with the Church, consist of 1 Government Chaplain, 12 European Missionaries and 3 Native Clergymen, in all 16 Clergymen, together with 56 Native Teachers, many of whom are training for the Ministry, and might probably be presented for ordination. It cannot be doubted that, to such a body of labourers, the presence and superintendence of a Bishop, as an Ecclesiastical Head, would prove a great benefit. The Church Missionary Society has on several occasions pleaded for such an appointment, and expressed its deliberate judgment that the efficiency of its Mission would be much increased by the appointment of a Bishop.

The ministrations of a Bishop are greatly needed for *the rite of Confirmation*. A whole generation is grown up, who were baptized in infancy. The experience of the Church at home sufficiently testifies the importance of Confirmation, both in respect of the preparation of the candidates, and of the administration of the rite. Those excellent Missionaries who are labouring for the religious instruction of the Natives have frequently lamented their being deprived of this special means of edification, which is enjoyed by the Church at home.

The presence of a Bishop is also essential for the ordination and superintendence of a *Native Ministry*. A Native African Church, under a Native Ministry, would exhibit to the world the noblest triumph of British philanthropy; and prove a happy consummation of a series of wise and benevolent measures for the melioration of the African race.

The Mission at Sierra Leone is also capable of *great extension*. It has already established out-stations among the Native tribes beyond the Colony; especially at Badagry and



Abbeokuta, in the Bight of Benin, 1300 miles East of Sierra Leone, where there are five Ordained Clergymen, one a Native; and where a large body of the liberated Africans have settled, and great numbers of the heathen have ceased to worship their country gods, others have cast theirs away altogether, and are not far from enlisting themselves as soldiers, to serve under the banner of Christ. Many hundreds are constant attendants on the means of grace. Such promising openings might soon be multiplied upon the Western Coast of Africa.

For the preparation of Native Evangelists to carry out these intended operations, there is already a capacious College at Sierra Leone, able to accommodate 50 students, where, besides the study of the Scriptures in the original Greek and Hebrew, the native languages are studied under an able Professor set apart for this office. The work of reducing to writing the native languages, and of preparing translations of the Scriptures, is already commenced. All that is wanting to complete the work of preparation is the presence of a Bishop of our Church, to ordain and commission fit men for the work.

The Bishopric of Sierra Leone would also comprise the other important British settlements, besides the Colony of Sierra Leone, upon the west coast, whose very destitution of all ministrations of the Church of England presents a strong claim for the appointment of a Bishop, to secure a provision for their spiritual interests.

THE GAMBIA contains, besides Europeans, several thousand Native British subjects. Only one Chaplain is provided for this Colony, and, in consequence of death and the failure of health, the Colony is too often left destitute of any Church services, and is indebted for religious instruction to the zealous labours of the Wesleyan Methodists.

The British Colony upon THE GOLD COAST, bordering upon the kingdom of Ashanti, contains, it is estimated, 288,500 Native British subjects, and the number is rapidly increasing, for whom no provision is made by the Church, except the occasional residence of a Chaplain at Cape Coast Castle, though there is an important Wesleyan Mission in the Colony.

There are smaller settlements upon the Coast, which, though the population is inconsiderable, might become important posts in reference to the evangelization of the surrounding Native Tribes.

Such are the claims urgently submitted to the Church at home on behalf of the Bishopric of Sierra Leone. The appeals for other Sees have been responded to with great liberality; and for some, individual munificence has provided an entire endowment. Africa presents peculiar claims upon the justice, as well as the compassion of Europe. For 150 years the desolating scourge of the Slave-trade was legalized and encouraged by European Christian governments, and the sons of Africa transferred to the Western Hemisphere groaned and died under the heavy chains of slavery. These injuries have been tardily redressed. England has led the way in the cause of mercy: she abolished her Slave-trade in 1807, she abolished slavery in her Colonies in 1834, and now there is reason to hope that, under her righteous and determined opposition, the Slave-trade of other nations is about to expire along the whole western coast of Africa. How auspicious, then, is the present time for the accomplishment of the proposed measure, which affords so fair a prospect of establishing and extending upon that once afflicted coast the blessings of the Gospel of Christ—that Gospel which alone can make the sons of Africa free indeed, and secure to them the promise of the life that now is, as well as of that which is to come.

CHURCH MISSIONARY HOUSE,  
November, 1851.

HENRY VENN, }  
WM. KNIGHT. } *Secretaries of the  
Sierra Leone Bishopric  
Endowment Committee.*

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Contributions to be paid to the Treasurers of the Colonial Bishops' Fund, "For the Sierra Leone Bishopric," 79, Pall Mall. They will also be received at the Church Missionary House, London. Post office Orders to be made payable to the Rev. Henry Venn.

# CONTRIBUTIONS ALREADY RECEIVED.

HER MAJESTY THE QUEEN, AND H.R.H. PRINCE ALBERT £100.

	£	s.	d.		£	s.	d.		
Canterbury, Archbishop of .....	50	0	0	Fisher, Mrs. ....	5	0	0		
Cholmondeley, Marquess of .....	25	0	0	Ford, Rev. J. (1849) . . . . .	20	0	0		
Chichester, Earl of .....	20	0	0	Foyster, Rev. J. G. ....	50	0	0		
Effingham, Earl of .....	20	0	0	Foyster, Rev. H. S. ....	5	0	0		
Harrowby, Earl of .....	20	0	0	Friend, by Ven. Archdeacon Hare . . . .	31	10	0		
Cholmondeley, Lord Henry .....	10	0	0	Friend, by Rev. H. Venn .....	10	0	0		
London, Bishop of .....	100	0	0	Garrett, Miss J. ....	5	0	0		
Winchester, Bishop of .....	25	0	0	Gaussen, W., Esq. ....	5	0	0		
Chichester, Bishop of .....	20	0	0	Gibbs, W., Esq. (Jubilee Fund of S.P.G.)	50	0	0		
Oxford, Bishop of .....	10	0	0	Gilly, Rev. Dr. ....	5	0	0		
Peterborough, Bishop of .....	10	0	0	Gilpin, Mrs. ....	5	0	0		
St. Asaph, Bishop of (Jubilee Fund of Society for Propagation of the Gospel "for Bishopric of Sierra Leone") ..	25	0	0	Grantham, Rev. T. ....	10	0	0		
Carr, Bishop .....	10	0	0	Gregory, Rev. F. T. ....	5	0	0		
Downe, Viscount .....	10	0	0	Gurney, Russell, Esq. ....	10	10	0		
Teignmouth, Lord .....	5	0	0	Gurney, Miss A. ....	5	0	0		
Acland, Sir T. D., Bart., M.P. ....	100	0	0	Hamilton, A., Esq. ....	20	0	0		
Buxton, Sir E. N., Bart., M.P. ....	250	0	0	Hankey, S. A., Esq. ....	10	0	0		
Evans, W. Esq., M.P. ....	30	0	0	Hare, Ven. Archd., and Mrs. ....	25	0	0		
Inglis, Sir R. H., Bart., M.P. ....	50	0	0	Hatchard, Rev. J. ....	5	0	0		
The Principal of Magdalen Hall, Oxford	13	0	0	Haydon, Miss .....	5	0	0		
The Rev. the Warden of Wadham College, Oxford .....	10	0	0	Haydon, Miss S. ....	5	0	0		
The Rev. the Provost of Worcester Col- lege, Oxford .....	10	0	0	H. H. ....	5	0	0		
Adams, Rev. R. L. ....	5	0	0	Hoare, C. Esq. ....	100	0	0		
Allen, W., Esq. ....	5	5	0	Hodson, Ven. Archd. ....	5	0	0		
Auriol, Rev. E. ....	5	0	0	Hope, Rear Admiral, C.B. ....	10	0	0		
Austin, Rev. Dr. ....	5	0	0	Hornbuckle, Misses. ....	5	0	0		
Babington, Rev. J. ....	5	5	0	Horsfall, C., and Sons. ....	100	0	0		
Balinger, C., Esq. ....	5	0	0	Hoskins, C., Esq. ....	5	0	0		
Baring, Rev. C. ....	10	0	0	Hubbard, W. E., Esq. ....	100	0	0		
Barkworth, Misses .....	10	0	0	Inglis, Miss .....	5	0	0		
Bathurst, Rev. W. H. ....	5	0	0	J. A., by Rev. J. Venn .....	10	0	0		
Bevan, Rev. F. S. ....	25	0	0	James, Rev. H. ....	5	0	0		
Bevan, R. C. L., Esq. ....	10	0	0	Jarratt, Rev. J. ....	10	0	0		
Bickersteth, Rev. E. ....	5	0	0	Jenkinson, Rev. J. S. ....	5	0	0		
Bird, Mrs. ....	10	0	0	Jowett, Rev. John .....	5	0	0		
Blanshard, H., Esq. ....	10	0	0	Jowett, Rev. Joseph .....	5	0	0		
Bourdillon, Rev. T. ....	5	0	0	J. P., by Hon. S. R. Curzon. ....	100	0	0		
Braithwaite, J., Esq. ....	5	0	0	Kemble, Rev. C. ....	5	0	0		
Brewin, A., Esq. ....	20	0	0	Kenyon, J. R., Esq. ....	5	5	0		
Bridges, J., Esq. ....	5	0	0	King, Rev. J. ....	5	0	0		
Brooke, W. De Capel, Esq. ....	10	0	0	Knight, Rev. W. ....	5	0	0		
Buxton, T. Fowell, Esq. ....	50	0	0	Labouchere, J., Esq. ....	20	0	0		
Carey, Mrs. General .....	25	0	0	Lady at Brighton, by Rev. H. V. Elliott	100	0	0		
Cator, P., Esq. ....	5	0	0	Landon, Mrs. ....	10	0	0		
Causton, Rev. T. H. ....	5	0	0	Ledgard, R., Esq. ....	5	0	0		
Childe, Rev. C. F. ....	5	0	0	Lee, Warner, Rev. J. ....	5	0	0		
Cholmeley, Rev. J. M. ....	5	0	0	Linton, Rev. H. ....	30	0	0		
Clayton, Rev. C. ....	10	0	0	Moiety of Profits on "Outlines of Sermons by J. D. L." .....			5	0	0
C. L. C. ....	5	0	0	Profits on two Tracts .....			5	0	0
Clissold, Miss (Jubilee Fund of S. P. G.)	5	0	0	Linton, Mrs. H. ....	5	0	0		
Courthope, G. C., Esq. ....	25	0	0	Lodington, Rev. H. J. ....	5	0	0		
Cunningham, Rev. J. W. ....	5	0	0	Longmire, Rev. J. M., Mrs., and Misses	7	0	0		
Cunningham, J. W., Esq. ....	5	0	0	Lowry, Rev. A. (Collection) .....	5	2	6		
Dalton, Rev. W. ....	5	0	0	Maude, Capt. the Hon. F., R.N. ....	5	0	0		
Dalton, Mrs. ....	5	0	0	Mayo, Rev. R. ....	5	0	0		
Davys, Rev. Canon .....	10	0	0	Millett, F., Esq. ....	10	0	0		
Deacon, John, Esq. ....	50	0	0	Moore, Rev. R. ....	5	0	0		
Dealtry, Miss .....	5	0	0	Oakley, Mrs. ....	100	0	0		
Dealtry, Miss A. ....	5	0	0	Obins, Rev. A. E. ....	5	0	0		
Dixon, Rev. R. ....	5	0	0	Palmer, Archdale, Esq. ....	5	0	0		
Douglas, Rev. P. H. ....	5	0	0	Pearson, Rev. H., D.D. ....	25	0	0		
Dukinfield, Rev. Sir H., Bart. ....	10	0	0	Percy, Hon. Jocelyn, by Rev. R. Burgess	5	0	0		
Eccles, J., Esq. ....	5	0	0	Phelps, Rev. W. W. ....	5	0	0		
Eccles, Mrs. J. ....	5	0	0	Powell, W., Esq. ....	10	10	0		
Elliott, Rev. H. V. ....	25	0	0	Powell, Mrs. W. ....	10	10	0		
Elliott, Misses .....	5	5	0	Prance, Miles, Esq. ....	5	5	0		
Elwes, J. M., Esq. ....	5	0	0	Pratt, Rev. Josiah .....	5	0	0		
Emeris, Rev. J. ....	5	0	0	Preston, Rev. M. M. ....	10	0	0		
E. N., by Record .....	10	0	0	Puller, C. W., Esq. ....	10	0	0		
Evans, Misses .....	5	0	0	Raikes, Rev. Chancellor .....	10	0	0		
Eyre, G. E., Esq. ....	100	0	0	Ramsden, R., Esq. ....	5	0	0		
Faithfull, Rev. F. J. ....	5	0	0	Record Newspaper, by .....	11	3	0		
Faithfull, Rev. J. G. ....	5	0	0	Renaud, Rev. G. ....	5	0	0		
Fanshawe, Rear-Admiral Arthur, C.B.	20	0	0	Robinson, Rev. F. ....	5	0	0		
Friend, by A. F. ....	15	0	0	Roud, C. G. Esq. ....	10	0	0		
Farish, J., Esq. ....	5	0	0	Ryder, Hon. G. D. ....	5	0	0		
Fawcett, Rev. J. ....	5	0	0	Salt, W., Esq. ....	10	0	0		
Fenn, Rev. J. ....	5	0	0	Saunders, R., Esq. ....	10	0	0		
Fisher, Rev. R. B. ....	5	0	0	Sheppard, J. G., Esq. ....	5	0	0		
				Short, Rev. W. ....	5	0	0		
				Simpson, Rev. J. ....	5	0	0		
				Smalley, Rev. C. ....	5	0	0		

	£	s.	d.
Smith, Abel, Esq.....	20	0	0
Sparrow, Lady Olivia .....	25	0	0
Sperling, J., Esq.....	5	0	0
Sperling, Rev. H. J. ....	5	0	0
Strachan, J. M., Esq.....	5	0	0
Tait, Rev. W. (Proceeds of Lecture on the Slave Trade) .....	14	19	6
Tebbs, H. V., Esq. ....	10	0	0
Thompson, W. J., Esq. ....	5	0	0
Thornycroft, Rev. J. ....	25	0	0
Thornton, J., Esq. ....	25	0	0
Thornton, Rev. W. J. ....	30	0	0
Thurlow, Rev. C. A. ....	10	0	0
"To spread the Gospel in Africa," (1850) .....	100	0	0
Trevelyan, Sir C., K.C.B. ....	5	0	0
Trotter, Capt. H. D., R.N. ....	5	0	0
Tudor, Henry, Esq. ....	10	0	0
Lemon, Miss. ....	5	0	0
Sums under £5. ....	1	0	0
Venables, Rev. E. ....	10	0	0
Venn, Rev. H. ....	20	0	0
Vickers, Miss. ....	5	0	0
Villiers, Hon. and Rev. H. M. ....	5	0	0
Vincent, Rev. W. ....	5	0	0
Walker, Rev. J. ....	5	0	0
Ware, Rev. J. ....	10	0	0
Ware, Mrs. R. ....	10	10	0
Warner, Rev. G. T. ....	5	0	0
Watkins, Rev. H. G. ....	25	0	0
Williams, Rev. E. ....	5	0	0
Wilson, Rev. D. ....	5	0	0
Sums under £5. ....	137	18	1

## CONGREGATIONAL COLLECTIONS.

Balham Hill .....	26	12	2
Bayswater Chapel (Jub. Fd. of S. P. G.) .....	36	7	3
Birkenhead: St. Mary's .....	17	16	0
St. John's .....	8	10	0
Camden Church, Camberwell .....	33	0	0
Ferry Bridge Church, Yorkshire .....	13	6	8
Norbiton, Surrey .....	11	3	4
Parish Ch., Birkenhead (Jub. Fd. S. P. G.) .....	18	0	0
Plemstall .....	11	9	0
St. John's, Chester, Rev. Canon Stowell .....	23	0	0
St. Mary's, Brighton .....	64	0	0
St. Paul's, Islington (Jubilee Fund of S. P. G.) .....	28	11	8
St. Saviour's, Chelsea .....	22	14	8
St. Stephen's, Islington .....	30	11	11
St. Thomas's, Lambeth: Meeting .....	7	2	4
Trinity Church, Brighton .....	33	8	8
Trinity Church, Chelsea .....	43	1	4

## CHURCH MISSIONARY ASSOCIATIONS.

Ashdon Hayes.....	9	0	0
Ashbourne .....	6	16	0
Bexley: Harding, Rev. T. ....	5	0	0
Sums under £5. ....	7	8	6
Birmingham: Meeting .....	17	15	0
Chance, W., Esq.....	5	0	0
Gibbs, Miss .....	5	0	0
Lea, Rev. G. ....	5	0	0
Anonymous .....	5	0	0
Mendham, Rev. R. ....	10	0	0
Sharpe, W., Esq. ....	5	0	0
Sums under £5. ....	7	2	0
Bristol: Morning Meeting .....	19	1	3
Evening Do. ....	9	19	3
Blind Asylum Chapel .....	21	0	0
Christ Church .....	12	10	4
Clifton Church .....	14	16	0
St. Michael's .....	13	4	0
Meeting, Wraxall. ....	27	9	8
Teignmouth, Lord. ....	5	0	0
A. I. ....	5	0	0
Blisset, Mrs., and Family .....	5	0	0
Butterworth, Mrs. ....	10	0	0
Chapman, Misses .....	5	0	0
Cooke, Isaac, Esq. ....	10	0	0
Ford, Mrs. ....	5	0	0
Forsyth, Mrs. J. Hamilton. ....	5	0	0
Gathorne, Misses .....	5	0	0
Hall, Rev. Canon. ....	5	0	0
Harford, J. S., Esq.....	50	0	0
Hayne, H., Esq. ....	5	0	0
Hensman, Rev. J. ....	5	0	0
Jenkyns, Mrs. ....	5	0	0
Miles, Mrs. ....	5	0	0

	£	s.	d.
Plummer, Rev. S. B. ....	5	0	0
Strickland, Rev. J. ....	20	0	0
Strickland, Jacob, Esq. ....	10	0	0
Valpy, Capt., R.N. ....	10	0	0
Sums under £5. ....	27	14	0
Bury St. Edmunds: Wastell, Rev. J. D. ....	5	0	0
Sums under £5. ....	4	3	0
Clapham: Meeting .....	23	12	0
Bockett, John, Esq. ....	20	0	0
Bowden, R. C., Esq. ....	5	0	0
Bowyer, Rev. W. H. W. A. ....	5	0	0
Brown, Mr. Chamberlain .....	10	10	0
Champion, Misses .....	20	0	0
ditto, 2nd Donation .....	30	0	0
Cazenove, P., Esq. ....	10	0	0
Field, G., Esq. ....	5	5	0
Gilliat, J., Esq. ....	5	0	0
Grace, Mr. and Mrs. ....	5	0	0
Hatchard, T., Esq. ....	10	0	0
Head, G. Head, Esq. ....	10	0	0
Hewlett, W. H., Esq. ....	5	0	0
Hibbert, Miss M. A. ....	5	0	0
Hudson, W. B., Esq. ....	5	0	0
Hutton, W., Esq. ....	10	0	0
Jowett, Rev. W. ....	5	0	0
Montagu, H. S., Esq. ....	5	0	0
Payne, J., Esq. ....	5	0	0
Pritchard, H., Esq. ....	5	5	0
Scrivens, Mrs. ....	10	0	0
Straith, Mr. and Mrs. John .....	5	0	0
Taylor, D., Esq. ....	5	0	0
Thornton, H. S., Esq. ....	100	0	0
Wilson, Mrs. Broadley .....	20	0	0
Wollaston, Miss .....	5	0	0
E. S. ....	5	0	0
Sums under £5 .....	69	0	6
Douglas (Isle of Mann) .....	8	0	0
Emsworth: Deverell, J., Esq. ....	5	0	0
Sums under £5 .....	6	0	0
Godstone: Fanshawe, Rear Admiral. ....	5	0	0
Hoare, Ven. Archd. ....	10	0	0
Hoare, Mrs. ....	5	0	0
Norris, Sir. W. ....	5	0	0
Turner, C. H., Esq. ....	5	0	0
Sums under £5. ....	12	10	0
Lingfield: Thankoffering for Mercies received .....	10	0	0
Hampstead: Sermon, Well Walk Chapel (Jubilee Fund of S. P. G.) .....	39	3	4
Browell, E. M., Esq. ....	5	5	0
Hoare, Gurney, Esq. ....	10	0	0
Tucker, Rev. J. ....	5	0	0
Sums under £5 .....	5	9	0
Hull: Meeting (less expenses) .....	39	0	0
Barkworth, Mrs. ....	5	0	0
Baron, G., Esq. ....	10	0	0
Sums under £5 .....	4	10	0
Kent: Hindle, Rev. J. ....	5	0	0
Sums under £5. ....	18	5	0
Leeds .....	58	8	6
Lewes & S. Malling: Falconer, R. H., Esq. ....	5	0	0
Greene, A. S., Esq. ....	5	0	0
Sums under £5. ....	16	11	0
North-East-London: Badcock, H., Esq. ....	5	0	0
Hallance, John, Esq. ....	10	0	0
Berger, John, Esq. ....	10	0	0
Groucock, R., Esq. ....	10	10	0
Hanbury, Robert, Esq. ....	20	0	0
Hopkins, J., Esq. ....	5	0	0
Lewis, R., Esq. ....	5	0	0
Savory, A., Esq. ....	10	10	0
Savory, J., Esq. ....	10	0	0
Sex, Edward, Esq. ....	10	0	0
Williams, Dr. ....	5	0	0
Margate: Cobb, F. W., Esq. ....	10	0	0
Cobb, T. F., Esq. ....	5	0	0
Sums under £5 .....	1	10	6
Preston: Bairstow, J. Esq. ....	5	0	0
Sums under £5. ....	8	5	0
Southgate: Walker, Miss .....	5	0	0
Sums under £5. ....	5	10	0
Saffron Walden: Hervey, Rev. Lord C. ....	5	0	0
Sums under £5 .....	9	10	0
Walton-on-Thames: Fletcher, Sir H., Bart. ....	5	0	0
Sums under £5 .....	4	10	0
Winchester .....	10	7	6

Particulars of smaller sums will be found in the extended List, which may be had on application, 14, Salisbury Square.